

PROCEEDINGS
OF THE
SECOND
ECUMENICAL METHODIST CONFERENCE

HELD IN THE
Metropolitan Methodist Episcopal Church

WASHINGTON, OCTOBER, 1891

INTRODUCTION

BY

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EDITORIAL NOTE.

THIS volume is issued by direction of the Second Ecumenical Methodist Conference. As we now send it forth to the religious world a statement seems necessary in explanation of certain prominent features of the publication.

1. The business proceedings of each day have not usually been reported in detail. This course was decided upon to avoid an undue enlargement of the volume. The more important debates, including all which relate to the interests of general Methodism, have, however, been carefully edited and inserted. As to the matters omitted, we are persuaded that nothing of essential importance has been overlooked.

2. The evident incompleteness and the abrupt ending of many of the addresses in the general discussions of each day will be understood when the strict enforcement of the five-minute rule is recalled.

3. The Conference assumed no responsibility for the sentiments expressed by the several speakers, but directed that the following statements be published in the opening of the printed volume of its proceedings :

(1) Each writer and speaker is alone responsible for the opinions which he has expressed and which are printed in this volume.

(2) The views of the Conference are expressed only in the Pastoral Address and in the resolutions which it has adopted by vote.

4. The verbal accuracy of the printed proceedings has been a matter of earnest effort, but we regret to say has been in some cases unattainable. In 1881 a full report of proceedings was published in the daily issue of the *Methodist Recorder*, at London—a course which facilitated the correction of all

important errors. As no similar provision was made in 1891, the labor of preparing the present volume has been greatly increased. Notwithstanding the repeated request of the Secretary that the speakers correct the stenographic reports of their addresses, it is but just to say that many delegates left the Conference without complying with this request. This is the more to be regretted because the reports of the proceedings, though generally full and accurate, have since been found to be in some places seriously defective. Since the adjournment we have therefore found it necessary to correspond with various speakers—some at very great distances—in order to secure an accurate transcript of their addresses. This has been a chief cause of delay in the issue of the volume. We cannot hope that mistakes have in all cases been avoided where references are made to individuals, places, or local customs; yet because of the care taken to secure accuracy we can hope for a kindly indulgence concerning any errors that may be discovered.

In conclusion, we wish to express our thanks to the Rev. William Arthur, M.A., of the Wesleyan Methodist Church, who has at our earnest request written the "Introduction." The fitness of this service inheres not only in its intrinsic excellence, but in the fact that the "Prefatory Statement" of 1881 was also from the pen of this revered minister of English Methodism.

JAMES M. KING, }
JOHN M. VAN VLECK, } *Committee*
 } *on*
 } *Publication.*

ARTHUR B. SANFORD, *Editor.*

CONTENTS.

	PAGE
INTRODUCTION.....	vii
OFFICIAL LIST OF DELEGATES.....	xiii
OFFICERS OF THE CONFERENCE.....	xxvi
LIST OF COMMITTEES.....	xxviii
RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.....	xxx
DAILY PROGRAMME.....	xxxii

FIRST DAY.

FIRST SESSION.—Opening Exercises, 3; Sermon of William Arthur, 3; Sacramento, 26.
SECOND SESSION.—Opening, 26; Officers Appointed, 26. Addresses of Welcome—J. F. Hurst, 27; J. H. Carlisle, 33; George Douglas, 37. Responses—T. B. Stephenson, 41; George Green, 49; R. Abercrombie, 51. Autograph Books, 56; Adjournment, 56.

SECOND DAY.

FIRST SESSION.—Opening, 57; University Degrees, 57; Report of Business Committee, 57; Documents Referred, 58; Presidential Chair, 58; Samuel Wesley's Bible, 58. Essay, **THE PRESENT STATUS OF METHODISM IN THE EASTERN SECTION**, D. J. Waller, 58. Addresses—John Medcraft, 66; James Donnelly, 68; J. H. Batt, 71. Discussion—Hugh Price Hughes, 74; William Morley, 75; James Travis, 76. Adjournment, 77.
SECOND SESSION.—Opening, 78. Essay, **THE PRESENT STATUS OF METHODISM IN THE WESTERN SECTION**, C. H. Fowler, 78. Addresses—C. B. Galloway, 89; William Briggs, 94; B. W. Arnett, 99. Discussion—J. M. Buckley, 101; A. B. Leonard, 102; J. C. Simmons, 103; J. J. Maclaren, 104; J. H. Jones, 105; R. A. W. Bruehl, 106; E. Lloyd Jones, 107. Adjournment, 108.

THIRD DAY.

FIRST SESSION.—Opening, 109; Presiding Officers Appointed, 109; Speakers near Platform, 109; Memorials and Resolutions Referred, 109. Essay, **CHRISTIAN UNITY**, T. G. Selby, 110. Addresses—A. S. Hunt, 116; Thomas Mitchell, 119. Discussion—C. F. Reid, 122; William Nicholas, 123; Ralph Abercrombie, 124; William Arthur, 125; W. B. Lark, 126; J. Swann Withington, 127; E. E. Hoss, 128; William Gibson, 128; Thomas Lawrence, 129. Adjournment, 129.
SECOND SESSION.—Opening, 130. Essay, **CHRISTIAN CO-OPERATION**, A. Coke Smith, 130. Addresses—W. Redfern, 138; T. J. Ogburn, 141; James Le Huray, 145. Discussion—Hugh Price Hughes, 150; T. G. Williams, 151; J. C. Hartzell, 152; O. P. Fitzgerald, 152; E. L. Southgate, 153; A. B. Leonard, 154; William Arthur, 155; J. C. Embry, 156; D. Allison, 157; J. M. King, 158; T. B. Stephenson, 159; D. McKinley, 160; R. S. Foster, 161; J. C. Davison, 162. Responses of Representatives of English Bodies on Union, 163; J. C. Embry on Co-operation and Union, 164. Adjournment, 164.

FOURTH DAY.

Opening, 165; Resolutions Referred to Business Committee, 165; Report of Business Committee, 165; Sympathy with Samuel Antliff, 166. Essay, **THE INFLUENCE OF MODERN SCIENTIFIC PROGRESS ON RELIGIOUS THOUGHT**, Percy W. Bunting, 166. Addresses—**THE ATTITUDE OF THE CHURCH TOWARD THE VARIOUS PHASES OF UNBELIEF**, M. S. Terry, 172; **THE BIBLE AND MODERN CRITICISM**, W. T. Davison, 175. Discussion—E. H. Dewart, 180; Frank Ballard, 181; J. M. Buckley, 182; James Crabtree, 183; J. M. King, 184; William Arthur, 184; J. C. Keener, 185; E. Lloyd Jones, 186; C. H. Fowler, 187; Thomas Allen, 188; David Brook, 189; J. J. Maclaren, 190. Committee on Statistics Appointed, 190; Adjournment, 191.

SUNDAY, OCTOBER 11.

MEMORIAL SERMON ON WESLEY AND HIS MISSION, J. P. Newman, 192.

FIFTH DAY.

FIRST SESSION.—Opening, 209; Memorials Referred, 209; Arrangements for Reception by President of United States, 209. Essay, **THE RESPONSIBILITY AND QUALIFICATIONS OF THE PREACHER**, R. S. Foster, 210. Addresses—John Bond, 214; W. H. Day, 217. Discussion—C. D. Foss, 220; Frank Ballard, 220; J. Surman Cooke, 221; G. W. Clinton, 222; William Arthur, 223; A. B. Leonard, 224. Adjournment, 224.
RECEPTION AT THE WHITE HOUSE, 224.

SECOND SESSION.—Opening, 225. Essay, **THE RELIGIOUS PRESS AND RELIGIOUS USES OF THE SECULAR PRESS**, Hugh Price Hughes, 225. Addresses—E. H. Dewart, 232; Joseph Ferguson, 235; E. E. Hoss, 239. Discussion—J. M. Buckley, 244; Thomas Snape, 245; J. H. Lile, 245; H. J. Farmer-Atkinson, 246; E. Lloyd Jones, 246; George Douglas, 247; J. S. Balmer, 248. Committee on Sabbath Closing of Columbian Exposition, 248; On Methodist Membership, 248; Adjournment, 248.

THIRD (SPECIAL) SESSION.—Opening, 249; Credentials of Fraternal Delegates Read, 249. Addresses—T. W. Chambers, 249; John Hall, 251; W. U. Murkland, 253. Various Greetings, 256. Addresses—S. H. Green, 256; T. B. Stephenson, 258; William Arthur, 260; A. W. Wilson, 262; S. J. Way, 264; A. Carman, 265. Adjournment, 267.

SIXTH DAY.

FIRST SESSION.—Opening, 268; Communications Referred, 268; Report of Business Committee, 268. Essay, **LAY AGENCY IN THE CHURCH**, James Travis, 269. Addresses—**THE DEACONESS MOVEMENT**, W. X. Nind, 276; **METHODIST BROTHERHOODS AND SISTERHOODS**, W. D. Walters, 278. Discussion—J. H. Morgan, 281; T. B. Appleget, 282; Thomas Lawrence, 283; William Arthur, 284; J. S. Simon, 285; J. H. Lile, 285; A. B. Leonard, 286; J. Duckworth, 287; John Bond, 287; H. J. Farmer-Atkinson, 288. Adjournment, 289.

SECOND SESSION.—Opening, 290. Essay, **WOMAN'S WORK IN THE CHURCH**, B. St. James Fry, 290. Addresses—William Gorman, 296; J. P. Landis, 300; T. H. Hunt, 302. Discussion—J. W. Lewis, 305; J. M. Buckley, 306; J. Bamford Slack, 307; E. E. Hoss, 308; J. W. Hamilton, 308; H. J. Farmer-Atkinson, 309; C. F. Reid, 310; F. W. Bourne, 310; Stewart Hoosen, 311; W. F. Oldham, 311; Hugh Price Hughes, 312; J. W. Hood, 313. Report of Business Committee on Wesley Statue, 313; Adjournment, 314.

SEVENTH DAY.

FIRST SESSION.—Opening, 315; Report on Pan-Presbyterian Council, 315; Report on Sabbath Closing of Columbian Exposition, 315; Report of Business Committee on Methodist Federation, 316; Discussion on, 317. Essay, **RELIGIOUS TRAINING AND CULTURE**

- OF THE YOUNG, W. H. Fitchett, 320. Addresses—THE FAMILY, T. B. Appleget, 325; THE SUNDAY-SCHOOL, Robert Culley, 328. Discussion—L. J. Coppin, 330; Frank Ballard, 331; A. B. Leonard, 332; William Nicholas, 332; D. J. Waller, 333; William Gibson, 335; N. W. Helme, 335. Sympathy with C. H. Spurgeon, 335; Adjournment, 335.
- SECOND SESSION.—Opening, 336. Essay, ELEMENTARY EDUCATION: HOW IT MAY BE BEST PROMOTED, John Smith, 336. Addresses—THE ETHICS OF ELEMENTARY EDUCATION, J. D. Hammond, 341; SECTARIANISM AND STATE EDUCATION, J. H. Crossfield, 345; SECONDARY EDUCATION, J. C. Dancy, 346. Discussion—J. Swann Withington, 352; A. M. Green, 353; Hugh Price Hughes, 354; W. B. Luke, 355; H. H. Shaw, 356; James Travis, 357; L. R. Fiske, 357; D. J. Waller, 358. Adjournment, 359.
- THIRD SESSION.—Opening, 360. Essay, THE BROADEST FACILITIES FOR HIGHER EDUCATION: THE DUTY OF THE CHURCH, N. Burwash, 360. Addresses—UNIVERSITY EDUCATION, W. F. Slater, 367; W. F. Warren, 371. Discussion—H. W. Horwill, 376; David Brook, 377; S. N. Fellows, 378; H. W. Rogers, 379; J. S. Simon, 380; J. D. Taylor, 381; Thomas Snape, 381; E. H. Dewart, 382; William Gibson, 383; D. McKinley, 383. Adjournment, 384.

EIGHTH DAY.

- FIRST SESSION.—Opening, 385; Report of Business Committee on Ecumenical Missionary Council, 385; Alteration of Rule VIII, 385; Discussion on Federation, 385. Essay, THE PRESENT POSITION OF ROMANISM, M. T. Myers, 392. Addresses—ROMANISM AS A POLITICAL POWER, L. R. Fiske, 399; ROMANISM AS A RELIGIOUS POWER, William Nicholas, 404. Adjournment, 407.
- SECOND SESSION.—Opening, 408; Amendment of Rule VIII, 408; New Rule, 408. Essay, THE CHURCH AND THE TEMPERANCE REFORM, R. H. Mahon, 408. Address, Thomas Worthington, 413. Addresses—LEGAL PROHIBITION OF THE SALOON, C. H. Phillips, 416; James Pickett, 418. Discussion—W. J. Gaines, 420; J. C. Simmons, 421; W. B. Lark, 422; J. W. Haney, 422; W. H. Lambly, 423; Joseph Nettleton, 424; E. E. Hoss, 424; J. H. Lockwood, 425; S. N. Griffith, 426; P. A. Hubbard, 426; S. McComas, 427; J. J. Rogerson, 427; J. H. Lile, 428; H. J. Farmer-Atkinson, 428. Adjournment, 429.

NINTH DAY.

- FIRST SESSION.—Opening, 430; Personal Explanation, D. J. Waller, 430; Documents Referred, 430; Discussion on Federation, 431; Report as Adopted, 434; Resolution on Social Purity, 434; Resolution on Opium Traffic, 435; Personal Explanation, H. J. Farmer-Atkinson, 440. Essay, THE CHURCH IN HER RELATION TO LABOR AND CAPITAL, Alden Spere, 441. Addresses—THE MORAL ASPECTS OF LABOR COMBINATIONS AND STRIKES, J. Berry, 446; THE MORAL ASPECTS OF COMBINATIONS OF CAPITAL, J. R. Inch, 450. Discussion—Thomas Worthington, 455; J. D. Taylor, 456; Frank Ballard, 457. Adjournment, 458.
- SECOND SESSION.—Opening, 459. Essay, OBLIGATIONS OF THE CHURCH IN RELATION TO THE SOCIAL CONDITION OF THE PEOPLE, Peter Thompson, 459. Addresses—CHRISTIAN WORK AMONG THE POOR, William McKee, 468; CHRISTIAN WORK AMONG THE RICH, T. Allen, 471; CHRISTIAN WORK IN AGRICULTURAL DISTRICTS, J. C. Hartzell, 475. Discussion—E. J. Brailford, 479; J. A. Anderson, 480; H. L. Sibley, 480; Nehemiah Curnock, 481; J. E. Clapham, 481; E. Lloyd Jones, 482; D. H. Tribou, 483. Adjournment, 484.
- THIRD SESSION.—Opening, 485. Essay, MISSIONS IN HEATHEN LANDS, W. J. Townsend, 485. Addresses—NEW FIELDS ENTERED SINCE 1881, C. H. Kiracofe, 490; Thomas Mitchell, 494. Essay, MISSIONS IN CHRISTIAN LANDS, A. B. Leonard, 496. Addresses—William Gibson, 504; E. W. S. Hammond, 513. Discussion—Joseph Nettleton, 516; P. G. Junker, 517; David Hill, 518; T. Morgan Harvey, 519; George Turner, 520; W. F. Oldham, 520. Adjournment, 520.

TENTH DAY.

- Opening, 521; Special Missionary Session, 521; A. W. Wayman on Organic Union, 521; Introduction of Hon. Charles Foster, Hon. John W. Noble, Sir Julian Pauncefote, 522. Essay, INTERNATIONAL ARBITRATION, Thomas Snape, 523. President Harrison Introduced, 528. Addresses—J. D. Taylor, 530; Enoch Salt, 533. Discussion—J. P. Newman, 536; H. J. Farmer-Atkinson, 536; T. Ruddle, 537; J. M. Buckley, 537; J. J. Maclaren, 538; William Arthur, 539; John Bond, 540. Question of Privilege, Thomas Mitchell, 540; Adjournment, 540.

ELEVENTH DAY.

- FIRST SESSION.—Opening, 541; Memorials Referred, 541; No More to be Received, 541; Call to Prayer, 541; Publishing Committee, 542; Presiding Officers, 542; Last Half Hour of Final Session, 542; Nominations for Missionary Session, 542; Report on Methodist Statistics, 542; As Adopted, 546; Report on Permanent Executive Commission, 552. Essay, LEGAL RESTRAINT ON THE VICES OF SOCIETY, W. B. Hill, 555. Addresses—LOTTERIES, BETTING, GAMBLING, AND KINDRED VICIES, Joseph Posnett, 562; MARRIAGE AND DIVORCE LAWS, H. L. Sibley, 567. Discussion—J. H. A. Johnson, 571; J. S. Simon, 572. Adjournment, 572.
- SECOND SESSION.—Opening, 573. Essay, THE LORD'S DAY, T. G. Steward, 573. Address, T. Bromage, 576. Essay, THE ATTITUDE OF THE CHURCH TOWARD AMUSEMENTS, T. Ruddle, 579. Address, C. D. Foss, 584. Discussion—Joseph Nettleton, 587; B. M. Messick, 588; Frank Ballard, 589; J. W. Haney, 590; J. E. Balmer, 591; P. A. Hubbard, 592; D. J. Waller, 592; J. M. Buckley, 592. Pastoral Address, 593; Adjournment, 598.
- THIRD (SPECIAL) SESSION.—Opening, 599. Addresses—J. Smith Spencer, 599; W. R. Lambuth, 603; Josiah Hudson, 609; S. L. Baldwin, 612. Discussion—William Wilson, 616; David Hill, 617. Adjournment, 619.

TWELFTH DAY.

- FIRST SESSION.—Opening, 620; Deputation to Pan-Presbyterian Council, 620; Report on Executive Commission on Next Ecumenical Conference, 620. Essay, CHRISTIAN RESOURCES OF THE OLD WORLD, J. S. Simon, 622. Address, J. C. Watts, 630. Essay, CHRISTIAN RESOURCES OF THE NEW WORLD, Edward Mayes, 632. Address, J. A. M. Chapman, 640. Discussion—W. V. Tudor, 644; J. C. Price, 645; W. R. Lambuth, 646; J. C. Keener, 647. Adjournment, 648.
- SECOND SESSION.—Opening, 649; Report on Aggressions of Roman Hierarchy, etc., 649; Responsibility of Writers and Speakers, 649. Essay, THE CHURCH OF THE FUTURE, J. M. Buckley, 649. Addresses—W. J. Dawson, 656; E. R. Hendrix, 660; F. W. Bourne, 665. Autograph Books, 669. Resolutions of Thanks, 670; Addresses on—T. B. Stephenson, 670; A. Carman, 672; S. J. Way, 674; H. J. Farmer-Atkinson, 675; J. F. Hurst, 675. Prayer and Final Adjournment, 677.

- APPENDIX—OFFICIAL PAPERS AND ACTS RELATING TO CALL OF SECOND ECUMENICAL CONFERENCE..... 679
LITERATURE OF THE EASTERN DELEGATES..... 688
RECEPTIONS, MEETINGS, AND EXCURSIONS NOT ANNOUNCED IN OFFICIAL PROGRAMME 690

INTRODUCTION.

WHEN the time came for steps to be taken towards the assembling of a second Ecumenical Methodist Conference, the minister who had initiated the movement for the first, and on whom had devolved the principal executive measures for convening it, the Rev. Dr. Augustus C. George, of Chicago, had been called to union with the saints in light.

As no body had been constituted with authority to call another Ecumenical Conference, the assent of the different denominations interested had to be obtained. The steps taken were as follows :

1. In the year 1886 the British Conference appointed a committee to consider the advisability of holding an Ecumenical Conference in 1891. In 1887 it sanctioned the proposal to hold such Conference in America, and on the same basis as that of 1881 ; and instructed accordingly the Rev. C. H. Kelly, its representative to the General Conference of the Methodist Episcopal Church to be held in the year ensuing.

2. In 1888 the General Conference of the Methodist Episcopal Church, on the motion of General Clinton B. Fisk, appointed a committee of five, who, in connection with brethren from abroad, should take into consideration the propriety of holding a Methodist Ecumenical Conference in 1891. After conferring with the fraternal delegates of the British, Irish, and Canadian Conferences, this committee reported in favor of holding in 1891, in the United States of America, and at a time and place to be determined by a committee, an Ecumenical Conference. Touching the range of subjects for discussion, a resolution was adopted, as follows : "That the range of subjects presented for consideration shall be determined by the joint committees of the several Methodist bodies, excluding questions of doctrine and polity where material differences exist."

3. In 1889 the British Conference, having received favorable

communications from the General Conference of the Methodist Episcopal Church, and also having received a report to the effect that the other Methodist Churches of the Eastern Section had officially signified their concurrence, again gave its sanction, which it repeated in 1890 and 1891.

Of events touching the mutual relations of different Methodist Churches occurring in the interim between the two Ecumenical Conferences, the one which appears most worthy of notice is the complete union in Canada of all existing branches of Methodism into one Church. This union was effected in September, 1883, and up to the present time its working has been to the satisfaction of all parties.

In England several writings were issued, some inciting to measures of organic union, some pointing out the difficulties in the way of such measures, and some again recommending, as more feasible, co-operation or federative concert of action. In more than one denomination the Conferences passed resolutions pointing to ultimate union. Two made an effort to bring it about at once; but up to the present time no attempt at an organic union has come to a successful issue. Meanwhile, friendly relations are more and more cultivated, and by the cherishing of mutual sympathy, with increasing interchange of brotherly offices, the way is being prepared for labors carried on with greater mutual consideration, and eventually with concert, even if not with fusion of denominations.

In the United States of America, whatever the course and tendency of events in the interim between the first and second Ecumenical Conferences, the subject did not receive pronounced notice in the periodicals of American Methodism.

On all sides the feeling existed that the first Ecumenical Conference must be followed by succeeding ones; and with this feeling was coupled another, namely, that as the first had been held in England, the seat of the oldest Methodist Churches, so should the second be held in America, the seat of the strongest. When it was eventually determined by the Western Section that the place of assembly should be the city of Washington, the decision was responded to in all parts of the Eastern Section with alacrity, it being recognized as fitting that the second Ecumenical Conference should meet in the capital city of the New Country as the first had met in the metropolis of the Old.

When the delegates of the Eastern Section had arrived in New York, on the evening of October 4, 1891, an imposing public reception was given to them in the Music Hall, when the chair was taken by Mr. J. D. Slayback, and addresses of welcome were delivered by Dr. J. M. King and Bishop C. D. Foss.

At the hour appointed, on October 7, 1891, in the Metropolitan Methodist Episcopal Church, Washington, the delegates from all countries met. They came from the British Isles and Japan, from the Cape of Good Hope and the Hudson Bay country, from France and Fiji, from Germany and Mexico, from Newfoundland and New Zealand, from the Yang-tse and the Ganges, from the various regions of Australia and, it need not be said, from all sections of the American Union—north, south, east, and west. Though the numbers, being five hundred, were greater than in the first Ecumenical Conference, the incompleteness of the assembly as a representation of all the existing Churches of Methodism was equally marked. No one represented the Methodists of Italy, or those of Scandinavia; no one those of the West Coast of Africa; no one those of the region of the Congo or of the Orange River or Transvaal. And what made the incompleteness of the representation more obvious was the absence of Christian brethren of the Polynesian, Hindu, Chinese, Japanese, Kafir, Zulu, and *African-born* Negro races. With the exception of a couple of French brethren, only the Teutonic and the *American-born* African races were present, and the English tongue was the sole speech heard in Conference. This left out much which would be necessary to present an adequate symbol of all that God hath wrought among the families of men by the humble instrumentality of the Methodists.

Naturally, missionary societies could not provide funds to pay the expenses of brethren from their respective mission fields. But, perhaps, when next it is the turn of Washington to receive an Ecumenical Conference, some great hall may resound with polyglot doxologies from men of more races and more tongues than we can at present count in the Methodist flocks of the entire world.

If the absence of representatives of many of the living was felt, to those who had been at the first Ecumenical Conference

no feeling was more natural than that of sorrow over the absence here of men who were prominent then. That Conference was opened by the president for the time being of the Wesleyan Conference and one of the bishops of the Methodist Episcopal Church. George Osborn and Matthew Simpson were now both gone. The first had conducted the services, the second had preached the sermon at the opening session of 1881. So, also, the most conspicuous layman of that Conference, Sir William McArthur, for the time being Lord Mayor of London, was also gone. He on the opening day had received all the delegates in the historical Mansion House of London. Bishop Peck, of the North, and Bishop McTyeire, of the South, were both gone. The unique figure of Dr. McFerrin had left behind it a sensible void. And who that had marked the men of note from the Western Section did not say to himself, Clinton B. Fisk and Oliver Hoyt and Washington C. de Pauw are not here, they are gone home? So, as under the eyes of a cloud of witnesses, did survivors bend their white or whitening heads.

The opening services of the second Ecumenical Conference were conducted by the senior bishop of the Methodist Episcopal Church, Bishop Thomas Bowman; and the sermon was preached by the Rev. William Arthur, of the British Wesleyan Conference. After the sermon the sacrament of the Lord's Supper was administered to a deeply devout multitude, in which mingled the complexions of Europe, Africa, and America, black and white, fair and brown, together showing forth till He comes the death of Him who with one blood redeemed all dwellers upon earth, as of one blood the Creator had made them all.

On the evening of October 8 a reception was given to the whole body of the delegates and their friends by the Hon. M. G. Emery, an ex-mayor of the city of Washington. On the evening of October 9 a reception was also given in the African Methodist Episcopal Metropolitan Church.

On October 12, at the Executive Mansion, the Hon. Benjamin Harrison, President of the United States, gave a special reception to the members of the Conference. And on October 17, while the Conference had under consideration questions touching war and peace, and international arbitration as a means of preventing wars, President Harrison visited the Conference

and delivered an important address, expressing his own desire to see such views prevail.

As to the proceedings of the Conference itself, the following pages give the extended reports of them.

In almost every case when action was taken the whole of the delegates voted for the proposal, and in no case did any vote against action as finally taken.

Outside of the Conference was held an unofficial meeting of the presidents of the British Methodist Churches, who in their personal capacity, having no mandate, held consultation as to any possible forms of co-operation, with a desire for ultimate union, at least in certain cases. The bishops and presidents of all the African Churches of America also had a private meeting, of which the result, as announced, was that those who constituted the meeting were prepared in their individual capacity to recommend their respective Conferences to take steps towards organic union.

In noting the important fact that the Conference is not responsible for the opinions of individuals, whether expressed in the papers or read in speeches, one remark seems necessary. When the first Ecumenical Conference was proposed, limitations on the topics to be brought up for discussion were on all hands agreed upon as absolutely necessary, if the end for which the Conference was originated was not to be frustrated, namely, the holding of deliberations which should allay and not excite controversy. This principle was re-affirmed in 1888 by the General Conference of the Methodist Episcopal Church, in adopting resolutions in favor of the calling of a second Ecumenical Conference. The fact that an individual is solely responsible for his opinions does not alter the fact that if he accept the place of delegate to an Ecumenical Conference he comes under an honorable understanding to abide within the limits, and not to raise questions either of doctrine or discipline which would necessarily provoke serious disagreement. Outside of the Ecumenical Conference his individual opinions may be circulated in any channel of his own selection; but in such Conference he cannot speak as a mere individual representing no one but himself. He is a delegate of a public body, and its name as well as his own is more or less connected in the general mind with his expressed views. This fact ought

to lead all bodies in selecting delegates to designate only men whose words, whether written or *extempore*, are likely to give only such an impression of their views and tendencies as they would wish to be given. No public body would like itself to be considered as willing to send men to connect in the public mind the name of an Ecumenical Conference with the discussion of points to the raising of which the consent of such Conference, if asked, could not have been obtained.

Two Ecumenical Methodist Conferences have now left their record behind them, and only the future can declare what their fruits will be. May they be such as will set forward the cause of Christ's kingdom and the salvation of the world.

WILLIAM ARTHUR.

OFFICIAL LIST OF DELEGATES.

WESTERN SECTION.

METHODIST EPISCOPAL CHURCH.

Bishop	Thomas Bowman, D.D., LL.D....	St. Louis, Mo.
"	Randolph S. Foster, D.D., LL.D..	Roxbury, Mass.
"	Stephen M. Merrill, D.D.....	Chicago, Ill.
"	Edward G. Andrews, D.D., LL.D.	New York, N. Y.
"	Henry W. Warren, D.D.....	Denver, Col.
"	Cyrus D. Foss, D.D., LL.D.....	Philadelphia, Pa.
"	John F. Hurst, D.D., LL.D.....	Washington, D. C.
"	William X. Ninde, D.D.....	Topeka, Kan.
"	John M. Walden, D.D.....	Cincinnati, O.
"	Willard F. Mallalieu, D.D.....	New Orleans, La.
"	Charles H. Fowler, D.D., LL.D. .	San Francisco, Cal.
"	John H. Vincent, D.D., LL.D....	Buffalo, N. Y.
"	James N. Fitzgerald, D.D., LL.D.	Minneapolis, Minn.
"	Isaac W. Joyce, D.D.....	Chattanooga, Tenn.
"	John P. Newman, D.D., LL.D....	Omaha, Neb.
"	Daniel A. Goodsell, D.D., LL.D..	Fort Worth, Tex.
Rev. A. E. P. Albert, D.D.....		New Orleans, La.
"	J. G. Bauer.....	Minneapolis, Minn.
"	L. A. Belt, D.D.....	Kenton, O.
"	W. S. Birch, D.D.....	Kokomo, Ind.
"	J. D. Botkin.....	Wichita, Kan.
"	J. W. E. Bowen, D.D.....	Washington, D. C.
"	Elbridge Bradford, Jr.....	Augusta, Wis.
"	James M. Buckley, D.D., LL.D....	New York, N. Y.
"	H. A. Buttz, D.D., LL.D.....	Madison, N. J.
"	R. S. Cantine.....	Los Angeles, Cal.
"	J. G. Chaffee, D.D.....	Mapleton, Ind.
"	J. A. M. Chapman, D.D.....	Philadelphia, Pa.
"	T. C. Clendenning.....	Omaha, Neb.
"	Earl Cranston, D.D.....	Cincinnati, O.
"	M. D'C. Crawford, D.D.....	New York, N. Y.
"	Lewis Curtis, D.D.....	Chicago, Ill.
"	J. C. Davison.....	Hackettstown, N. J.
"	Nehemiah Doane, D.D.....	Portland, Ore.
"	S. N. Fellows, D.D.....	Manchester, Ia.
"	William Fielder.....	Huron, S. Dak.
"	C. O. Fisher, D.D.....	Atlanta, Ga.
"	L. R. Fiske, D.D., LL.D.....	Albion, Mich.
"	J. N. Fradenburgh, D.D.....	Warren, Pa.
"	J. L. Freeman.....	Walnut Grove, Ala.
"	B. St. James Fry, D.D.....	St. Louis, Mo.

Rev. J. A. Fullerton, D.D.	Wheeling, W. Va.
“ Ernst Gebhardt.	Germany.
“ A. M. Gould.	Grand Rapids, Mich.
“ C. N. Grandison, D.D.	Greensborough, N. C.
“ E. J. Gray, D.D.	Williamsport, Pa.
“ Samuel N. Griffith, M.A.	Larimore, N. Dak.
“ J. W. Hamilton, D.D.	East Boston, Mass.
“ E. W. S. Hammond, D.D.	Covington, Ky.
“ J. W. Haney, D.D.	Geneseo, Ill.
“ J. C. Hartzell, D.D.	Cincinnati, O.
“ D. W. Hays, D.D.	Cleveland, Tenn.
“ H. K. Hines.	Portland, Ore.
“ A. S. Hunt, D.D.	New York, N. Y.
“ J. W. Hughes.	Kansas City, Mo.
“ F. F. Jewell, D.D.	San Jose, Cal.
“ T. S. Johnson, M.D.	Lucknow, India.
“ P. G. Junker.	Germany.
“ J. M. King, D.D.	New York, N. Y.
“ D. C. Knowles, D.D.	Tilton, N. H.
“ John Lanahan, D.D.	Baltimore, Md.
“ A. B. Leonard, D.D.	New York, N. Y.
“ J. H. Lockwood.	Salina, Kan.
“ R. H. Manier.	Ellensburg, Wash.
“ James Marvin, D.D.	Lawrence, Kan.
“ T. J. Massey.	Whatcom, Wash.
“ J. W. Mendenhall, D.D., LL.D.	New York, N. Y.
“ Emory Miller, D.D.	Indianola, Ia.
“ W. G. Miller, D.D.	University Place, Neb.
“ D. S. Monroe, D.D.	Altoona, Pa.
“ Lyttleton F. Morgan, D.D.	Baltimore, Md.
“ D. H. Muller, D.D.	Canton, O.
“ William Nast, D.D.	Cincinnati, O.
“ W. F. Oldham.	Pittsburg, Pa.
“ W. J. Paxson, D.D.	Chester, Pa.
“ N. J. Plumb.	New Haven, Conn.
“ Wesley Prettyman.	Decatur, Ala.
“ Paul Quatlander.	New York, N. Y.
“ L. C. Queal, D.D.	Auburn, N. Y.
“ H. R. Revels, D.D.	Holly Springs, Miss.
“ A. G. Robb.	Emporia, Kan.
“ R. H. Robb.	Atlanta, Ga.
“ J. A. Scarritt.	Alton, Ill.
“ I. B. Scott, D.D.	Houston, Tex.
“ C. W. Smith, D.D.	Pittsburg, Pa.
“ Y. C. Smith, D.D.	West Pittston, Pa.
“ N. E. Simonsen.	Evanston, Ill.
“ M. J. Talbot, D.D.	Providence, R. I.

Rev. H. J. Talbott	New Albany, Ind.
“ M. S. Terry, D.D.....	Evanston, Ill.
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“ D. H. Tribou.....	Ellsworth, Me.
“ T. S. Walker.....	Chuckey City, Tenn.
“ W. F. Warren, D.D., LL.D.....	Boston, Mass.
“ M. R. Webster, D.D.....	Rome, N. Y.
“ T. C. Webster.....	Chadron, Neb.
“ Wilmot Whitfield, D.D.....	Sioux City, Ia.
“ C. W. Winchester.....	Medina, N. Y.
“ Preston Wood, D.D.....	Springfield, Ill.
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“ William Connell.....	Scranton, Pa.
Hon. S. M. Coon.....	Oswego, N. Y.
“ W. P. Dillingham.....	Montpelier, Vt.
“ M. G. Emery.....	Washington, D. C.
“ John Evans.....	Denver, Col.
“ G. J. Ferry.....	East Orange, N. J.
Professor J. R. French.....	Syracuse, N. Y.
Mr. James Gillinder.....	Philadelphia, Pa.
Hon. James Harlan.....	Mount Pleasant, Ia.
Mr. Daniel Hays.....	Gloversville, N. Y.
“ C. E. Hendrickson.....	Mount Holly, N. J.
“ J. B. Hobbs.....	Chicago, Ill.
“ German H. Hunt.....	Baltimore, Md.
Hon. F. G. Niedringhaus.....	St. Louis, Mo.
“ M. G. Norton.....	Winona, Minn.
“ R. E. Pattison.....	Harrisburg, Pa.
“ John Patton.....	Curwensville, Pa.
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METHODIST EPISCOPAL CHURCH, SOUTH.

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“ A. W. Wilson, D.D., LL.D.....	Baltimore, Md.
“ J. C. Granbery, D.D.....	Ashland, Va.
“ R. K. Hargrove, D.D.....	Nashville, Tenn.
“ W. W. Duncan, D.D.....	Spartanburg, S. C.
“ C. B. Galloway, D.D.....	Jackson, Miss.

Bishop E. R. Hendrix, D.D., LL.D.....	Kansas City, Mo.
“ J. S. Key, D.D.....	Fort Worth, Tex.
“ A. G. Haygood, D.D.....	Los Angeles, Cal.
“ O. P. Fitzgerald, D.D.....	San Francisco, Cal.
Rev. J. A. Anderson.....	Greenwood, Ark.
“ James B. Anderson, D.D.....	Jacksonville, Fla.
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“ James Campbell.....	Dallas, Tex.
“ C. W. Carter, D.D.....	New Orleans, La.
“ L. W. Crawford, D.D.....	Trinity College, N. C.
“ J. D. Hammond, D.D.....	Fayette, Mo.
“ W. P. Harrison, D.D.....	Nashville, Tenn.
“ J. W. Heidt, D.D.....	Atlanta, Ga.
“ E. E. Hoss, D.D.....	Nashville, Tenn.
“ Horace Jewell.....	Searcy, Ark.
“ I. G. John, D.D.....	Nashville, Tenn.
“ A. B. Jones, D.D., LL.D.....	Huntsville, Ala.
“ J. O. Keener.....	Montgomery, Ala.
“ W. B. Kirkland, D.D.....	Columbia, S. C.
“ Walter R. Lambuth.....	Kobi, Japan.
“ J. W. Lewis, D.D.....	Bowling Green, Ky.
“ J. H. McLean.....	Georgetown, Md.
“ R. H. Mahon, D.D.....	Memphis, Tenn.
“ B. M. Messick, D.D.....	St. Louis, Mo.
“ David Morton, D.D.....	Louisville, Ky.
“ E. H. Mounger.....	Hattiesburg, Miss.
“ W. B. Murrah, D.D.....	Brookhaven, Miss.
“ W. B. Palmer.....	St. Louis, Mo.
“ P. A. Peterson, D.D.....	Richmond, Va.
“ W. W. Pinson.....	San Antonio, Tex.
“ C. F. Reid.....	Florence, Ky.
“ F. L. Reid, D.D.....	Raleigh, N. C.
“ C. B. Riddick, D.D.....	Birmingham, Ala.
“ Andrew Shorter, D.D.....	Little Rock, Ark.
“ J. C. Simmons, D.D.....	Santa Rosa, Cal.
“ A. Coke Smith, D.D.....	Nashville, Tenn.
“ E. L. Southgate.....	Lexington, Ky.
“ W. V. Tudor, D.D.....	Richmond, Va.
“ T. S. Wade.....	Catlettsburg, Ky.
“ P. H. Whisner, D.D.....	Salem, Va.
“ E. E. Wiley, D.D.....	Emory, Va.
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“ J. M. Wright, D.D.....	Bellbuckle, Tenn.
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Rev. William Briggs, D.D.	Toronto, Ontario.
“ N. Burwash, S.T.D.	Cobourg, Ontario.
“ E. H. Dewart, D.D.	Toronto, Ontario.
“ George Douglas, D.D., LL.D.	Montreal, Quebec.
“ S. F. Huestis	Halifax, Nova Scotia.
“ W. S. Griffin, D.D.	Galt, Ontario.
“ John Lathern, D.D.	Halifax, Nova Scotia.
“ E. B. Ryckman, D.D.	Ottawa, Ontario.
“ John Wakefield	Thorold, Ontario.
“ T. G. Williams, D.D.	Montreal, Quebec.
“ James Woodsworth	Brandon, Manitoba.
D. Allison, LL.D.	Halifax, Nova Scotia.
Mr. J. H. Beatty	Thorold, Ontario.
“ William Bowman	London, Ontario.
“ J. H. Carson	Montreal, Quebec.
“ W. E. Dawson	Charlottetown, P. E. Island.
“ S. Finley	Montreal, Quebec.
J. R. Inch, LL.D.	Sackville, New Brunswick.
Mr. Warring Kennedy	Toronto, Ontario.
“ W. H. Lambly	Inverness, Quebec.
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Bishop B. W. Arnett, D.D.	Wilberforce, O.
“ J. M. Brown, D.D.	Washington, D. C.
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“ A. Grant, D.D.	San Antonio, Tex.
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“ T. M. D. Ward, D.D.	St. Jose, Mo.
“ H. M. Turner, D.D., LL.D.	Atlanta, Ga.
“ A. W. Wayman, D.D.	Baltimore, Md.

Rev. L. J. Coppin, D.D.	Philadelphia, Pa.
" J. C. Embry, D.D.	Leavenworth, Kan.
" A. M. Green, D.D.	New Orleans, La.
" T. W. Henderson, D.D.	Springfield, Ill.
" T. W. Anderson	Vicksburg, Miss.
" J. H. Jones, B.D.	Columbus, O.
" P. A. Hubbard	Denver, Colo.
" W. A. J. Phillips	Little Rock, Ark.
" John M. Abbey, D.D.	Louisville, Ky.
" L. H. Smith	Macon, Ga.
" J. H. A. Johnson, D.D.	Hagarstown, Md.

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Bishop C. R. Harris, D.D.	Atlanta, Ga.
" J. W. Hood, D.D.	Fayetteville, N. C.
" Thomas H. Lomax, D.D.	Charlotte, N. C.
" J. J. Moore, D.D.	Salisbury, N. C.
" C. C. Pettey, D.D.	Mobile, Ala.
Rev. G. W. Clinton, A.B.	Pittsburg, Pa.
" J. S. Cowles	Washington, D. C.
" W. H. Day, D.D.	Harrisburg, Pa.
" N. J. Green, D.D.	Providence, R. I.
" R. H. G. Dyson	Washington, D. C.
" I. C. Clinton	Lancaster, S. C.
" J. C. Price, D.D.	Salisbury, N. C.
" A. Walters, D.D.	New York, N. Y.
" T. A. Weathington	Montgomery, Ala.
Hon. J. C. Dancy	Wilmington, N. C.

COLORED METHODIST EPISCOPAL CHURCH.

Bishop Isaac Lane	Jackson, Tenn.
Rev. Elias Cottrell	Memphis, Tenn.
" Edward W. Moseley	Jackson, Tenn.
" Charles H. Phillips, D.D.	Washington, D. C.
" J. T. Sackleford, M.D.	Washington, D. C.
" A. J. Stinson	Columbia, S. C.
" S. B. Wallace	Louisville, Ky.
" J. C. Waters	Memphis, Tenn.
" Robert S. Williams	Columbia, S. C.

METHODIST PROTESTANT CHURCH.

Rev. T. B. Appleget	Hightstown, N. J.
" M. L. Jennings, D.D.	Steubenville, O.
" J. T. Murray, D.D.	Baltimore, Md.
" T. J. Ogburn	Henderson, N. C.
" J. J. Smith, D.D.	Fishkill-on-Hudson, N. Y.
Hon. C. W. Button	Lynchburg, Va.

Mr. W. R. Peters.....Steubenville, O.
 “ J. S. Topham.....Washington, D. C.
 “ W. C. Whittaker.....Enfield, N. C.

UNITED BRETHREN IN CHRIST.

Rev. C. I. B. Brane.....Washington, D. C.
 “ S. D. Foust.....Harrisburg, Pa.
 “ J. P. Landis, D.D.....Dayton, O.
 “ W. McKee.....Dayton, O.
 “ D. R. Miller.....Dayton, O.
 “ W. J. Shuey.....Dayton, O.
 “ C. T. Stearn.....Chambersburg, Pa.

UNION AMERICAN METHODIST EPISCOPAL CHURCH.

Rev. H. R. Edmunds.....Philadelphia, Pa.
 “ B. T. Rulley.....Wilmington, Del.
 “ Ezekiel Smith.....Newark, Del.

AFRICAN UNION METHODIST PROTESTANT CHURCH.

Rev. E. H. Chippey.....Wilmington, Del.
 “ A. Woodards.....Wilmington, Del.

FREE METHODIST CHURCH.

Gen'l Superintendent B. T. Roberts, D.D.. North Chili, N. Y.
 Rev. W. T. Hogg.....Buffalo, N. Y.
 “ J. T. Michael.....Philadelphia, Pa.

CONGREGATIONAL METHODIST CHURCH.

Rev. John M. Thurman.....Locust Grove, Ga.

PRIMITIVE METHODIST CHURCH.

Rev. E. Humphries.....Brooklyn, N. Y.

BRITISH METHODIST EPISCOPAL CHURCH.

Bishop W. Hawkins.....Chatham, Ontario.
 Rev. R. Miller.....
 “ T. C. Slater.....

INDEPENDENT METHODIST CHURCH.

Rev. A. W. Green.....Baltimore, Md.
 Hon. Charles J. Baker.....“ “

UNITED BRETHREN IN CHRIST (Old Constitution).

Rev. Bishop Halleck Floyd, D.D.....Dublin, Ind.
 Professor C. H. Kiracofe, D.D.....Dayton, O.

APPORTIONMENT OF DELEGATES IN THE WESTERN SECTION.

Methodist Episcopal Church	126
Methodist Episcopal Church, South.....	64
Methodist Church, Canada.....	24
African Methodist Episcopal Church.....	19
African Methodist Episcopal Zion Church	15
Colored Methodist Episcopal Church.....	9
Methodist Protestant Church.....	9
United Brethren in Christ.....	7
American Wesleyan Church.....	6
Union American Methodist Episcopal Church.....	3
African Union Methodist Protestant Church.....	3
Free Methodist Church.....	3
Congregational Methodist Church.....	3
Primitive Methodist Church.....	3
British Methodist Episcopal Church	3
Independent Methodist Church.....	2
United Brethren in Christ (Old Constitution).....	2

EASTERN SECTION.

Those marked thus * were not present at the Conference.

WESLEYAN METHODIST CHURCH.

Rev. T. B. Stephenson, D.D., LL.D.....	6 Church Terrace, Bonner Road, Victoria Park, London, E.
“ David J. Waller, D.D.....	3 Macaulay Road, Clapham Com- mon, S.W., London, W.
“ Richard W. Allen	26 Edith Road, West Kensing- ton, London, W.
“ Thomas Allen ...	Sheffield.
“ William Arthur, M.A.....	Glenelg, Clapham Com., S.W.
“ Frank Ballard, M.A., B.Sc	Great Crosby, Liverpool.
“ Wesley Brunyate	16 St. Catherine Place, Edin- burgh. [don.
“ John Bond.....	Wilton House, Tottenham, Lon-
“ E. J. Brailsford.....	Blairgowrie, Scotland.
“ James Chapman	Oxford.
“ J. Ernest Clapham.....	Dalriada, Blackheath, London.
“ J. Surman Cooke.....	52 Victoria Road, Clapham, London. [chester.
“ James Crabtree.....	Great Cheetham Street, Man-
“ Forster Crozier	Arley Hill, Bristol.
“ Robert Culley.....	Keswick, Clapham Common, London, S. W.
“ Nehemiah Curnock	Glengall Road, Woodford Green, Essex. [Surrey.
“ William T. Davison, M.A.....	Wesleyan College, Richmond,

Rev. William J. Dawson	8 Queen's Crescent, Glasgow.
“ William Gibson, B.A.	4 Rue Roquepine, Paris.
“ Thomas B. Harrowell.....	Nottingham.
“ David Hill	China. [don.]
“ Josiah Hudson, B.A.	Wesleyan Mission House, Lon-
“ Hugh P. Hughes, M.A.	Taviton Street, Gordon Square, London, W. C.
“ E. Lloyd Jones.....	Rhyl, North Wales.
“ J. Hugh Morgan.....	50 Francis Road, Birmingham.
“ Joseph Nettleton.....	154 Lambeth Road, London.
“ Joseph Posnett.....	7 West Parade, Anlaby Road, Hull. [don.]
“ George Patterson.....	Wesleyan Mission House, Lon-
“ John Rhodes.....	20 Sydenham Park, Sydenham, London.
“ * David Roe.....	Jesmond Vale Terrace, New- castle-on-Tyne. [London.]
“ Enoch Salt.....	Clyde House, Brixton Hill,
“ John S. Simon.....	The Manse, Holwood Road, Bromley, Kent.
“ Thomas G. Selby.....	Greenock, Scotland.
“ William F. Slater, M.A.....	Didsbury College, Manchester.
“ Peter Thompson.....	242 Cable Street, London, E.
“ W. D. Walters.....	12 Cathcart Hill, Upper Hol- loway, London, N.
“ Thomas E. Westerdale.....	Booth Street, Handsworth, Bir- mingham.
“ Thomas Wilkes.....	7 Vernon Street, Derby. [field.]
“ William Wilson	90 Great King Street, Maccles-
“ David Young.....	88 Llandaff Road, Cardiff.
“ John Griffiths.....	Bryn Sion House, Aberdare, South Wales.
“ Robert Jones.....	Bangor, North Wales.
Mr. Henry J. Farmer-Atkinson, M.P.....	Ore, Hastings.
“ James Banner.....	15 Noel Street, Forest Side, Nottingham.
“ Thomas Barclay.....	Birmingham.
“ Joseph Beckett, C.C., J.P.....	Whitchurch, Salop.
“ Samuel Budgett.....	Beckenham, Kent.
“ Percy W. Bunting, M.A.*.....	43 Euston Square, London.
“ John Clapham.....	The Hills, Prestwich, Man- chester. [don.]
“ J. Calvert Coates.....	109 Highbury Quadrant, Lon-
“ John Coy.....	Stoneycroft, Leicester.
“ William Craze*.....	Girvan House, West Derby Road, Liverpool.
“ George Curtis, J.P.*.....	Poole, Dorset.

Mr. Thomas Davenport.....	Wilton House, Radcliffe, Manchester.
“ E. P. Davies	Fairhill, Lansdown, Worcester.
“ John Hardcastle*.....	Sherburn in Elmet, Selby, Yorkshire. [Manchester.
“ H. B. Harrison.....	Hilton Lane, Prestwich, near
“ T. Morgan Harvey.....	Audley, New Barnet, London.
“ Norval W. Helme.....	Castramont, Lancaster.
“ Obed Hosegood, J.P.....	Clifton, Bristol. [Liverpool.
“ Edward Hutchinson, J.P.....	Holly Lodge, West Derby Road,
“ Richard Jones	Glen Aber Llanrhaiadr, Oswestry.
“ William Kilner	16 Alexandra Villas, Finsbury Park, London.
“ John H. Lile, C.C.....	Warrior Square, Hastings.
“ Benjamin Moore*.....	Burnley. [London.
“ A. T. Morse	Fairlop Road, Leytonstone,
“ G. William Munt.....	Oakwood, Haselmere Road, Crouch End, London.
“ James Nix.....	21 Warnborough Road, Oxford.
“ Thomas Owen.....	Henly Grove, Westbury-on-Trym, Bristol.
“ W. O. Quibell.....	Newark.
“ Edward Rees.....	Machynlleth, Wales.
“ J. Sykes Rymer.....	Park House, York.
“ J. Bamford Slack, C.C., B.A.....	10 Woburn Square, London.
“ James S. Stocks.....	Chapel Allerton, Leeds.
“ J. Thorpe Taylor, J.P.....	Holmfirth, Yorkshire.
“ John Wills, F.S.Sc.....	Dodbrooke, Littleover Hill, Derby. [Wales.
“ William Williams	Summerfield, Rhyl, North

IRISH METHODIST CHURCH.

Rev. James Donnelly.....	Newry, Ireland.
“ William Nicholas, M.A., D.D.....	32 Great Charles Street, Dublin.
“ William Gorman.....	The Mause, College Gardens, Belfast.
“ R. Crawford Johnson.....	1 Westminster Villas, Antrim Road, Belfast.
“ Henry Evans, D.D.....	Dublin.
“ James D. Lamont.....	Blackrock, Dublin.
Mr. S. McComas, J.P.....	Dalkey, near Dublin.
“ William Greenhill.....	University Square, Belfast.
“ J. H. Thompson	Adelaide Place, Cork. [rone.
“ R. Clarke, J.P.....	Charlemont, Moy, County Ty-
“ T. F. Shillington.....	Dromart, Antrim Road, Belfast.
“ George Chambers.....	12 St. Stephen's Green, Dublin.

METHODIST NEW CONNEXION.

Rev. H. T. Marshall.....	Heath Bank, Ashton-under-Lyne.
“ J. Le Huray.....	Hawkeshead Street, Southport.
“ J. Medicraft	Eccles, Manchester.
“ G. Packer.....	Milton Place, Halifax.
“ W. J. Townsend.....	Claremont Road, Handsworth, Birmingham. [London.
“ J. C. Watts, D.D.....	25 Park Road, Forest Hill,
Mr. Alderman A. Edwards, J.P.....	Longton, Staffordshire.
“ J. Greenwood.....	17 Clare Hill, Huddersfield.
“ J. Hepworth.....	Headingley House, Leeds.
“ Alderman T. S. Midgeley	Elmwood, Halifax.
“ J. Mackintosh *.....	Milton Place, Halifax.
“ J. B. Shelley	Longton, Staffordshire.

PRIMITIVE METHODIST CHURCH.

Mr. Alderman William McNeil.....	Herdman Street, Crewe.
Rev. Samuel Antliff, D.D.*.....	Draycott, Derby.
“ Thomas Mitchell.....	St. Hilda Street, Hull.
“ John Smith.....	Luton, Beds.
“ T. H. Hunt.....	26 Meadow Street, Moss Side, Manchester.
“ Stewart Hoosen.....	Belmont, Devizes Road, Salisbury.
“ Murray Wilson.....	7 Berkeley Place, Bath. [field.
“ John Slater.....	103 Club Gardens Road, Shef-
“ W. Wray *.....	218 Barking Road, Canning Town, London. [ham.
Mr. Henry Bolton	78 Stratford Road, Birming-
“ M. Parsons.....	15 Lawry Place, Bradford.
Rev. James Pickett.....	Hinckley Road, Leicester.
Mr. Stephen Hilton.....	Burley House, Belgrave, Leicester.
Rev. J. Dorricott*.....	21 Duffield Road, Derby.
“ James Travis	71 Freegrove Road, London, N.
Mr. Thomas Lawrence	The Oaks, Stony Gate, Leices-
	ter.
Rev. George Windram.....	Cross Street, Chesterfield.
Mr. Alderman Smith.....	Brierfield, Burnley, Lancashire.
“ Joseph Gibbs	Cliftonville, Northampton.
“ Levi L. Morse.....	Regent Street, Swindon, Wilts.
“ Samuel Terry	Ash Road, Aldershot.
Rev. J. Goldthorpe.....	42 Hutt Street, Hull.
“ Joseph Ferguson, D.D.....	26 Abyssinia Street, Leeds.
Mr. W. Beckworth, J.P.*.....	Joppa, Leeds. [pool.
Rev. D. McKinley.....	33 Milton Street, West Hartle-

Rev. Joseph Odell	Highgate Lodge, Moseley Road, Birmingham.
Mr. Councilor A. Roberts*.....	Clitheroe, Lancashire.
“ George Green.....	Balshagray Terrace, Partick, Glasgow. [gow.
“ W. Matthews.....	5 Charing Cross Mansions, Glas-
“ W. Arundel.....	87 Bristol Street, Birmingham.
“ W. Dann.....	Chesterfield.

BIBLE CHRISTIAN CHURCH.

Rev. F. W. Bourne.....	Orlando Road, Clapham, Lon- don.
“ W. B. Lark.....	78 Alexandra Road, Newport, Isle of Wight.
“ J. Herridge Batt.....	16 Chesham Street, Brighton.
“ H. W. Horwill, M.A.....	Queen Street, Newton Abbot, Devon.
“ W. Lee	Kilkhampton, Stratton, Devon.
Mr. W. Vaughan, C.C.....	Torrington, Devon.
“ T. Ruddle, B.A.....	College House, Shebbear, High- ampton, Devon. [don.
“ W. B. Luke.....	64 Princess Road, Kilburn, Lon-
“ G. T. Humphreys	63 Marine Parade, Brighton.
Hon. S. J. Way, D.C.L. (Oxon.), Lieutenant-Governor and Chief-Justice of South Australia, Adelaide, South Australia.	

UNITED METHODIST FREE CHURCH.

Rev. M. T. Myers.....	7 West Street, Rochdale.
“ Ralph Abercrombie, M.A.....	2 Albert Street, Shrewsbury.
“ J. S. Balmer.....	Lynwood Terrace, Blackpool.
“ John Truscott	Burslem.
“ Edward Boaden.....	Cheetham Hill, Manchester.
“ David Brook, M.A., B.C.L.....	Claremont, Todmorden.
“ William R. Sunman.....	Hightown, Crewe. [chester.
“ Anthony Holliday.....	Crescent Grange College, Man-
Rev. George Turner.....	17 Wharnccliffe Road, Sheffield.
“ William Redfern.....	40 Fernbank Road, Bristol.
“ J. Swann Withington.....	Beaufort Villa, Cumberland Road, Bristol. [land.
Mr. J. G. Addison.....	North Bridge Street, Sunder-
“ Alderman J. H. Crosfield, C.C., J.P.....	Burgess Terrace, Hyde Road, Manchester.
“ Councilor J. Duckworth.....	Castlefield, Rochdale.
“ Councilor William Penrose.....	Helston, Cornwall.
“ W. H. Butler.....	St. George's, Bristol.
“ J. E. Balmer.....	Cheetham Hill, Manchester.
“ H. G. Gregory.....	Salisbury.
“ Robert Turner	Woodroyd, Rochdale.

Mr. Thomas Snape, C.C.....The Gables, Croxteth Road,
Liverpool.
“ Stephen Hartley.....Littleborough, Rochdale.

FRENCH METHODIST CHURCH.

Rev. M. Lelievre, D.D.....Nimes, France. [Paris,
“ James Wood16 Rue Demours, Les Ternes,

AUSTRALASIAN METHODIST CHURCH.

Rev. W. H. Fitchett, B.A.*.....Methodist Ladies' College,
Hawthorne, Victoria.
“ Joseph Spence.....Sydney, New South Wales.
“ W. MorleyChester Street, Christchurch,
New Zealand.
“ J. BerryWellington, New Zealand.
“ J. C. Hill.....Adelaide, South Australia.
Mr. W. H. McClelland*.....Kings Street, Sydney.
“ Henry Berry*.....Kew, Melbourne, Victoria (St.
Helen's Wood, Hastings).
“ David Nock, J.P.*.....
“ Thomas Allen.....Auckland, New Zealand.
“ Andrew C. Caughey.....Auckland, New Zealand.

INDEPENDENT METHODIST CHURCH.

Mr. T. Worthington.....The Elms, Wigan.
Rev. W. Brimelow.....Park Road, Bolton.

WESLEYAN REFORM UNION.

Rev. Thomas Bromage.....Hollin Cross Lane, Glossop,
Manchester. [Yorks.
“ G. GreenParsonage Road, Bradford,
“ Alexander Holland.....Park Lane, Bradford.
Mr. W. Marsden.....8 Priory Place, Doncaster.

SOUTH AFRICAN METHODIST CHURCH.

Rev. J. Smith Spencer.....Clairville, Sale, Manchester.

WEST INDIAN METHODIST CHURCH.

Rev. G. Sargeant.....Wesleyan Mission House,
Bishopsgate Street, London.
“ T. M. Geddes.....Kingstown, Jamaica.

APPORTIONMENT OF DELEGATES IN THE EASTERN SECTION.

(N. B.—This table is made up from the official lists received.)

Wesleyan Methodist Church....	77	French Methodist Church.....	2
Irish Methodist Church.....	12	Australasian Methodist Church..	10
Methodist New Connexion....	12	Independent Methodist Church..	2
Primitive Methodist Church....	31	Wesleyan Reform Union.....	4
Bible Christian Church.....	10	South African Methodist Church	1
United Methodist Free Church.	21	West Indian Methodist Church..	2

OFFICERS OF THE CONFERENCE.

PRESIDENTS.

- REV. THOMAS BOWMAN, D.D., LL.D.,
Bishop Methodist Episcopal Church.
- REV. J. C. KEENER, D.D.,
Bishop Methodist Episcopal Church, South.
- REV. T. B. STEPHENSON, D.D., LL.D.,
President Wesleyan Methodist Conference.
- REV. A. CARMAN, D.D.,
General Superintendent Methodist Church, Canada.
- REV. H. T. MARSHALL,
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- REV. W. MORLEY,
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- REV. THOMAS ALLEN,
Wesleyan Methodist Church.
- REV. J. F. HURST, D.D., LL.D.,
Bishop Methodist Episcopal Church.

SECRETARIES.

- REV. JAMES M. KING, D.D., Methodist Episcopal Church.
- REV. E. B. RYCKMAN, D.D., Methodist Church, Canada.
- REV. JOHN BOND, Wesleyan Methodist Church.
- MR. THOMAS SNAPE, C.C., United Methodist Free Church.

LIST OF COMMITTEES.

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“ E. R. HENDRIX, D.D., LL.D.	“ JOHN BOND.
Rev. J. W. HAMILTON, D.D.	“ HUGH P. HUGHES, M.A.
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“ J. W. HAMILTON, D.D.	Hon. E. B. PRETTYMAN.
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“ E. S. WESTCOTT.

“ J. B. WILSON.

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PUBLICATION COMMITTEE.

J. M. KING, D.D.,

J. M. VAN VLECK, LL.D.

RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.

I.—For convenience of organization, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:

FIRST DIVISION.—The Methodist Episcopal Church and the Methodist Episcopal Church, South.

SECOND DIVISION.—Other Methodist Churches in the United States and Canada.

THIRD DIVISION.—The British Wesleyan Methodist Churches.

FOURTH DIVISION.—Other British Methodist Churches.

It is understood that the several Churches described are inclusive of their respective mission fields and affiliated Conferences.

II.—There shall be a Business Committee, consisting of twenty members, six of whom shall be selected from the First Division, four from the Second Division, five from the Third Division, and five from the Fourth Division.

Two from each Division shall be, if practicable, laymen. This Committee shall be chosen by the Eastern and Western Sections of the Executive Committee, on nomination of the members of said Executive Committee representing respectively the several general Divisions. The first-named on the Business Committee by the First Western Division shall be the convener, but the Committee shall choose by ballot its own Chairman and Secretary. All questions, proposals, resolutions, communications, or other matters not included in the regular programme of exercises, which may be presented to the Conference shall be passed to the Secretary, read by their titles only, and referred without debate or motion to the Business Committee. A period at the close of the regular programme of the final session of each day shall be set apart for reports from the Business Committee, but the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference.

III.—The Business Committee shall appoint some one to preside at each session of the Conference, and in the following manner—to wit, at the first session from the First Division; at the second session from the Third Division; at the third session from the Second Division; at the fourth session from the Fourth Division; repeating this order during the continuance of the Conference.

IV.—The Business Committee at the opening of the first regular business session of the Conference shall nominate four secretaries, one from each General Division, the one named from the First Division to be chief; but if the nominations thus made shall fail of confirmation, in whole or

in part, then the Conference shall proceed to fill the vacant place or places in such manner as it may determine; provided, that the mode of distribution herein indicated shall be maintained.

V.—Every session of the Conference shall be opened with devotional exercises, to be conducted by some person selected by the President of the session.

VI.—The first hour of each forenoon session, after devotional exercises and reading of Journal, shall be set apart for the presentation of resolutions or other papers not included in the regular programme. Every resolution must be reduced to writing, and be signed by at least two names. The Conference may, at any time, close the morning hour and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

VII.—No essay presented in the regular programme shall occupy more than twenty-five minutes in the reading; the appointed addresses shall be allowed fifteen minutes each. After the appointed addresses, whatever unoccupied time remains of any session shall be devoted to a general discussion of the topics under consideration; but no member shall occupy more than five minutes, or speak more than once on the same subject.

The appointed addresses may not be read, but notes, as aids to memory, may be used.

VIII.—At the close of the regular order, at the final session of each day, the President shall call for a report from the Business Committee. In debates on reports, whenever presented, no member shall occupy more than ten minutes, nor speak more than once on the same report, but the Chairman of the Committee, or some one designated by him, shall be allowed ten minutes in which to close the debate.

IX.—All votes taken in the Conference shall be by individual count, without any reference to the particular body with which the voter is connected.

X.—No votes shall be taken on matters affecting the internal arrangements of any of the several Methodist Churches.

XI.—Any alteration of, or addition to, these regulations thought desirable must be sent to the Business Committee, and reported back to the Conference, before a final vote is taken, and no rule shall be suspended except by consent of three fourths of the Conference.

N. B.—The manuscripts of the essays read and of addresses delivered, being the property of the Conference, should be immediately passed over to the Secretary of the Conference for publication in the volume of the proceedings of the Conference. Compliance with this rule is absolutely indispensable to accuracy in the records of the Conference.

DAILY PROGRAMME.

October 7 to 20, 1891.

Places assigned to Western Section marked W.

Places assigned to Eastern Section marked E.

First Day, Wednesday, October 7.

FIRST SESSION.

10 A. M.—Sermon.....Rev. William Arthur, M.A.
Celebration of the Sacrament of the Lord's Supper.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

Election of Officers on Nomination of the Business Committee.

Addresses of Welcome.....	{	Rev. Bishop John F. Hurst, D.D., LL.D., Methodist Episcopal Church.
		James H. Carlisle, LL.D., Methodist Episcopal Church, South.
		Rev. George Douglas, D.D., LL.D., Methodist Church, Canada.
Responses.....	{	Rev. T. B. Stephenson, D.D., LL.D., Wesleyan Methodist Conference.
		Mr. George Green, Primitive Methodist Church.
		Rev. R. Abercrombie, M.A., United Methodist Free Church.

Second Day, Thursday, October 8.

Topic: ECUMENICAL METHODISM.

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(1) E. 11 A. M.—Essay, *The Present Status of Methodism in the Eastern Section*,Rev. D. J. Waller, D.D.,
Secretary Wesleyan Methodist Conference.

- E. First Address,.....Rev. John Medcraft,
Methodist New Connexion.
E. Second Address,.....Rev. James Donnelly,
Vice-President Irish Methodist Conference.
E. Third Address,.....Rev. J. H. Batt,
Bible Christian Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

- (2) W. 2:40 P. M.—Essay, *The Present Status of Methodism in the Western Section*, Rev. Bishop Charles H. Fowler, D.D., LL.D.,
Methodist Episcopal Church.
W. First Address,.....Rev. Bishop C. B. Galloway, D.D.,
Methodist Episcopal Church, South.
W. Second Address,.....Rev. William Briggs, D.D.,
Methodist Church, Canada.
W. Third Address,.....Rev. Bishop B. W. Arnett, D.D.,
African Methodist Episcopal Church.

Third Day, Friday, October 9.

Topic: THE CHRISTIAN CHURCH: ITS ESSENTIAL UNITY AND GENUINE CATHOLICITY.

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

- (3) E. 11 A. M.—Essay, *Christian Unity*,.....Rev. T. G. Selby,
Wesleyan Methodist Church.
W. First Address,.....Rev. A. S. Hunt, D.D.,
Methodist Episcopal Church.
E. Second Address,.....Rev. Thomas Mitchell,
Primitive Methodist Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

- (4) W. 2:40 P. M.—Essay, *Christian Co-operation*, Rev. A. Coke Smith, D.D.,
Methodist Episcopal Church, South.
E. First Address,.....Rev. W. Redfern,
United Methodist Free Church.
W. Second Address,.....Rev. T. J. Ogburn,
Methodist Protestant Church.
E. Third Address,.....Rev. James Le Huray,
Methodist New Connexion.

Fourth Day, Saturday, October 10.

Topic: THE CHURCH AND SCIENTIFIC THOUGHT.

10 A. M.—Devotional Exercises, etc.

- (5) E. 11 A. M.—Essay, *The Influence of Modern Scientific Progress on Religious Thought*,.....Percy W. Bunting, Esq., M.A.,
Editor *The Contemporary Review*, Wesleyan Methodist Church.

W. First Address, *The Attitude of the Church toward the Various Phases of Unbelief*, Rev. M. S. Terry, D.D.,
Methodist Episcopal Church.

E. Second Address, *The Bible and Modern Criticism*,
Rev. W. T. Davison, M.A.,
Tutor in Biblical Literature and Exegesis, Richmond College, Wesleyan
Methodist Church.

Sunday, October 11.

10:30 A. M.—Memorial Sermon on John Wesley,
Rev. Bishop J. P. Newman, D.D., LL.D.,
Methodist Episcopal Church.

Fifth Day, Monday, October 12.

Topic: THE CHURCH AND HER AGENCIES.

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(6) W. 11 A. M.—Essay, *The Responsibility and Qualifications of the Preacher*, Rev. Bishop R. S. Foster, D.D., LL.D.,
Methodist Episcopal Church.

E. First Address, Rev. John Bond,
Wesleyan Methodist Church.

W. Second Address, Rev. William Howard Day,
African Methodist Episcopal Zion Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

(7) E. 2:40 P. M.—Essay, *The Religious Press and the Religious Uses of the Secular Press*, Rev. H. P. Hughes, M.A.,
of the London Mission, Wesleyan Methodist Church.

W. First Address, Rev. E. H. Dewart, D.D.,
Methodist Church, Canada.

E. Second Address, Rev. Joseph Ferguson, D.D.,
President of the Primitive Methodist Church.

W. Third Address, Rev. E. E. Hoss, D.D.,
Methodist Episcopal Church, South.

Sixth Day, Tuesday, October 13.

Topic: THE CHURCH AND HER AGENCIES (continued).

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(8) E. 11 A. M.—Essay, *The Place and Power of Lay Agency in the Church*,
Rev. James Travis,
General Missionary Secretary Primitive Methodist Church.

W. First Address, *The Deaconess Movement*, Rev. M. D'C. Crawford, D.D.,*
Methodist Episcopal Church.

E. Second Address, *Methodist Brotherhoods and Sisterhoods*,

Rev. W. D. Walters,
Secretary London Mission, Wesleyan Methodist Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

(9) W. 2:40 P. M.—Essay, *Woman's Work in the Church*,

Rev. Benj. St. James Fry, D.D.,
Methodist Episcopal Church.

E. First Address, Rev. William Gorman,
Irish Methodist Church.

W. Second Address, Prof. J. P. Landis, D.D.,
United Brethren in Christ.

E. Third Address, Rev. Thomas H. Hunt,
Primitive Methodist Church.

Seventh Day, Wednesday, October 14.

Topic: EDUCATION.

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(10) E. 11 A. M.—Essay, *Religious Training and Culture of the Young*,

Rev. W. H. Fitchett, B.A.,
Australasian Methodist Church.

W. First Address, *The Family*, Rev. T. B. Appleget,
Methodist Protestant Church.

W. Second Address, *The Sunday-school*, Hon. John Evans,*
Methodist Episcopal Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

(11) E. 2:40 P. M.—Essay, *Elementary Education: How It May Be Best
Promoted*, Rev. John Smith,

Primitive Methodist Church.

W. First Address, *The Ethics of Elementary Education*,

Rev. J. D. Hammond, D.D.,
Methodist Episcopal Church, South.

E. Second Address, *Sectarianism and State Education*, . Rev. A. Holliday,*
United Methodist Free Church.

W. Third Address, *Secondary Education*, Hon. J. C. Dancy,
African Methodist Episcopal Zion Church.

THIRD SESSION.

7:30 P. M.—Devotional Exercises, etc.

(12) W. 7:40 P. M.—Essay, *The Broadest Facilities for Higher Education:
The Duty of the Church*, . . . Rev. N. Burwash, D.D.,

Methodist Church, Canada.

E. First Address, *University Education*, Rev. W. F. Slater, M.A.,
Tutor in Biblical Literature and Exegesis, Didsbury College, Wesleyan
Methodist Church.

W. Second Address, *University Education*,

Rev. W. F. Warren, D.D., LL.D.,
Methodist Episcopal Church.

Eighth Day, Thursday, October 15.

Topic: ROMANISM.

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(13) E. 11 A. M.—Essay. *The Present Position of Romanism*,

Rev. M. T. Myers,

President United Methodist Free Church.

W. First Address, *Romanism as a Political Power*, Rev. L. R. Fiske, D.D.,
Methodist Episcopal Church.

E. Second Address, *Romanism as a Religious Power*,

Rev. William Nicholas, M.A., D.D.,
Irish Methodist Church.

SECOND SESSION.

Topic: TEMPERANCE.

2:30 P. M.—Devotional Exercises, etc.

(14) W. 2:40 P. M.—Essay, *The Church and the Temperance Reform*,

Rev. R. H. Mahon, D.D.,

Methodist Episcopal Church, South.

E. First Address, Thomas Worthington, Esq.,
Independent Methodist and Free Gospel Church.

W. Second Address, *Legal Prohibition of the Saloon*,

Rev. C. H. Phillips, D.D.,
Colored Methodist Episcopal Church in America.

E. Third Address, Rev. S. Antliff, D.D.,*
Primitive Methodist Church.

Ninth Day, Friday, October 16.

Topic: SOCIAL PROBLEMS.

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(15) W. 11 A. M.—Essay, *The Church in Her Relation to Labor and Capital*, Hon. Alden Speare,

Methodist Episcopal Church.

E. First Address, *The Moral Aspects of Labor Combinations and Strikes*,

Rev. J. Berry,
Australasian Methodist Church.

W. Second Address, *The Moral Aspects of Combinations of Capital*,
J. R. Inch, LL.D.,
Methodist Church, Canada.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

(16) E. 2:40 P. M.—Essay, *Obligations of the Church in Relation to the Social Condition of the People*,

Rev. Peter Thompson,
of the London Mission, Wesleyan Methodist Church.

W. First Address, *Christian Work Among the Poor*, Rev. William McKee,
United Brethren in Christ.

E. Second Address, *Christian Work Among the Rich*, Rev. Thomas Allen,
Wesleyan Methodist Church.

W. Third Address, *Christian Work in Agricultural Districts*,
Rev. J. C. Hartzell, D.D.,
Methodist Episcopal Church.

THIRD SESSION.

Topic: MISSIONS.

7:30 P. M.—Devotional Exercises, etc.

(17) E. 7:40 P. M.—Essay, *Missions in Heathen Lands*,

Rev. W. J. Townsend,
Methodist New Connexion.

W. First Address, *New Fields Entered Since 1881*, C. H. Kiracofe, D.D.,
United Brethren in Christ (Old Constitution).

E. Second Address, Thomas Lawrence, Esq.,*
Primitive Methodist Church.

(18) W. Essay, *Missions in Christian Lands*, .. Rev. A. B. Leonard, D.D.,
Methodist Episcopal Church.

E. First Address, Rev. William Gibson, B.A.,
Wesleyan Methodist Church.

W. Second Address, Rev. C. N. Grandison, D.D.,*
Methodist Episcopal Church.

*Tenth Day, Saturday, October 17.**Topic: WAR AND PEACE.*

10 A. M.—Devotional Exercises, etc.

(19) E. 11 A. M.—Essay, *International Arbitration*, T. Snape, Esq., C.C.,
United Methodist Free Church.

W. First Address, Hon. J. D. Taylor.
Methodist Episcopal Church.

E. Second Address, Rev. Enoch Salt,
Wesleyan Methodist Church.

*Eleventh Day, Monday, October 19.**Topic: THE CHURCH AND PUBLIC MORALITY.*

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(20) W. 11 A. M.—Essay, *Legal Restraint on the Vices of Society*,

Hon. B. W. B. Hill,
Methodist Episcopal Church, South.

E. First Address, *Lotteries, Betting, Gambling, and Kindred Vices*,

Rev. Joseph Posnett,
Wesleyan Methodist Church.

W. Second Address, *Marriage and Divorce Laws*, . . . Hon. Hiram L. Sibley,
Methodist Episcopal Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

(21) W. 2:40 P. M.—Essay, *The Lord's Day*, . . . Rev. T. G. Steward, D.D.,
African Methodist Episcopal Church.

E. Address, Rev. T. Bromage,
Wesleyan Reform Union.

(22) E. Essay, *The Attitude of the Church toward Amusements*,

T. Ruddle, B.A.,
Bible Christian Church.

W. Address, Rev. Bishop C. D. Foss, D.D., LL.D.,
Methodist Episcopal Church.

*Twelfth Day, Tuesday, October 20.**Topic: THE OUTLOOK.*

FIRST SESSION.

10 A. M.—Devotional Exercises, etc.

(23) E. 11 A. M.—Essay, *Christian Resources of the Old World*,

Rev. J. S. Simon,
Wesleyan Methodist Church.

E. Address, Rev. J. C. Watts, D.D.,
Methodist New Connexion.

(24) W. Essay, *Christian Resources of the New World*,

Chancellor Edward Mayes,
Methodist Episcopal Church, South.

W. Address, Rev. J. A. M. Chapman, D.D.,
Methodist Episcopal Church.

SECOND SESSION.

2:30 P. M.—Devotional Exercises, etc.

(25) W. 2:40 P. M.—*The Church of the Future*,

Rev. J. M. Buckley, D.D., LL.D.,
Methodist Episcopal Church.

E. First Address, Rev. W. J. Dawson,
Wesleyan Methodist Church.

W. Second Address, Rev. Bishop E. R. Hendrix, D.D., LL.D.,
Methodist Episcopal Church, South.

E. Third Address, Rev. F. W. Bourne,
President of the Bible Christian Church.

NOTE.—Those whose names are designated by an asterisk in the programme were unable to be present at the Conference, or, if present, to give their appointed articles. Their places were filled by other persons designated by the Business Committee, whose names and addresses will be found in the Journal of Proceedings.

JOURNAL OF THE PROCEEDINGS
OF THE
SECOND ECUMENICAL METHODIST CONFERENCE.

SECOND ECUMENICAL METHODIST CONFERENCE.

FIRST DAY, Wednesday, October 7, 1891.

FIRST SESSION

THE Second Ecumenical Methodist Conference convened in the Metropolitan Methodist Episcopal Church, Washington, D. C., on Wednesday, October 7, 1891, at 10:30 A. M. The Rev. THOMAS BOWMAN, D.D., LL.D., Senior Bishop of the Methodist Episcopal Church, presided. The services were opened with the singing of hymn 822 of the Methodist Hymnal, "Jesus, the name high over all." Prayer was offered by the Rev. J. C. KEENER, D.D., Senior Bishop of the Methodist Episcopal Church, South; the Apostles' Creed was recited by the congregation; the Scripture lessons were read by the Rev. S. F. HUESTIS, of the Methodist Church, Canada; and hymn 955, "Come, let us anew our journey pursue," was sung.

After these devotional exercises the Rev. WILLIAM ARTHUR announced that his lack of voice would prevent him from delivering his prepared sermon, but that it would be read by the Rev. T. B. STEPHENSON, D.D., LL.D., President of the British Wesleyan Conference. Dr. STEPHENSON then read the following discourse:

THE HOLY SEED THE CREDENTIALS OF THE CHURCH.

"Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. viii, 18.)

In the Epistle to the Hebrews these words are directly applied to our Lord and Saviour Jesus Christ and to that family of the sons of God of which he is the everlasting Father, while at the same time he is not ashamed to call them brethren. As read in our text, the words were used by the prophet Isaiah as of himself and his two sons. The name of one of these signified the haste of the spoiler descending upon the prey, and the name of the other the return of a remnant from captivity. The name of the father

signified the salvation of the Lord. Thus, taken together, the group stood as the symbol of a history in which ruin should, indeed, be incurred, but restoration should be brought in by a Saviour—God.

It was in the evil time of King Ahaz. Fall had led to fall, sin had followed sin, and now woe was treading upon the heels of woe. Judah had been sorely smitten by the kindred nation of Israel, which had taken Syria into alliance, and these two powers, united and victorious, were about to lay siege to Jerusalem, openly boasting that they would pull down the house of David and set up on his throne the son of Tabeal. Having lost his faith, Ahaz could not smile at this threatening of the idolatrous as vain breath because directed against the promise to Judah of the scepter and law-giver till Shiloh should come, and against the promise to David of a line that should merge into the kingdom that cannot be moved. The backsliding king and his backsliding people quailed and moaned before the peril, and were moved “as the trees of the wood are moved with the wind.”

Ahaz had gone outside of the Jaffa gate, and stood by the Upper Pool. Doubtless he had with him his best engineers and chief captains, contriving how to secure for the city, during the approaching siege, its supply of water. In sight rose the green peak of Nebi-Samuel, the monument, mountain, evermore repeating to Jerusalem the name of him who poured on the son of Jesse the anointing oil. On the other side rose the Tower of David, the pinnacle-point of Sion, that holy hill which even then had been made, by David's harp, forever memorable. Between these two objects under the city wall stood the faithless son of believing fathers; he who publicly preferred to the God of Jacob the god of the Syrians, seeing that in fight that people had prevailed; he who passed his children through the fire, who demolished the altars of God, who shut up the temple and cut in pieces its vessels, and who set up idol altars in every corner of Jerusalem.

Leading his son, whose name said “The remnant shall return,” came the man whose own name said “Salvation is of the Lord.” Not as a war captain did he come, nor as a dignitary of the court. That man was he whose lips had been touched with the coal from off the altar; whose soul had resounded, and had never ceased to resound, with the voice of the seraphim, crying, “Holy, holy, holy!”

To-day, however, being a dark day, he came to bring gleams of hope. “Be not faint-hearted” was his word to the men of spear and shield. Syria and Israel might together cry that they would set up a king in Judah, but as to this vaunting, “thus saith the Lord, It shall not stand;” a sentence this which is evermore repeated, and will be repeated evermore, as to all counsel taken and all purpose formed to cut off the line of the Messiah of God, or that of his seed or his seed's seed forever.

The prophet then directly challenges the king to ask for a sign, to ask it “either in the depth or in the height above;” for he was not there as the messenger of a god of the mountains, nor of a god of the waters, but of One whose word bore sway higher up than the stars and deeper down

than the roots of the hills. Ahaz, like a typical politician, veils his thought under a fair pretence. He, indeed, would not tempt God by asking for a sign!

Thus shrinking back, the king is no longer addressed as an individual, but as representing the line of the promised seed. "House of David," cries the voice fired by the altar-coal, "house of David, the Lord himself shall give you a sign: Behold, a virgin shall conceive, and shall bear a son, and call his name Immanuel." So, then, the seed of the woman is to arise, and not as a merely human prophet, priest, or king, but as God with us, who shall join together in one the nature of man and that of God.

The all-significant name of Immanuel, once uttered, is soon repeated. Ahaz, indeed, hoped to defeat the alliance of Damascus and Samaria by himself joining in alliance with the mightier Nineveh. But this resort would be vain and would only bring on heavier calamity. The prophet, as if pointing to the hidden waters gliding noiseless in the aqueduct, and with them contrasting the rage of swollen rivers, told that they who refused the waters of Shiloah should see a headlong flood. From the Tigris, across the Euphrates, would sweep the power of Assyria; it would swallow up Syria and Israel, and, passing onward, would "fill the breadth of thy land, O Immanuel." The Church, having once caught that name, takes it up and makes it the key-note of defiance which rings out from her walls to every weapon that is formed against her. Let the kings set themselves; let the rulers take counsel; when directed against her perpetuity and increase, their rage shall be as passing storms against a mountain. "Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."* Mark! this fortitude is not that of calculation, but of faith. The confidence that solid hosts shall be put to rout, that deep plans shall be frustrated, that proud words shall fall to the ground, is felt, not because the men of Judah are many or brave or resolute; not because a hero leads them, a prophet teaches them, or a psalmist makes music for their march, but because of one short reason: *God is with us*. On the lips of a believing Church the name of her Lord is both melody and thunder.

It is soon after the words last mentioned that come those of our text, in the course of an earnest exhortation against seeking to other deliverer than the Lord alone, or to other oracle than his holy word and testimony. And as the ever-recurring expectation of the coming Immanuel swells higher out breaks the strain which is so familiar to our faith and joy: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."† The light shed upon these prophetic expressions by the Epistle to the Hebrews enables us to see our Lord, and with him the men whom the

* Chapter viii, 9, 10.

† Chapter ix, 6.

Father has given to him out of the world, standing as the sign that there is among men a God and a Saviour—they going every-where; he with them and working with them. Thus are the permanent strength and credentials of the Church indicated as living forces, consisting of

The presence of her Lord in the midst of her;
The image of her Lord in her children; and
The power of her Lord in her mission.

From the first naturally spring the other two.

1. As to *the presence of the Lord in the midst of the Church*, whenever in Holy Scripture mention is made of the presence of the Lord, more is intended than merely his existence in a given place. Were that only meant God is as much present on the face of the sea as in the heart of a saint. When Moses said, "If thy presence go not with me, carry us not up hence," he had in view a manifested presence, such as would carry a gracious effect. Expressly he contemplates something which would afford a practical token of favor and help, asking, "Wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us?" The operation of this token was to be both upon themselves and others, being to themselves a reassuring evidence and to others a striking sign that they were "a people separate from all other people on the face of the earth," even the people that could say, "God is with us." Then, as now, and as always, the one attraction of the Church for the souls of men who are without would lie in tokens that the Lord was with her. At whatever time or place ten men of the Gentiles will take hold of the skirt of one man of Israel, "saying, We will go with you," their reason will be identical, namely, "We have heard that God is with you." *

The Church of the patriarchs had his presence manifested by angelic visits; the Church of the Egyptian captivity by portents; the Church of the wilderness and of Canaan by symbolic appearances—as the fire of the bush, the mount, the Shekinah; and all these had his presence manifested by spiritual gifts and saintly graces, by providential interventions and dispensations of prosperity and adversity, respectively attending upon obedience and disobedience; and, further still, by endowments of miracle-power and of prophecy.

Prophecy often pointed forward to a form of presence to be manifested by the glory of the Lord making its tabernacle in the flesh; and when that did appear he, by whom it was manifested, himself pointed forward to its speedy cessation and to the ever-abiding presence of the Spirit—a presence which would manifest itself in his members; to themselves in the depth of the soul, and to the world through them in their lives, gifts, and victories. Obviously, of these varying forms of presence the central one was that of the Son of God manifested in the flesh. He, the virgin-born Immanuel, it was of whom the word was spoken, "When he bringeth in the First Begotten into the world he saith, And let all the angels

* Zech. viii, 23.

of God worship him." Accordingly, as he entered the world, his advent-morn was sung in by a multitude of the heavenly host. This sinless Immanuel is pre-eminently and typically the Holy Seed, at one and at the same time the Everlasting Father and the First-born among many brethren, in the likeness of whom are born all who are born of God. He was a man of sorrows ; yet shall he see of the travail of his soul and shall be satisfied. He was numbered among the transgressors ; yet shall he justify many. His generation shall no man declare ; yet shall he see his seed. He was cut off out of the land of the living ; yet shall he prolong his days. Him it pleased the Lord to bruise ; yet shall the pleasure of the Lord prosper in his hands. Of signs and wonders he is the Sign and Wonder.

His presence in the body, glorious and blessed as it was, being localized, was necessarily dependent on time and space. When Lazarus lay dying, and the sisters looked away to the distant blue lines of hills in Moab, wondering where the Master might be and whether he would arrive in time, it was not then presence, but absence. Therefore, when speaking of the approaching change from his dwelling with them in the body to his dwelling with them by the Spirit, he never described it as one that would deprive them of his presence. True, he said, "I leave the world," but never, "I leave you." When he spoke of their course toward him he told them that every one of them would be scattered to his own, "and leave me alone ;" but in contrast with this, "I will not leave you comfortless ; I will come unto you." That they should not *see* him he did plainly say ; and also that they should not be able presently to follow him whither he was going ; but with equal plainness he said, "I am with you always, even unto the end of the world."

The presence of the Lord in the Church universal. Strictly speaking, the Church universal includes both the Church militant and the Church triumphant. To our ascended Lord are ascribed three distinct circles of dominion. He is Lord both of the dead and of the living, a realm which includes not only the earth, but also heaven and hell. He is Prince of the kings of the earth, a realm wider than that of the Church ; and he is Head of the Church, her living members being members of himself, and her collective living members constituting his body.

As Head of the Church militant he is her prophet, delivering her doctrine both as to faith and morals. "I have given unto them the words which thou gavest me ;" so spake he to the Father ; and to the apostles he said that "the Holy Ghost, whom the Father will send in my name, shall bring all things to your remembrance, whatsoever I have said unto you."

He is also her High-priest, the sole mediator between God and man, alone entering within the veil, alone presenting sacrifice for sin ; none of his ministers ever bringing other sacrifice than that of a consecrated body and of habitual praise and prayer, which is the common offering of all whom he the Son makes free in the Lord's kingdom of priests—a kingdom of priests in which every one of you who is in Christ holds a censer wherein may burn the ascending flame of praise and prayer, while none,

nay, not one but the High-priest alone, can pour and sprinkle the blood without shedding of which there is no remission of sin. He assures and maintains the Church's perpetuity, so that the gates of hell shall not prevail against her. He is her foundation—not the stone which is laid on the foundation, but the foundation itself, the rock which no man can lay, but upon which are laid the foundation-stones, prophets, namely, and apostles, over which rise up other living stones, and all are fashioned by the Spirit into a habitation of God.

The presence of the Lord with his members individually is always spoken of as an actual dwelling, a making of his abode and of the abode of the Father with the man, an inhabiting of the heart by the Holy Spirit. Citing his own particular case, Paul cries, "When it pleased God to reveal his Son in me, that I might preach him among the Gentiles." Mark, he does not say merely revealed his Son "to me," but "in me," in which words he intimates two things—the real method in which the child of God is born again, that is, by the revelation within his soul of the Son of God as his Saviour, and, in the next place, the true source of all living testimony to Christ, namely, the revelation of him in the soul as the Saviour of the world. This inward revelation in the soul of the Saviour bears with it an impulse urging us to live in the body the life of him whose work here was to seek and to save that which was lost.

When we read, "In my Father's house are many mansions," the word which denotes the immovable dwelling-place set on the eternal rock is the same which a few verses later we translate "abode," so that the words of the Master respecting the man who loves him and keeps his word might be read: "My Father will love him, and we will come unto him, and make our mansion with him." The high and lofty place on the one hand and the lowly and contrite spirit on the other are the two palaces wherein it pleaseth the All Blessed to cause his face to shine. "Your bodies are members of Christ, your body is a temple of the Holy Ghost which is in you." The consecrating effect of the Lord's indwelling in his children is to make the entire frame a temple inclosure, the heart being the inmost shrine, and all the members temple-vessels, instruments of righteousness, unto God.

The presence of the Lord in the assembly received on the first night of the resurrection an illustration which should ever shine in the eye of the Church. When the disciples were met, with doors closed for fear, then stood Jesus in the midst of them. If they had fled and left him alone he had not left them. Would he now come with a rod? Harken how he greets the unfaithful. Is it, "Woe unto you?" Nay, nay; his first word is, "Peace be unto you." And this said, "He showed them his hands and his side;" and no wonder it is added: "Then were the disciples glad when they saw the Lord." This, his first act in an assembly of disciples after the resurrection, followed up his first word, "peace," the act pointing back to his cross, whereby he had made peace; pointing back to it now in like manner as, before his crucifixion, he had been wont to point forward to it, beginning from the night when to Nicodemus he foretold

that as Moses lifted up the serpent in the wilderness, even so should he be lifted up; and not ending till the night when, taking the bread, he broke it with his own hand, and foreshowed the breaking of his body which was instantly impending. In his life of humiliation he had ever pointed forward to the cross as to his life-goal; so now in the first stage of his life of triumph he pointed back to it as the finishing of the work his Father had given him to do; and so afterward when he had carried triumph up to the heavens he appeared in his glory, speaking of himself as of him "who liveth and was dead;" yea, even in the midst of the throne he stands the Lamb "as it had been slain."

A second time he pronounces, "Peace be unto you," and straightway adds a commission which might bring to them also the cross and the stoning, "As the Father hath sent me, even so send I you." The Father had indeed sent him that the world through him might be saved, but by the sacrifice of himself; and did he now mean that they, too, were to live laboriously, and, at need, to die for the salvation of the world? Yea, verily, that was what he did mean. And now succeeds an act full of teaching and of hope for all meetings of his disciples. "When he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost?" This may be taken as the typical action of his unchangeable priesthood, in so far as it is the act of the high-priest, not when presenting his sacrifice, but when blessing the people. It is the risen Lord breathing the life of God into the soul of man, and filling weak messengers with power from on high.

This typical meeting of the Church, and of the Lord with the Church, leads us, then, with reverent trust to expect, whether in the assembly of two or three, or of hundreds or of thousands gathered in the name of Jesus, the presence of our Lord speaking peace; his presence setting himself forth to our faith as evidently crucified before our eyes; his presence thrusting us out into the harvest, constraining us, in his stead, to pray men to be reconciled to God; and his presence enduing us with the Holy Spirit and with power from on high.

Now, beloved and honored fathers and brethren, we are all here present before God this day to hear all things that are commanded us of God, and if we dwell on his presence in the assembly it is not for the sake of discoursing upon it or of speculating about it, but of realizing it, and that in this our first meeting. Therefore, now, let heart in heart be deliberately lifted up—lifted up unto the Lord; one by one let each soul for itself, in an act of faith intense with purpose, say: "My Lord and my God, thou who for me wast crucified, and for me wast raised up from the dead, thou art here in the midst of us. What I am thou knowest, and how unworthy I am to look up unto thee. But thou speakest peace. Pronounce thou upon my sinful soul thy word of peace, yea, the perfect peace of God! Tell me once, tell me again, my peace is made! Breathe thou, O Lord Christ, upon me! Bid me receive the Holy Ghost, and as the Father sent thee to live and to suffer, that the world through thee might be saved, so, since thy grace is exceeding abundant, send me

among my fellow-sinners to do and to suffer for the salvation of the world."

2. *The image of her Lord in her children.* When sin entered into the world our first parents, before they were sentenced, had heard the promise of a seed who should overcome the evil one, that promise being contained in the curse pronounced upon the serpent. The hope thus kindled always kept its eye turned toward the promised seed. When greater definiteness was to be given to that hope by its being attached to one particular lineage, the lesson was taught that not ordinary human causes nor the natural course of things were to bring the promised seed, apart from a direct interposition of God. To credit the hope set before him, that in a seed of his all the families of the earth should be blessed, Abraham's faith needed to triumph over all improbabilities. His own body being as good as dead, and that of Sarah likewise, against deadness here and deadness there he had only the word of him who could not lie. The child of promise, then, appeared as the type of a race divinely born, a race in which each of the sons would be one, not born of the will of the flesh or of the will of man, but of God.

When the expectation of the promised seed was to be yet further defined by being attached to a narrower lineage, within that of Abraham, namely, to the family of David, both its spiritual import and the world-wide range of its benefits were plainly set forth. If David's seed was to be established forever it was for this end: "All the ends of the world shall remember and turn unto the Lord. A seed shall serve him. They shall come, and shall declare his righteousness unto a people that shall be born."*

This people that was to be born, and whose distinguishing mark was to be that they would serve the promised seed, was to be accounted to him for a generation; for other generation would he have none. These, and only these, were to be reckoned as his offspring, deriving their life from him, bearing his image, and as sons who had been made free by the Son, holding titles to draw wealth out of the treasure-room in his Father's house, and to abide in that house forever. Coming from all the ends of the world, these sons divinely born, this generation of Christ, were to be many—many as the dew of the morning, as the stars in the sky for multitude, as the sand by the sea-shore innumerable.

This holy seed was described at large by the prophets; it was to be the stay of Zion in the time of desolation: "As a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."† Born of the Spirit, and multiplied by the outpouring of the Spirit, this seed was to have increase in long lines of extending growth. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass," rapidly and in multitude; not, however, short-lived as grass, but though of swift growth, stable "as willows by the water-courses."‡

* Psa. xxii, 27, 30, 31.

† Isa. vi, 13.

‡ Isa. xlii, 3, 4.

This holy seed, on the one hand, would make their boast in the heavenly Father, no matter what name they might previously have invoked. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."* Yes, by that name would they have themselves called, as we would here this day; for who of us is there who would not rather lose the name of his father's house than that sacred name of Christian by which we are called? "The glory of children is their fathers," and the degree in which this is the case in any other instance is as nought compared with his right to rejoice, even with a joy full of glory, in whose soul the voice of the Holy Spirit raises the cry, Abba, Father. But if thus the holy seed would glory in their divine parent, the Lord himself is pleased to acknowledge them before his enemies. "Ye are," he says, "my witnesses;" and, again, "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people."† And, again, "This people have I formed for myself; they shall show forth my praise."‡

Rejoiced over by the Lord, they would be recognized by men. "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God." "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."§

When the Son of God was manifested among us he became the prototype and exemplar of the holy seed. In the Old Testament the Lord made his own nature the standard for the character of his people, saying, "Be ye holy, for I am holy." So in the New Testament, to us the Lord Jesus Christ is the standard and the exemplar that we should walk in his steps; for "he that saith he abideth in him ought himself also so to walk even as he walked." Kindship of nature, manifested in kindred action, and honored with formal recognition, is set forth even in terms more tender and winning: "He that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren." Here mark the ground; the oneness of nature, and the fact of sanctification. Not on other ground, be that ground what it may, will he call them brethren. They will not win for themselves a title to kindred with him by quoting their Methodist parentage, or a saintly lineage in any other Church. No more shall we thus gain his recognition than did the Jews by quoting to him their descent from Abraham. The fact that they were the children of the first Adam was testified to by their manifest fall with him in sin, and so must their rising again in the second Adam be testified to by their manifestly walking with him in newness of life. If the Jew was not allowed to claim to be the child of Abraham unless he did the works of Abraham, and was terribly told that, working evil works, he was the child of his father the devil, most assuredly neither we nor our children nor our children's children will ever be recognized if, naming the

* Isa. xlv, 5.

† Isa. lxxv, 18, 19.

‡ Isa. xliii, 21.

§ Isa. lxi, 6, 9.

name of Christ, we do not depart from iniquity. Other grounds of claim to kindred with him are continually put by the tempter into our mouths; but let us say in faithfulness one to another: "Be the Church to which you belong what it may, be the good cause you support the best in the world, be the line of God's servants in your own family bright and blessed, be the life of your pastor or that of your fellow-members ever so saintly, if you yourself instead of being a child of the kingdom are in works a child of the wicked one, then will you yourself be cast out."

When once our Lord had entered on his public ministry he took an early opportunity of describing the holy seed in a manner never to be forgotten, a manner which for all ages invalidates every claim to kindred with him, unless it be accredited by kindred action, since it alone shows that in the two cases the nature is of the same kind. Rumors of his words and deeds had filled the countryside. Though of a lowly craft, he was known to be of royal blood; and as men talked of this wonderful Son of David the question ever and anon arose, whether it might not be the Son of David who was to come. His people at home were troubled. His mother and brothers came out seeking to win him back to private life.

They found him discoursing to a dense crowd, which did not make way for them, but only passed in the word, "Thy mother and thy brethren stand without, desiring to speak with thee." Hereupon he put a question which the Church must remember forever, a question which finally settled the point that blood relationship, yea, though it were of the closest, and though the blood were that of the line of David, did not constitute any kindred which would be acknowledged by Christ. "Who is my mother?" he asked, "and who are my brethren?" Then he looked round about on them which sat about him. Here let the Church mark the look of Christ seeking for his kindred, a look that now passes round about on this company, that pierces into the thoughts and intents of every soul. After this look, not to the young men of the seed royal did he turn; but there sat twelve poor men in whose veins ran no drop of David's blood, and toward these he stretched forth his hand and pronounced the words, "Behold my mother and my brethren"—words of immemorial value, which without reversal annulled any claim of kindred with him on grounds of lineage. Then, as if to show that the new and divinely born family was not to find its bond of vital union in new church rites or new church doctrine or new church companionships, but in kindred of nature, attested by kindred action, he added, "For whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother." Mark well! He says not, "Is my Father;" that sacred title he evermore reserved for the Father of eternity alone. But to him all relations which might be filled by human creatures would be filled by those who, like himself, would do the will of his Father in heaven and would make the doing of that will their meat and drink—angel food which the world knew not that they had to eat.

On a second occasion this same lesson was pointed anew. One exclaimed, "Blessed is the womb that bare thee;" and he made reply,

“Yea, rather, blessed are they that hear the word of God and keep it.” The root of kindred was to be, not in nature, but in grace; and the sole accepted proof that the root was sound was to be the fruit of good living. That good living in itself was to be such as is taught in the word, and was to consist in the keeping of the word; not in the discovery of other forms of saintship, not in unregulated will-worship or eccentric devotions, leading off from human ties and the practical life of man, but in regulated habits of devotion and virtue, such as were beheld in his person, and such as are taught in the word of God. As necessary to an entrance on the new life he proclaimed a new birth—a birth of the Spirit, a birth from above. To Nicodemus, whose historical position was unquestionable, whose church relationships were regular, whose character was not only correct, but high, the word of the Lord was this, “Ye must be born again.” What! born when he is old? Yes, old or young, in the Church or out of it, elder and ruler or only private disciple, the sentence of the Saviour is, “Must be born again,” or else, “Cannot see the kingdom of God.”

In his teaching church membership, office, and success were all set aside as tests of nature; action, and action alone, would declare what that was; and action not as man sees, but as it is seen by him to whom nought is under cover. When the disciples with joy exclaimed, “Even the devils are subject unto us through thy name,” he said, “In this rejoice not that the devils are subject unto you, but rather rejoice because your names are written in heaven.” Personal birth into the divine family, personal registration in the book of the living citizens of that city whose builder and maker is God, is the sole proper basis of church office or of success in any church mission. And as for the individual the only recognized attestation of his birth into the family of God is good works, so for the ministers of Christ their spiritual offspring are the only seal of their apostleship. It is vain in any Church for a member whose life does not accredit him to speak of his adoption into the family of God, and, above all others, it is vain in the churches that are called Methodist. So, if in any Church it is a pitiful sight to see the ministers, instead of looking for the seals of their apostleship, furbishing up an ecclesiastical blazon, that sight is most melancholy of all when exhibited among ourselves. Point to living men and living women walking in the raiment of the holy seed, fine linen clean and white, and say, “The seals of our apostleship are ye in the Lord.”

Personal service was not to pass as a substitute for the divine image any more than membership or office or apparent success. “Many,” he says—and this “many” should ring in the ears of us who in his name hold office and do work—“many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?” But on the ground that their works were iniquity kindred is disowned, even recognition is refused, and his word to them is, “Depart from me.”

If he thus insisted upon holiness of life as the only proof of a new birth,

and upon a new birth as the only means whereby true holiness could be obtained, he did it not in order to drive men to despair of their salvation, but, on the contrary, to lead them to come to him and find rest for their souls. Out of him life for the dead was an impossibility; in his presence death itself departed and life came in; and when his Spirit was breathed forth he poured out life from himself and infused it into others.

“To as many as received him, to them gave he power to become the sons of God.” To possess power is much; to have the prerogative of giving it is more; but to give “power to become” is among men unknown; for it involves the prerogative of giving life to the dead. Holy Scripture, in speaking of Christ’s work upon nature, employs no such terms. Its language is, “All things were made by him.” We can make iron into an engine, but we cannot give it power to become one. All the science and skill, the authority and force in the United States could not give to this church in which we meet power to become such an edifice as yonder capitol. Only where life exists is there power to become, and where life does not exist the prerogative of giving it belongs to none save to the Prince of Life only.

The living seed has power to become a plant, the living child to become a man, but the lifeless mote cannot become any thing but a lifeless mote. Place it in the hand of a man of science, and side by side with it the seed of the maple, and ask him to give it power to become a maple-seed. No; in that presence science and force both say, “It is not in me.” That seed represents behind it an invisible Contriver, who gave it power to become, and to continue so to do, until the end of the world—to become timber, leaf, sap, fruit, and all along to ingrain its wood with points of beauty of a predetermined kind. This strange power so to do draws its origin from ages lost in the unknown before the first line of history, and reaches on to ages lost in the unknown hereafter. Show us that power, weigh it for us, measure it for us, tell us its chemical elements or its anatomical structure. It is a power invisible, intangible, inaudible, silently enthroned in a speck, and from that chair of authority teaching us that it comes forth from One whose throne is set above the river-head of life.

Now, the great and happy power of becoming the sons of God, of putting off the image of the evil one and putting on the image of Him who created us; of ceasing to be what we ought not to be but are, and of becoming what we ought to be but are not; of being transformed by the renewing of our mind, so as to walk in newness of life; this thrice happy power may be that pearl of great price for which in this company some soul is now above all things longing, asking, “Who can give me power to become a child of God?” One there is, my brother, and One in the midst of us here this day, in whose hand lies the fullness of that power; and if thou wilt now and here receive him in true repentance and simple faith as the Saviour of the lost, and as especially thine own Saviour, thou shalt go down to thine house justified, and from this day forward those who know thee will observe a change that will lead them to say, “Over thee

has passed the hand of him who gives us power to become the children of God."

In the parable of the *sower* the Lord speaks of the seed as the word of God without specifying by whom it is sown—prophet, apostle, evangelist, or the Messiah himself. It is otherwise in the parable of the *tares*. There he speaks of himself, and himself exclusively, as sowing, and the seed sown is no longer only the word of God, but is "the children of the kingdom;" not the mere germ of growth, but the growth itself. "He that soweth the good seed is the Son of man." The good seed are the children of the kingdom, but the tares are the children of the wicked one. We all, each in his degree, may bear a blessed part in sowing the incorruptible seed of the word, and one may sow and another reap; but to all our sowing only the Son of man can give the increase, only he can plant with the trees of righteousness, only he can cause righteousness and truth to spring forth before all people. Wherever the planting of the Lord really covers the ground it will bear some witness of its origin, and his name will be glorified, "for the trees of the Lord are full of sap;" they bear their fruit in their season, and they are not out of season any month of the twelve, but bring forth new fruit every month, and the fruit of those trees is for meat, and their leaf for medicine. In them may the needy find what will relieve, and the bleeding what will heal. But any who claim to be the planting of the Lord and bear not good fruit, nor yet fruit that can survive a change of season, have to learn that the ax is laid at the root of the trees, and such trees as bear not good fruit are to be hewn down and cast into the fire. Tell me that men are well taught, zealous, and liberal, and have been very useful. That is well; but we are here in the eyes of him to whom preacher and hearer must equally give account. Are they just? Are they upright? Are they men of their word? Are they pure of life? Are they gentle and forgiving? Are their tongues converted? Are they unblameable in business? And saints at home? If so, the tree is justified of its fruit, and the Church wherein such trees abound is the garden of the Lord; but if such fruit they bear not, then be their head ever so lofty and their leaf ever so green, bid them hearken, and hearken straightway, to the voice that erreth not and speaketh only in love, forewarning them of the ax and the fire.

No mark of a false religion can be more certain than the putting of religion as a substitute for righteousness, nor can any perversion of a true religion be more dangerous—a perversion to which, in all nations and ages, human nature is very prone. Here the all-merciful Jesus is inexorable, his goodness and his severity working together, as always do the severity and goodness of God; severity to wrong being one of the first manifestations of goodness in the case where goodness sits higher than any bias of self-interest, holding in charge the welfare of all.

Children of God are children of the light—children of the day, not of the night nor of darkness. Being divinely born, they are necessarily divinely fashioned, and bear in their features some likeness, however distant, to Him who hath taught them to say, Abba, Father. They are divinely

sealed with the Holy Spirit of promise, who "beareth witness with their spirits that they are the children of God." They are also divinely impelled, the impulse of the Spirit which forms them anew urging them to follow after holiness, and also urging them, like their divine Exemplar, to seek and to save that which was lost. An irrepressible desire welling up in the soul of man—"if by any means I might save some"—is the mind of Him who loves us and gave himself for us, working in his child.

Given, then, among men a race born of God, fashioned and sealed of the Holy Spirit, impelled by that Spirit to live for the end for which our Saviour lived and died, you have a race bearing two characteristics—the image of God, and the devotion of their powers to set forward his work. When the holy seed abounds in any Church, then does she hold in her hand credentials that no gainsaying can cancel—living epistles, not hidden in the parchment of the scholar, but known and read of all men, written with the finger of the mighty God in the heart, and read through the living and the doings of children who bear the likeness of the Father.

Any Church that abounds in such children, though she be lacking in all other wealth, will have her jewels. To her it will be said, "As a young man marieth a virgin, so shall thy sons marry thee," espousing her cause for better, for worse, to live and die with her, and espousing it for the legitimate and ineradicable reason, "I was born in her." And though not a soldier owns her word of command, for her will march bands of joyful sons intrepid as an army with banners, resolute to overcome the wicked one, and shouting, "Jesus the Conqueror reigns," they will take the prey from the lion and the bear. Ay, and richer endowment will she possess, with higher defense than even the love and duty of the best sons; for with the same breath will be added unto her, "As the bridegroom rejoiceth over the bride, so will thy God rejoice over thee."

3. There remains for our attention the third form of credentials mentioned as springing out of the presence of the Lord in the churches, that, namely, of *the power of the Lord in her mission*.

What is the scope of her mission was made very plain; she was sent unto "all the world"—no limit of territory; to "make disciples of all nations"—no limit of race; to "preach the Gospel to every creature"—no limit of caste, class, or condition, nor yet any limit of number until the last unit is reached. As thus distinctly set before her, the objective point of the Church is all mankind, taken both collectively and distributively. Her processes are distributive—she baptizes "every creature," one by one; but her results are collective—"all shall know the Lord, from the least to the greatest." And so long as any of the least are overlooked or any of the greatest unconquered, so long does her commission remain in part unfulfilled. Both the papal and positivist schools preconize schemes for the *reconstruction* of society. Our Lord and his apostles sought its *regeneration*. They did not look upon it as one of these structures made with hands which can be pulled down and built again, but as a structure built up without hands, "fitly joined together," not by labor from without, but by life-force growing from within. Such structures may,

indeed, be marred by hands, but only the act of the Life-giver can build them up by making their sap wholesome, which makes sound timber, with healing leaf and nourishing fruit.

The structure of society is settled. It lies in the couple, the family, the kindred, the neighborhood or township, the nation, and finally the circle of nations. Regenerated individuals constitute the basis of regenerated couples, these of regenerated families, these of regenerated kindred, these of regenerated towns, and these of regenerated nations, and so on to a regenerated world. Our work as set before us, then, is not to give to the shoots of the wild tree new timber and new bark, but to have them all grafted on new stems which will give them new sap, and then may we look for new fruit.

The place of the Church herself as she moves on her errand to bring all men to the knowledge of Christ by bringing Christ to the knowledge of all men is marked in the description of the place of the forerunner John. He "was sent to bear witness of that light;" so is she. He "was not that light;" no more is she. She is the candlestick. And even if the candlestick glisten, it is not in its own light. At midnight in a room where no light is a golden candlestick has no more brightness than one of potter's earth. John was a lamp which burned and shone with his Lord's light.* The Church is a golden candlestick which shines so long as it is fed with the oil of the Spirit. His presence is her sole illuminating power. She shines when the glory of her Lord is risen upon her. And if as a light, the Lord with her is her illuminating power, so, as the salt of the earth, the Lord with her is her savor, and when he withdraws his presence the salt loses its savor. Yea, and if the light of love cease to shine, the candlestick may be removed.

The intention with which the Church moves in her mission is also indicated in the case of the forerunner; he bore testimony in order "that through him all men might believe." Were the testimony of the Gospel intended only as a witness against the nations that they might be without excuse, then would the ministry of the follower be less glorious than that of the forerunner; for it would be a ministry of condemnation compared with the ministry of righteousness. The Lord himself was sent of the Father not to condemn the world, but that the world through him might be saved. To him testified the forerunner in order that all men might believe. So did the apostle Paul testify that his "gospel, and the preaching of Jesus Christ" was "made known to all nations for the obedience of faith," not for the sealing of their condemnation; albeit to those who refuse the light condemnation must be the result. The sanctification of Christ's members, the giving of gifts to officers, the building up of churches, the increase of the holy seed, though all in themselves ends—and glorious ends—are at the same time means toward the all-comprehensive end—the salvation of the world. No less than this was the end for which the Son came forth from the Father, and for which he will be with his own seed

* The Revised Version has this right rendering; he was "a lamp," Christ is the "light."

and his seed's seed to the end of the days. It is an end demanding not only power, but power excelling all powers. And let us, in the depth of our souls, say, "Ah, Lord, in the sight of this great mountain which has to be moved, the excellency of the power is of thee, and not of us."

In fulfilling this blessed commission the agents of the Church include all her true members. Her officers of whatever grade are gifts given to her by her Head; but not these officers exclusively are to do her work any more than are captains, colonels, and generals exclusively to do the work of a campaign. The Church's officers are set for the prompting of the entire force to move upon the enemy, for the leading of them on, and for the setting of them in order as they advance. But the apostles never divided the Church into the teaching Church and the learning Church. Apollos learned of Aquila and Priscilla, and they learned of him. In the last chapter of the Revelation, when we hear the voice of the glorified Lord giving the world-wide invitation to life and grace, we are struck with the pause made in the midst of that invitation. He calls himself the root and offspring of David, and the bright and morning star, and cries, "The Spirit and the bride say, Come;" then interjects, "And let him that heareth say, Come;" then resumes, "And let him that is athirst come. And whosoever will, let him take of the water of life freely." Hark, thou hearer of the word! Upon whom is it that the Lord, speaking out of the excellent glory, here expressly calls to take part with him, part with the Spirit, part with the bride, and as a worker together with God to deliver the invitation? It is on thee, my brother, who will never mount a pulpit, never write a tract, whose name the newspapers never print, and whose tombstone few will visit. Even thou art he who art called upon by the Root of David to multiply the holy seed, called upon by the Morning Star to help on the advance of day. The servant maid who, in the ancient halls of his ancestors, taught little Anthony Ashley the way to Jesus was part of the teaching Church, and as here below the light she kindled brought joy to many a child of night, so will she be had in remembrance at the great day-dawn, when the wise shall form a glowing firmament, standing out from which, as from a background, they that turn many to righteousness will "shine as the stars for ever and ever."

Whether it be teaching by a word in the kitchen, the nursery, the harvest field, or by the roadside, or teaching by exposition in the private house or class-room, or by preaching in the great congregation, the whole history of power in the ministrations of the Church is written in one word: "They went forth preaching every-where, the Lord working with them, and confirming the word with signs following."

O, the difference between agents who go forth from the presence of the Lord after waiting there till he had endued them with power, and did himself go with them, and agents who go forth strong in their own strength, or else agents who cower before the skeptics, like Ahaz before Rezin the King of Syria, and so handle as if, in the ship of Galilee, their office were so to propitiate the spirits of the wind that they might permit her, in consideration of modifying her course, to keep the sea a little longer.

He upon whom the Spirit and power of the Lord have indeed come down, in going to meet his class or lead his prayer-meeting, or to exhort a handful of neighbors, or face his blaspheming work-fellows, or write his article, or prepare his lecture, or frame his sermon, or administer baptism or the Lord's Supper, goes afraid to look at himself and loth to draw to himself the eye of any; goes feeling how great, how holy, how awful is He who filleth all in all; but goes at the same time feeling unconsciously brave as against all foes, pigmy or gigantic, clothed in flesh or unseen; for what are they any more than he in the face of Him that sitteth in the heavens?

The power of the agents in the work of God is, first and last, the power of the Lord working in them, working with them, working above them, and also above all adversaries, visible or invisible. Above them, far above, out of their sight, is held a scepter in the hands of the Lamb who is Lord of lords and King of kings. When the Church had scarcely begun to go forth with the purpose of preaching everywhere, down to a time within the memory of living men, the classic lands of history, of the Bible, and of romance were surrounded with high walls and gates barred against Christian missionaries. The Turkish Empire, the Mogul Empire, the Chinese Empire, the Empire of Japan, and that of Morocco were all in this manner fenced around. The remote parts of Africa were guarded by darkness and death themselves. And in southern Europe rare were the spots where it was not an offense punishable by the police to circulate the Bible or to preach or worship except under forms prescribed. But over the walls has passed the scepter which eye seeth not, and they who before could only blow slender blasts outside the rampart now march up straight before them, and in the name of Jesus of Nazareth enter in. This is the Lord's doing, and how marvelous in our eyes it ought to be we shall be better able to judge if we weigh the language used a hundred years ago by wise men of politics, showing how silly were hopes of any such change, and by wise men even of the Churches, all alarmed at the danger of fanaticism. The same scepter in the same hand is over us this day—over us here present, also over our comrades in the war, now out with the field force, over every corps bearing any flag which is lowered before the kingly standard of the Lamb; but it is held aloft and carried onward against any other. Over all these, and over every dominion of the earth, waves that scepter in this solemn moment, and he who holds it sits on the right hand of power till the Lord shall make all his enemies his footstool.

The power which works above us and for us is the same which also works with us. When Peter spake to the multitude of his Lord as being then at the right hand of God exalted, he also spake of him as working at that moment in the midst of them. "He," said the apostle, "hath shed forth this which ye now see and hear." The distance from the place they were in to the throne in the midst of heaven was no distance to him. And Peter was therefore as clear as if the Lord stood beside him that they would receive the gift of the Holy Ghost if they would repent and be baptized in the name of Jesus Christ for the remission of sins.

When Paul and Barnabas return from their great missionary journey, what they do in the church at Antioch is to "rehearse all that God had done with them, and how he had opened the door of faith unto the Gentiles." So again at Jerusalem they "declared all things that God had done with them."

The most notable evidence of a superior power accompanying their word, and that a saving power, was not in the gift of healing or of tongues, but was in the increase of believers and their godly living. "The word of God increased; and the number of disciples multiplied in Jerusalem greatly." * When the sound of the rushing mighty wind had ceased, and the cloven tongues of flame had disappeared, the three thousand men and women living new lives remained. So, when the shaking of the place where they were on a later occasion assembled had passed over, the power in preaching and testifying continued, and the swelling numbers of the five thousand covered the ground. When the group around Cornelius broke out as Peter preached, speaking with tongues and magnifying God, all felt that a greater than Peter was there. Thus were apostles and others certified as ministers of Christ—instruments which worked as moved by a divine agent, servants with whom the Master went, ambassadors with whom was the hand of the King—that King whose sign manual is a new creature, a sinful man created anew in the moral image of God. To an apostle, an evangelist, or a pastor, who in the light of faith stood as already in the presence of the Lord Jesus Christ at his coming, what was his hope, his joy, his glory, his crown of rejoicing? Sons of the holy seed, who were his own sons; children of the kingdom, who were his children in the Lord.

The working of the Lord in us is that in the mission of the Church which most nearly touches the men of faith, and his working in the individual as well as in the assembly. Whatever the duty may be, our "striving" in the discharge of it is "according to his working, which worketh in us mightily." If he can give more than we can either ask or think, "it is according to the power that worketh in us." If we will what is according to his pleasure, and, having willed, do it, then know we practically that he worketh in us, "to will and to do." If to our humility is added a depth, to our fortitude a steadfastness, to our zeal a flame that is not of nature, then know we that we are being strengthened by the Spirit's might in the inner man.

The race divinely born and divinely fashioned are also divinely equipped; and, as they war not with flesh and blood, they lift no weapons but those of the Spirit. Inflaming the soul, the Holy Ghost supplies the entire equipment—love, the gentlest and mightiest of all arms of war; joy, which prepares the shouts of victory in the songs of the march—and so on through the whole armory to the victorious shield of faith. "Full of faith and power" described the fighting strength in which Stephen moved upon the works of the enemy.

* Acts vi, 7.

As the holy seed are divinely equipped, so are they divinely strengthened. From their Lord who causeth them always to triumph they receive an investiture of both authority and power. He gives to his servants in their own souls power to engage and to overcome the world, the flesh, and the devil. He gives them also authority over the conscience of the wicked in calling them to repentance. He promises to us a mouth, and wisdom which all our adversaries shall not be able to gainsay or to resist. The war of the Gospel is not conducted on the champion system, the bulk of the host holding back and a single hero going out to conquer or die for all. The struggle is one of all ranks, and the equipment of the Spirit with the strengthening of the Spirit are for the common man as well as for the conspicuous chieftain.

"Being filled with the Holy Ghost" is the note which introduces action of special efficacy in the Lord's work, whether that of one person or of an assembly. The whole company were so filled at Pentecost, and again, a second time, after the rulers had intimidated John and Peter. Also the company at Samaria, the company at Cesarea in the home of Cornelius, the company at Ephesus, are severally instances which set before us this blessedness as given to all the flock. And it is not only to pastors, but to believers in common that is given the command fraught with promise: "Be filled with the Spirit." Ah, when we think of our many meetings and few converts, of our much speaking, much collecting, much spending, and much running to and fro, and the slender gain we have won upon the sin and misery of the world, we are ready to say, "We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen."*

But let not unbelief come in under guise of humiliation. Humbled let us lie, ay, down in the dust. Had we been faithful as we might have been the Lord would have wrought by us deliverances of wide scope, filling whole lands with the freedmen of Jesus; but from the deep of our ill-desert we will cry and stir ourselves up to lay hold upon God; and thou, O Lord, "before Ephraim and Benjamin and Manasseh, stir up thy strength, and come and save us."

If, in the days which do this day set in, every person of those constituting this representative assembly should in his closet and in social converse receive a fresh and full anointing of the blessed Spirit; and if in all the class-meetings and prayer-meetings of those who feel a spiritual fellowship in our proceedings, if in Sunday-schools and at all places where is spread the table of the Lord and where assemble little flocks and flocks of large number to worship and evangelize, believing souls would earnestly seek on our behalf the mighty power of God to rest upon us and our work, then would our assemblies become "as wells of water, and as a watered garden whose waters fail not." Then would the things impossible be done. The earth, instead of waiting through the slow seasons of the husbandman, would be made to bring forth in a day. A nation, instead of coming up by accumulating generations, would be born at once.

* Isa. xxvi, 18.

The records of the assemblies just mentioned are written for our learning at this moment. Has our Holy Lord forgotten to be gracious? Are we strengthened in him by restrictions of his sovereign will? "Is my hand," saith the Lord, "shortened at all, that it cannot redeem? or have I no power to deliver?"* Nay, his hand is not shortened. He gave our fathers walls and tabernacles to build, and "not by might, nor by power, but by my Spirit, saith the Lord," the walls rose higher and the tabernacles became habitable amid the misgivings of the builders and the scoffing of the adversary, and to-day the happy souls of multitudes call those walls salvation, and make those tabernacles to respond with praise. For every closet from whence prayer ascends, for every family altar reared, for every group of those who fear the Lord and speak often one to another, for every cluster of the young who learn the things of the kingdom, for every church planted among the heathen at home or the heathen abroad, for every little child in Christ whose sins are forgiven, for every young man who has overcome the wicked one, for every father who has known Him that is from the beginning, and for every fellow-pilgrim who has already obtained the prize, Glory be to God; and let all the voices of our Israel say, Yea, amen, glory be to God.

The great God of wonders has yet in store, even for us in our unworthiness, blessing that there shall not be room to receive it. He who in bringing many sons to glory made the Captain of our salvation perfect through suffering, set before him a joy for which he endured the cross and despised the shame. He made a covenant promise to him and to the seed which he was to see: "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."†

He to whom this covenant promise was given went on the Sabbath day into the synagogue at Nazareth and opened the book, and found the place where it was written that the Spirit of the Lord was upon him, because he had anointed him to preach the Gospel to the poor; had sent him to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.‡ He then sat down. The eyes of all them that were in the synagogue were fastened upon him. He opened his lips and said: "This day is this Scripture fulfilled in your ears."

Now, that same Immanuel is here present in this synagogue this day. Before him we spread the covenant promise, as above, given unto him and his seed after him. That promise is in no wise weakened by the lapse of years. It stands good within these walls. Let every eye, then, of those who are here met together be fastened upon him. Lord Jesus, our

* Isa. l. 2.

† Isa. lix, 21.

‡ Luke iv, 18, 19.

strength and righteousness, wilt thou not open thy gracious lips and say, This day is this Scripture fulfilled in your ears? Let the Spirit that is upon thee be shed upon us; let the word that is in thy mouth be put by that Spirit into our mouth, and, O, let it never depart out of our mouth! Let not the word of thunder, breaking down the hardened, and the word of balm, healing the broken-hearted—which verily thou didst put into the mouth of our fathers, as do testify this day the works still following those who have entered into rest—let it not, because of our much unfaithfulness, give place in our mouths or in the mouths of our sons to the smoothspeech of the Sadducee, which the world in the Church, longing to slumber and sleep, desires at our lips. Yea, verily, let a double portion of the Spirit be given to us for thy name's sake, and let the true word of God, quick and powerful and sharper than a two-edged sword, be, by that blessed Spirit, afresh distributed among us to the glory of Him who said, "The words that I speak unto you, they are spirit and they are life."*

And now, fathers and brethren, what more shall I say? We are here, sent by a wide-spread family of Churches which for a century and a half the world has been wont to call Methodist, and sent to what end? We are not sent to glorify Methodism, but to take counsel how it may be worked more and more for the glory of God and the salvation of the world. Any time spent in magnifying our system or one another would rather tend to hinder a blessing than to bring one down. Nor yet are we sent to disparage other branches of the Church of our common Saviour; but, on the contrary, to salute them in the Lord, and, with love unfeigned, to wish that their children of the holy seed may again and again say in their ears, "The place is too straight for me." The man who here should set up a claim to any Christian privileges or excellence as exclusively granted to us, and not equally open to all who hold the faith, would find himself a bigot in the wrong place. So any one who should propose that we assume any title which would imply that the Methodist Churches included the whole Church of Christ in any country would find himself charged with a breach of catholicity. The whole we are not; and that we not only admit, but affirm; and equally do we affirm that we are of the whole. And then, being of the whole, we gratefully own our manifold debts to other branches of the Church, and doubt not that hereafter, as heretofore, the grace given to them will bring profiting to us; and the Lord grant that grace given to us may be helpful also to them.

If any branch of the Church denies our claims to be of the whole, that troubles us not; it only shows that they misconceive what is catholicity; and they cannot know how much we have to do, or they would not want us to spend time in doubtful disputations. If, like the laborers in the vineyard, they will let us first get the day's work done, and afterward, at the time of reckoning, raise their points and questions in the presence of the Lord of the vineyard, an answer will be given that will not excite fresh dispute.

*The text of Bishop Simpson's sermon at the first Ecumenical Conference, in London, 1881.

What I conceive to be the purpose we are sent here for is to seek means of being more holy and more useful, and of making all the Churches represented so. What would accomplish most toward this end would be that we should leave this Conference so refreshed in the life of the soul that each of us would go away a center of spiritual force, spreading new power and impelling to more fruitful action. What would most conduce to this would be that in every successive sitting we should realize, with a single eye, the task set before us as that of exalting Christ and plucking brands from the fire. And what would most conduce to this would be the lifting up of our hearts, here and now, in strong persistent yearning of faith, praying and trusting that during the rest of this solemnity, so long as these words of exhortation sound, and also when presently we shall take and break the bread, and take and drink the cup of Christ in remembrance of him and in communion with all that Church which he has purchased with his blood, that we may receive from him such answer of signs and wonders wrought within us as to fill our hearts with the awe of seraphs and the power of apostles. Faith, faith, and again faith for a blessing! Such faith as becometh the children of an all-redeeming God; for a blessing now, a blessing felt and mighty, full of fruit both instant and enduring, a blessing given with "good measure, pressed down, and shaken together and running over," so that all shall be filled with the Holy Ghost and speak with power.

And do not the Lord's past dealings with us and our fathers call upon us for faith that we shall have granted to us abundance of grace and the gift of righteousness? Has he left these Churches called Methodist without witness—left them barren and unfruitful among the tribes of Israel? Has he denied to them the joy of bringing to the birth children of the holy seed? Ye of this continent, we put it to you on the spot; can you say that neither in these United States, in Canada on the north, in Mexico on the south, nor yet in the West Indian Isles; that not among the whites, not among the blacks, not among the red men have these Methodist Churches ever brought forth children of the divinely born race? Could I telephone now the question to every home in those various countries, and could the replies be telephoned back, these walls would shake with repeating peals of musical thunder, voices crying this man and this and that was born there.

And could the process be repeated to yonder old islands, far away, but dear to God and man, and from them onward to the countries far and near, wherever Christ is named, a second set of peals would echo the first, and then all would unite to cry: "The children whom the Lord hath given them, are for signs and wonders in Israel from the Lord of hosts that dwell in Zion."

And now—hush! Could I a third time speak to every chamber upon earth where at this moment a child of God is just setting foot in the cold stream, while they around are saying, "He is crossing now," and could I ask, "Who was to thee the Lord's evangelist to lead thee out of the city of destruction?" goodly would be the number who would name some of our brethren and sisters who, if not apostles to others, were so to them.

Ay, and of the number of saints who from all lands are at this solemn moment passing through the gates into the Father's house on high, say ye that none would name some men here, men who would instantly bow the head and cry: "My child, for whom I travailed in birth till Christ was formed in him."

Happy, happy men, truly fathers in Israel! Your children arise and call you blessed; and when you are gone your children will bear the burden and heat of the day. And those of us whose quivers have not been full of these arrows of the war of redemption, let us first glorify God in our more honored brethren, and next let us humble ourselves and see where has lain our weakness; and, above all, let us not relinquish hope, for God can make the barren to rejoice, can take away their reproach, and can cause their seed to inherit the Gentiles.

And now in this second Ecumenical Conference we set ourselves anew to the building of the house of our God. When the second temple was to be built, and men's hearts were not warm and firm, Haggai cried to Zerubabel to be strong, to Joshua the high-priest to be strong, to all the people to be strong and to work, for the Lord was with them; and so with these words I have done. Ye men of the New World, be strong; ye sons of old England, be strong; ye children of the Teuton fatherlands, be strong; ye first-fruit few of the other European nations, be strong; ye children of the African sun, be strong; ye that are the earnest of Asia, the historic land of Eden, of the ark, of the temple, of the cross, be strong. "All ye people of the land, saith the Lord, be strong and work; for I am with you, saith the Lord of hosts."

And, finally, all ye whose hearts move you thereto, lift up a meek and reverent voice, and in the words of holy Scripture, repeating after me distinctly, say: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."*

"In the name of our God we will set up our banners."†

"The Lord of hosts is with us; the God of Jacob is our refuge."‡

"Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."§

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take

* Isa. ix, 6, 7.

† Psal. xx, 5.

‡ Psal. xlv, 7.

§ Isa. lv, 12, 13.

hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”*

“In that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.”†

“O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Turn us again, O God, and cause thy face to shine. So will not we go back from thee: quicken us, and we will call upon thy name.”‡

“And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”§

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”||

After the sermon and the singing of the doxology the session was concluded with the administration of the sacrament of the Lord's Supper.

SECOND SESSION.

THE afternoon session was opened at 3 P M., the Rev. Bishop J. C. KEENER, D.D., of the Methodist Episcopal Church, South, in the chair. The President read the seventy-second Psalm, and announced hymn 811, which was sung by the congregation. The Rev. WILLIAM NAST, D.D., of the Methodist Episcopal Church, led the congregation in prayer.

In the absence of many members of the Conference, the calling of the roll was postponed until the following morning. The Business Committee reported the nomination of Bishop J. F. Hurst, D.D., LL.D., as its permanent Chairman, and of the Rev. J. M. King, D.D., as permanent Secretary. Also the following nominations for the secretaryships of the Conference: From the First Division, the Rev. J. M. King, D.D., of the Methodist Episcopal Church; from the Second Division, the Rev. E. B. Ryckman, D.D., of the Methodist Church, Canada; from the Third Division, the Rev. John Bond, of the Wesleyan Methodist Church, Great Britain; from the

* Zech. viii, 21-23. † Isa. xii, 4-6. ‡ Psa. lxxx, 1, 3, 18. § Acts iv, 29, 30. || Eph. iii, 20, 21.

Fourth Division, Thomas Snape, C.C., of the United Methodist Free Church, England. On motion of the Rev. E. H. DEWART, D.D., of Canada, these nominations were confirmed.

The Secretary of the Business Committee read the appointments of the Presidents of the respective sessions for the ensuing three days. On motion, Thursday evening, October 15, at 7:30, was fixed as the time for the reception of fraternal delegates from other Churches.

The order of the programme was then taken up. Bishop J. F. HURST, D.D., LL.D., of the Methodist Episcopal Church, gave the following address of welcome :

Mr. President, Fathers, and Brethren of the Second Ecumenical Methodist Conference: In the name of the citizens of Washington in general, and of its Methodist citizens in particular, I bid you a cordial welcome. We have had misgivings lest we should fail of that full measure of convenience and entertainment which becomes this august occasion and the personal merit of the five hundred leaders and heroes of the vast Methodist army now gathered from all the continents on the world's map. But such as we have, the best we have, is yours! We thank you for coming; we are honored by your presence. We shall be blessed by your service here—nay, our common Methodism, extending from this church, which here opens so heartily its doors for your entertainment, to the farthest missionary chapel on the farthest island of the farthest sea, will be aided to a larger faith and a more heroic endeavor by the work which, through the divine blessing, shall be done in the fortnight which lies before us.

Washington is a young city. We have no spacious palaces, no ancestral, ivy-crowned castles fragrant with legend, no minster like that of Strasburg or York, no ruins or pyramids, colosseum or temple to fascinate by ancient memories and wealth of curious art. In fact, America is so young as yet that it has not been able to produce even a thoroughly respectable grave-yard, much less an historical abbey, which may tell the story and embalm the memory of our illustrious dead. We think that we have a very good monument here, however. We fancy that it is the largest and best in the world. Another fancy which we have is that it is so large and so beautiful because the subject of it is the best. For the blood that gave Washington we thank old England, but for the opportunity we thank ourselves! Our edifices are new and have grown out of the simple necessities of the nation; but given a few centuries more, when electricity or compressed air will be the world's motive power on land and sea, when two days will be ample for the Atlantic ferriage and the common railway speed will be at least one hundred miles an hour, there will be a different scene, far more to satisfy the taste for art and architecture, in the year of grace three thousand, when the delegates to the Ecumenical Methodist Conference shall meet in Washington to hold its one hundredth session. Of course, we expect the American University to exist long before that time,

with its ten-million-dollar endowment, its ten thousand students, and its five hundred professors. But no century can ever come when the welcome will be more cordial, the presence more highly appreciated, or the remembrance more grateful. The hour will never strike when representatives of the great Methodist family will be received with deeper love than we now give with open hands and rejoicing hearts.

In the Old World the nation has generally been the product of its central city. Out of Berlin were shaped the Duchy of Brandenburg, and, later, the Prussian Kingdom; out of Vienna has grown the Austro-Hungarian Empire; out of Paris, France. But Washington reverses this historical order. It is the product of our Republic. We had no fixed capital at first. Other places competed for the honor, and it was only by a scanty majority of three votes over other competing places, such as Philadelphia and New York, that our Senate located the capital here, on the bank of the Potomac—which floats our political effervescences and our national prejudices down to the sea—and within view of the home of him whom all nations love as a teacher of liberty and the father of this Anglo-Saxon country. It is the capital, therefore, of a republic, made up of forty-eight prosperous commonwealths and sixty-two million of happy and united people, and presided over by President Harrison, chosen by the suffrages of the citizens.

Methodism, like the city, is also young. It was only as late as 1802, or eighty-nine years ago, that the appointment of "Georgetown and the city of Washington" appeared upon the records with the meager membership of one hundred and eleven persons. The total number of Methodist ministers in Washington to-day is fifty-two, while there are fifteen thousand one hundred and forty-one communicants.

This, however, is but a fragment of the development of the Methodist movement which has been going on in this country ever since 1766. The first meeting-place in the New World was a sail-loft in New York, where in the day-time busy hands made sails for the Atlantic winds to fill, but in the evening and on Sabbath Philip Embury and other busy hearts were making sails for a wider commerce and a richer argosy. A woman was there! Barbara Heck was a woman of destiny. Were Methodism addicted to that piece of ecclesiastical folly called canonization the British brethren would long since have placed Santa Susanna first on its list of saints, while the Americans would have begun their catalogue with Santa Barbara. As we think of the cradle of American Methodism, that it was only a sail-loft, and then think of this gathering from distant lands and from our own America, and contemplate the wide and steady expansion of the Methodist movement, one seems to anticipate in that early history that harp-note of England's poet-laureate:

"Fly, happy, happy sails;
Fly, happy with your mission of the cross;
Knit land to land, and blowing heavenward
Enrich the markets of the golden year."

In due time the sail-loft developed into a church—the old John Street

Church, around which a thousand sacred memories must ever linger. Then came the pivotal action in relation to this country, at the Wesleyan Conference of 1769. John Wesley made the statement: "We have a pressing call from our brethren in New York, who have built a meeting-house, to come over and help them. Who is willing to go?" The answer was: "Richard Boardman and Joseph Pilmoor." The question then was: "What can we do for them in token of our interest in them?" The answer was: "Let us now make a collection." And fifty pounds were given by the ministers present to pay the expenses for the first itinerants from Britain to America. This action seemed so radical, so unofficial, so high in the ethereal regions of the impossible, that the wits of that day published a travesty upon it, containing an imaginary account of the first episcopal designations for the American Continent: "Rev. G. Whitefield, Archbishop of Boston; Rev. W. Romaine, Bishop of New York; Rev. J. Wesley, Bishop of Pennsylvania; Rev. M. Madan, Bishop of the Carolinas; Rev. W. Shirley, Bishop of Virginia; and Rev. C. Wesley, Bishop of Nova Scotia."

With such imaginary appointments I submit: Whether American Methodism was not very appropriately officered by the wits who gazetted such remarkable designations in Lloyd's *Evening Post*, May 26, 1769.

How often does it happen that both the wisest opinion and the keenest wit of one century are revised by the decisions of the succeeding one! In the eighteenth century Wesley was welcomed by the couplet:

"Master Wesley's come to town
To try and pull the churches down!"

But the nineteenth century has made its ultimate and august decision, and has written down the enduring interpretation:

"Master Wesley went to town
To try and help the churches on."

From that little beginning of two men sent over in 1769 has come the American Methodism of this day—namely, a membership of five millions who bear the Methodist name, and of whom three hundred delegates of the Western Section here assembled are the honored representatives. John Wesley, as if anticipating the scene which greets our eyes at this moment, and the boundless significance of it, wrote five weeks before his death to Ezekiel Cooper—and it was his last communication to his spiritual children in America: "See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is our determination so to continue,

"Though mountains rise and oceans roll
To sever us in vain."

That was the first invitation, issued by John Wesley himself, to hold an ecumenical Methodist Conference, and to remain in session until time should be no more!

But to the Wesleyans of the Old World our American continent has always possessed a singular fascination. No Jason ever sailed in more eager search of wealth than did John Wesley, Charles Wesley, Benjamin Ingham, Charles Delamotte, and George Whitefield, when very young men, sail in quest of the Golden Fleece of immortal souls on our Georgia coast. The Wesleys were with Oglethorpe when he planted the Georgia colony. Charles Wesley was later in Boston, a quiet observer of the ecclesiastical influence of Cotton Mather and of the general religious life of New England at that time. Whitefield went back and forth across the Atlantic, more restless than Peter the Hermit when he preached the first crusade; and it was from one of our American towns—Newburyport—that he ascended to his coronation.

Therefore, in this representative coming from all lands to our shores and our capital, to spend a fortnight in interchange of thought with a view to a larger future, we are following the footprints of the founders of the Wesleyan reform. Such service as this, too, is of such character that even our lofty American tariff places no duty upon this imported labor.

We recognize the distances you have come, the wide spaces of sea and land you have traversed. But even these weary miles are all suggestive. They tell the story of the marvelous expansion of the Wesleyan movement, its unwillingness to take any backward step. All the early Wesleyan leaders knew how to describe an odyssey, but not one could describe an anabasis. They could wander widely in search of souls, but never retreat to the old camping-ground. Victories beyond sea became a juvenile habit. Ceylon, where every prospect pleases, has blossomed beneath Methodist care ever since the aged, tireless Coke turned thitherward. True, he died on the way, but the coral beds beneath a tropic sea became his fit mausoleum, while the ceaseless waves of the Indian Ocean have ever since been chanting requiems to his memory. Faith always begins a new march at the last footprints of its immortal dead. The good fight of God's men goes ever on, crosses all seas, and fights far out in front of all picket-lines. To-day we have great reason for gratitude that we can look back upon no doctrinal secession. Our Articles of Faith stand precisely to-day as in the last century, which makes us think that, like Minerva from the brain of Jupiter, they were born full-grown and heavily armed. They are the common bond of our Methodist union from the equator to either pole. And if so long and strong has been their hold, why may they not endure forever? The class-meeting has not yet faded into a memory. The itinerant method of ministerial activity distinguishes all the branches of Methodism represented within these walls. Lay preaching was not easy in coming. When Thomas Maxfield was in the crisis of spiritual regeneration it required eight men to hold him down until he became composed; but when he was once in the pulpit, and alive with new power, not all England was strong enough to silence that first of all the lay preachers who proved worthy of Wesley's confidence. The methods of to-day are those of the earliest Methodists; and we have ample ground for hope that the time will never come when the Methodism of the future

will grow weary of the sources of the strength which has characterized it in every year of its history.

We recognize that we are entertaining the angels of the churches, with busy pens in hand. The first Methodists, with John Wesley to inspire and guide, saw the necessity of reconstructing the popular religious and theological literature of the country. Exegesis, Doctrinal Theology, and History itself required a new treatment. John Wesley, in his *Christian Library* and many miscellaneous works, struck this new path. His successors have been numerous and industrious. The delegates from abroad who now adorn this great assembly by their presence are known to us. The winds have told the story of your literary achievement. Your books have reached us, and your names are already honored and familiar in our households. And now with glad hearts we welcome the men who have thus enriched our literature.*

We are not without reminders of the vacant places in the British ranks since the first session of the Ecumenical Conference in London in 1881. The late Dr. George Osborn, of England, full of years and honors, is a type of the now sainted men who stood at the front in that memorable session. Of others of like precious faith who have ascended from service to reward we may mention Stacey, Cooke, James, Leden, Kilner, Kendall, McAulay, Hellier, M. C. Osborn, Bate, Griffith, and Myers. Of laymen who have ascended to the ranks of the Church triumphant are that princely man, Sir William McArthur, with Beauchamp, Napier, Lewis, Sutcliffe, and Watson. It is still true, "Our people die well!"

Brethren from the South, we greet you with loving hearts. In your Virginia our common Francis Asbury established the first Sunday-school on the American continent; in your Georgia the Wesleys learned how to labor for the poor; in your Charleston John Wesley published his first volume of at once his two hundred separate publications, and of his hymns—the beginning of that great minstrelsy which the world will never grow tired of singing until the gates of pearl are reached and the discords of earth are lost in the song of Moses and the Lamb.

Brethren from the Middle and Northern States, from the Central West, and from the far-off Pacific coast, we congratulate you because of the great commonwealths which you represent, because of the incalculable service you have rendered to the world, and because of the faith and heroism which have distinguished your work from the beginning to the present.

Brethren from Canada, we welcome you with the spirit of true Christian reciprocity. We rejoice in the union of the Methodisms which you have effected, and your heroic efforts to build up your great educational system.

Brethren from the West Indies, we bid you welcome. It was your home which, just four centuries ago, gladdened the eye of Columbus and added another continent to the globe. It was among your islands that Coke learned his best lessons in evangelistic work, and planted the missions which you cultivate to-day.

* For a list of the works written by Delegates of the Eastern Section, see APPENDIX. It is as complete as, with the kindly aid of others, I have thus far been able to make it.—J. F. H.

We bid Ireland welcome here; what would American Methodism to-day be without the faith of Philip Embury and the exegesis of Adam Clarke?

We bid Wales welcome here, the home of Lady Huntingdon.

We welcome Scotland. The Methodist preachers of Scotland are heroes true. They are following just as bravely, and fighting just as magnificently for God, as did John Knox when Mary's muskets were leveled at his head as he preached the Gospel.

England, our common home, we welcome. From her we have derived the Wesleyan name and the Wesleyan example; her Epworth is our Epworth; her preachers are our preachers; her literary achievements are our inheritance; her Milton, her Shakespeare, her Hampden, her Cromwell, her Wesley are our teachers. And when we think of the world's great rulers, of the distant past and of to-day, who sway with easy scepter and even scales of justice, none stands higher in our esteem and love than Victoria, Queen of Great Britain and Ireland and Empress of India, and mother of all her happy people.

Germany, das alte Vaterland, wir heissen Deutschland hier willkommen! Wir können nie vergessen dass Johann Wesley viel von Deutschland gelernt hat. Er hat von Zinzendorf viel für sein grosses Werk empfangen. In Aldersgatestrasse Kapelle als jemand Luther's Vorwort zum Römerbrief vorlas wurde das Herz von Wesley sonderbar gewärmt. Peter Boehler hat Wesley zum Herrn geführt. Wir in Amerika lieben und singen Luther's herrliches Lied:

“Eine feste Burg ist unser Gott.”

France, la belle France, sois bienvenue! Nous n'oublions pas que Rochambeau et Lafayette étaient les compagnons des nos pères dans notre guerre de l'indépendance. France, la terre des Huguenots! Charles Cook était le premier Methodist en France. Merle d'Aubigné, l'historien de l'Eglise, a dit que Cook faisait en France le même ouvrage que Jean Wesley faisait en Angleterre. Aussi ses deux fils fidèles ont marché dans le même chemin comme leur père immortel. Encore sois bienvenue?

Africa, we bid you welcome! Your vast territory is now approaching the light, and now your Congo Valley welcomes the missionary, as we do you to-day. May the time soon come when the great continent you represent shall learn the Gospel, all the way from Alexandria down to Cape Town!

Japan, China, and from those separate colonial governments of the South Seas, over each of which floats the British flag, New South Wales, Victoria, Queensland, South Australia, North Australia, New Zealand, and Tasmania, we know the work that you have been doing, and the faith which has inspired it. All the sweeter shall be our communion here because of the great spaces over which you have traveled on land and sea to reach this place. We bid you welcome after your tossings on tide and wave, and no presence shall we remember with greater pleasure than that of you, brethren, who have come from the most distant lands. In the temple of Diana in Ephesus there were one hundred and twenty-seven pillars, and each was the gift of a king. In this ecumenical tem-

ple there are five hundred pillars, and each one is to our Methodism here and throughout the world the gift of Him who is King of kings and Lord of lords. May our meeting here hasten on the day of the universal reign of the Prince of Peace, foreseen and foresung by England's sweetest singer :

"I looked into the future, far as human eye could see;
Saw the vision of the world and the glory that should be
When the war-drums throb no longer and the battle flags are furled
In the Parliament of man, the federation of the world."

Again, I say, thrice welcome all to our homes, to our pulpits, at our altars, and to our hearts!

Bishop HURST here grasped the hand of the Rev. Dr. Stephenson, President of the British Wesleyan Conference, as a token of the union of Eastern and Western Methodism.

JAMES H. CARLISLE, LL.D., of the Methodist Episcopal Church, South, gave the second address of welcome, as follows :

Mr. President and Fellow-brethren : Less than a century and a half ago a letter was written to John Wesley, in England, asking help to build a house in New York city. The letter described this as "the first preaching-house on the original Methodist plan in all America, excepting Mr. Whitefield's Orphan-house in Georgia." Some one was needed also to preach in the house when finished. The writer adds: "If the preachers sent cannot procure the passage-money, we will sell our coats and shirts to procure it for them." This was in 1769, the birth year of Wellington and Napoleon. Strange pages of history, in Church and State, in the Old World and the New, have been written since then! Hopes and fears were felt and expressed as to the results of this feeble beginning. The prediction was made several years later, "A corn-crib will hold all the Methodists in this country." A Boston minister wrote about the movement as a "form of religion which, I think, will not soon die."

This letter was read at the twenty-sixth Wesleyan Conference, and the question was asked: "Who is willing to go to America?" That question, looking to a new opening in missionary fields, should never go unanswered at a Methodist Conference. Two preachers responded, "Here we are; send us." Fifty pounds were given them to hand over to the New York brethren. Lately, at your one hundred and eighteenth Conference, the question was asked: "Who are willing to visit our American brethren and see how they do?" To this question you did not eagerly answer, "Here we are; send us." But as loyal Wesleyans you put yourselves in the hands of the appointing power, and felt it no affliction when your names were read out as delegates to America. Brethren, you have come to look after some investments of money and men that your fathers made a few generations ago. Our Bishop McTyeire told you that your fifty pounds at compound interest, would amount to a large sum, which we

were not prepared to pay, though we acknowledged the debt. You have come over in full force. We cordially invite you to divide out among your debtors here, and stay with us boarding around until you have consumed the debt.

Your short stay in New York gave you some opportunity to see the Methodist preaching-places that have been added to the one you helped to build. In extending your search you are not straitened in our borders or in our sympathy and love. Francis Asbury, after crossing the mountain range that runs near our eastern coast, playfully spoke of his diocese as reaching from Boston to Savannah in length, and several hundred miles wide. The good bishop's knowledge of geography was at fault. You may start from this spot and, sitting in a comfortable steam-coach all the way, you may go westward a distance, perhaps, equal to that from London to Jerusalem, and you will not find a city, town, or village without a church of your faith. One hundred thousand such pulpits are open to you, and you may have access to as many more of other Churches, so fraternal is the usual tone between sister denominations here. In a neighboring city you may find a library of three hundred volumes or more all written against Methodism. Some of them were published many years ago, proving clearly that Methodism could not live—was, indeed, then dying, if not dead. You may spend several weeks reading these books, or you may prefer to wander over the continent reading facts. Your Brother Punshon said that when Wesley died he “left behind him an old horse and chaise, a faded suit of clothes, a badly abused reputation, and—the Methodist Church.” When Wesley died there were not, perhaps, as many Methodist preachers in the world as there are now assembled in this room. To-day his followers constitute the second largest English-speaking body of professing Christians in the world. In this New World they are the largest body of Protestants, and they are still growing more rapidly than the marvelous growth of our country's population. And yet there are men living to-day who have seen those who saw Wesley. Millions of Christian men and women to-day bear contentedly a name given in the last century to a half dozen fellow-students by some fun-loving college boys as a campus joke. If history has a parallel to this it will be in order for friend or foe to bring it forward for comparison or contrast. In the presence of this stupendous fact low denominational pride or coarse vanity should be impossible. We may as well be foolishly proud of the Mammoth Cave or Niagara, as if our own hands had fashioned them.

The writer of the New York letter said: “I doubt not that by the goodness of God such a flame will soon be kindled that will never stop until it reaches the great South Sea.” He may have meant the great Pacific Ocean or the great inland sea that washes the southern shore of North America. In either sense the daring prediction has become true. One of the two original preachers sent out went to the Southern coast. On a pane of glass he wrote his name and a Hebrew text with a diamond. His name you can read to-day on the frail glass. Far more enduring has been the impression made on human hearts and lives by the Gospel which

he and others preached in that region. The brethren living on that shore now salute you, and add their welcome to the kindly greetings of our larger sister. If Whitefield's Orphan-house was the first Methodist house of worship in America, perhaps a few other historic items may help you to individualize us. All the places in the New World pressed by the feet of John Wesley—sometimes with shoes on them, sometimes literally without—are on the southern shore. Wesley's two years spent there when, to use his own words, he was a "Georgia missionary" were rich in mistakes which were very valuable to him. Yet there we may find the origin, direct or indirect, of most of the designs which prove far beyond his plans, such as bands, class-meetings, love-feasts, open-air meetings, and extemporaneous preaching. His first published journal covered his American mission life. Here he published a small volume of songs for worship; one of the earliest in our language and the first of that marvelous stream of books which followed for a half century. Since his day the first female college started there, and the first large donation of a Methodist to education was the gift of one hundred thousand dollars by the Rev. Benjamin Wafford to found a college. Some very important missionary fields closed to Wesley were afterward opened. Your brethren dwelling there were providentially placed in trying relations to them. How they met these obligations has passed into history.

Come and see us in our homes. Come and preach in our pulpits. Come and look out upon our white cotton fields—the symbol of the great harvests offered to American Christians. This is the last continent that our heavenly Father has prepared for his children. He kept it hidden for centuries. In the fullness of time it was thrown open. "God has a place for every man," we are told; then he has a plan for every nation, Church, and continent. Have American Christians embodied the divine ideal of this new continent? Have we wisely used this great opportunity, the last of the kind which our race is ever to know? A question like this, carried into details, as may be done during this Conference, will lead to seriousness if not to sadness. We have not met to give the on-looking world a pretext to say: "See how these Methodist Christians praise each other and themselves." We have not met to indulge in self-complacency as we look out over some great Methodist Babylon that we have built. At those rare moments in which it is permitted wise men to speak as fools we may have something to boast of before men. But the wiser and safer move is humility. We cannot with a humility falsely so called decry ourselves as a feeble, uninfluential body of Christians. The good hand of our God being with us, as we trust, we—taking in all the Churches represented here to-day—have members, wealth, influence, and therefore the responsibility that must follow these. If we ever become a weak Church, it will be because we are a fallen or a falling Church. If in the monarchies of the Old World or the republics of the New vice, irreligion, infidelity, or a feeble, inconsistent type of piety becomes general, on those who bear the name of Wesley must rest a full share of the responsibility and guilt.

John Wesley and George Whitefield had their differences. The Wesley brothers could not always agree in life, and their remains are not resting side by side in death. Their followers have used to the utmost that independence of thought which was a great Wesleyan trait. Accordingly, the great Methodist family is broken up into many groups. At times it may be that our words have been stout and fierce against each other. In our haste we have been unable each to put himself in his brother's place. In our zeal it may even be that we have slandered our own mother's sons. Our fathers at family worship used to render thanks that no visible mark of the divine displeasure rested on any of the household.

Now, at this first great family gathering in the New World let us be thankful if no member of the family, large or small, old or young, is without tokens of His blessings who bears with us all more patiently than we can bear with each other. After a meeting like this let us think and speak more of our concords than of our discords. Let Ephraim and Judah quit their envyings and vexings and throw themselves with combined force on the border of the Philistines.

Eighty years ago our fathers wrote to your fathers, "We know of no separation between us save the Atlantic." That was a separation then. Francis Asbury was eight weeks on the sea when he came over. One hundred years ago John Wesley was dead for eight weeks before Asbury knew it. A few years later Asbury was in Charleston and made a sad entry in his journal when the mournful news first reached the city that George Washington had died two weeks before at Mount Vernon. Ten years ago, during the first Ecumenical Conference, a successor of Washington died near this city. Twenty-four hours did not pass before the Conference hall was draped in black, a touching instance of the human sympathy that makes nations and Churches kin.

The Atlantic is no longer a separation; let there be none other. In your civil government you may have sovereigns where we have presidents. In your church governments you may have presidents where we prefer bishops. All these differences are trifling—of the earth, earthy—if our hearts, our hopes, our aims are one, whether you come from that great little island which in Church and State we still fondly call our mother-country, or from the Continent, still our mother-country one remove farther back in the family history, or from the island continent lying under the Southern Cross, we have much, very much, in common, far more to unite than to divide us. A family meeting like this should be an era in the history of the hundreds present and the millions whom they represent. Let Charles Wesley strike the key-note of this Ecumenical Conference and of our future lives:

"Touched by the loadstone of our love
Let all our hearts agree,
And ever toward each other move,
And evermore toward Thee."

The Rev. GEORGE DOUGLAS, D.D., LL.D., of the Methodist Church, Canada, gave the following address of welcome:

Mr. President and Christian Friends: I am reminded of the limitations of the hour, and I may frankly admit to you that I am unwilling to occupy much of your time, as I am sure this audience is anxious to hear the representatives of other lands.

It is twenty years since I last stood on a Washington platform. The occasion was eminently historic. A great Christian convention had gathered in this city, consisting of a thousand representative men from every State of this republic and the Dominion of Canada. To this convention the citizens had tendered a brilliant reception. The platform was honored by the presence of General Grant with some of the ministers of his government, and men of distinction from the North and South. The President, whose habitual reticence entitled him to be called the William the Silent—a characteristic, by the way, rare on this continent—signalized the occasion by a brief but warm and enthusiastic address of welcome. Coming as we did from the Dominion of Canada, and doubtless because an alien, we were invited to respond to his friendly words. I remember, sir, the deep emotions of the hour, because of the strained diplomatic relations then existing between England and America, and also from the fact that only the night before the Senate of this republic had ratified the Washington Treaty, ordaining that the principle of arbitration must henceforth be the method of settlement of all international controversies. I remember on that occasion venturing to tell that great soldier, that illustrious head of the people, that the ages would bless the memory of the man representing the injured nation, the warrior, the famed warrior, who had lent his influence to inaugurate an era where national antagonism should be settled, not by the blood-red testament of war, but by the friendly council of peace. Since, by this act, he bound our imperial, unconquerable race on both sides of the Atlantic, who speak the same ascendant language of the future, who hold in their thinking the genius of liberty, and who are aggregating moral forces all around the world, he bound them in the bonds of a concord which, in the words of Webster, “make us one and inseparable, now and forever,” entwining the red cross flag of old England with the star-spangled banner of this republic on every sea, in every land, to the advantage of universal man.

And now again, sir, we stand on a Washington platform to join with you and our friends in welcoming our brethren beloved, who have come from afar, who have come over what the Greeks delighted to call the “*Kale thalasea*”—the beautiful sea—which I doubt not many of you have found to be beautiful indeed. I bow with reverence when I think of the presence in which I stand—men from the isle which my friend Carlisle has said we delight to call the “Motherland,” home of an open Bible, cradle of our beloved Methodism; men from dear old evergreen and ever-troubled Ireland, whose sanctified sons have given their eloquence like a guard and enthusiasm to the churches of this land; men from the

vales and fiords of Scandinavia, who sing of a nobler Valhalla than the Norsemen ever dreamed; men from the land of Luther, Melancthon and Spener; men from the vine-clad hills of sunny France, where Coligny with the Huguenot confessors witnessed with their blood, and from the homes of Savonarola, Boccaccio, and Petrarch; men who represent the Methodism of the Dark Continent, which, like Stanley's cloud-king mountains, is sending its living waters across the aridities of that land, which will yet blossom into beauty amid songs of thanksgiving and the voice of melody; men whose eyes have seen the Taj Mahal, symbol of the splendors of India and the coming glory of her redemption; valiant men who have uplifted the banner, bloodstained, amid the teeming myriads of China and Japan; men who are laying the moral foundations of that great empire, the commonwealth of Australia, which is rising beneath the Southern Cross; men from the southern isles, whose emerald gems, set in cameos of coral whiteness, are redolent forever with the names of Cargill, Hunt, and Lyth; men from the pampas of South America, on to the misty shores of Newfoundland, all around the world from farthest India to the blue crags that beetle o'er the western sea; we clasp hands as holding the same faith, singing the same hymns, thrilling with the same jubilant emotions as sin-forgiven men; we clasp hands with those who represent world-wide Methodism as one and inseparable, now and forever. We welcome you to the inspiration and responsibility of this council.

On this American continent we are confronted with the most stupendous moral problems that ever appealed for solution to the Christianity of any age—problems, says Gladstone, arising from the complexities and perplexities of conserving the *morale*, the integrity of modern Christian civilization. From the subarctic lands of Iceland to the everglades of the Ionian Isles and shores of the Hellespont; from the Spanish peninsula to the crested fastnesses of the Caucasus leading the way to Siberia, there is not a nation, not a tribe or people but is sending its mighty contingent, wasted by despotism, brutalized by poverty and ignorance, corrupted by vice, into the eastern portions of our continent; while the Celestials, non-assimilative, are thundering at our western portals and forcing admission into our land. These millions from Europe are largely becoming the population of the land. In every great city of the Union, in every minor city of our Dominion, we are confronted by myriads of men who speak the polyglot languages of Europe—men atheistic, men socialistic, men Romanistic, men Nihilistic, men at war with the Christian Sabbath and the Christian institutions, men who have rounded their Cape of Good Hope and drifted down to the Mozambique of an utter ruin, to whom come no moral zephyrs from an Araby of the blest. We welcome you who come from an older civilization, the home of the race, where it has built up that resplendent literature that commands the intelligence of the world, where it has shaken off the feudalism of the past and accelerated the radical equality of men, where Protestant Christianity was formulated and launched on its evangelistic career—we welcome you to

aid us in the solution of those mighty problems by the higher and better adjustment of Methodism to the issues of the time, that we may stand as potent factors with the militant host of God's elect in rescuing our cities from the dominion of evil and planting them as gems on the coronet of our Redeemer, on whose head there rests many crowns. We welcome you to join us in the organization of latent and undeveloped force of ecumenical Methodism as a pan-reformatory power. I would that in the fires of this council there might be forged a moral projectile that shall smite the opium-curse of Asia, that shall strike down the drink-traffic of Europe and the Continent, that shall slay the hydra-headed monster of vice, whether in kingly circles or in beggars' hovels, and go on and on until Jesus shall reign "where'er the sun doth his successive journey run." I trust, sir, that this Conference will not adjourn without adopting a resolution of sympathy in support of those British Christians who are endeavoring to repeal the legislative injustice and remove the opium-curse, a calamity and vice which transcends all possible conceptions. Out of this Conference I trust there will come a power that shall reach every one of nearly two hundred Conferences in America, and those in other lands; that every church and every continent and every pastor shall lift their voices to heaven in sympathy for the abolition of that appalling curse to Asia.

Mr. Chairman, coming as I do from the land of the Borealis, from the valley of the lakes and the lower St. Lawrence, we welcome our brethren to the vast areas of the Dominion, areas forty times that of the British Isles, seventeen times that of the empire of Prussia, and twelve times that of the republic of France—a land that has rivers still unknown to song and valleys untrodden by the foot of civilization, which will yet tremble to the free-born tread of millions manifold, vast as the population of Europe. We welcome you to a land where there is but one Methodism—a united Methodism, the Methodist Church in Canada, which stands today as a humble light to encourage Methodism all over the world to combine in an organized unit that shall husband its monetary and spiritual forces for the advantage of universal man. We welcome you to our hearts, we welcome you to our homes, we welcome you to those enthusiastic Methodist hearts that cling to the old land, and will hail you to the pulpits of the Dominion.

Mr. President, I seem to stand between the past and the present, between the living and the dead. I have clasped hands with Jabez Bunting, at once the Colossus and Richelieu, who put the impress of his constructive and legislative genius on British Methodism. I have fellowshipped with Dr. Lovick Pierce, son of the sunny South, who in his ninety-third year told me God held him in life that he might bear witness to a sanctification entire. I have looked on the auroral face of Dr. James Dixon, whose philosophic grandeur and imaginative wealth made him peerless in the pulpits of England. I have traveled with Bishop Thomson, an Erasmus in learning, a Chrysostom in eloquence. I have listened to the silvery sweetness of Dr. Hannah, who educated more ministers than any one

of his age, and have seen the stately Dr. McClintock, *primus* as a theological educator in the American Church. I have been cheered in youth by the words of Dr. Harvard, who committed all that was mortal of Dr. Cook to the deep, his winding-sheet the waters of the Indian Ocean, his requiem the breeze which comes from Ceylon's Isles. On my head rested the ordaining hand of the sagacious Thomas Jackson; while the portals of the ministry were opened to me by Dr. Matthew Mickey, who sleeps nigh to the land of Evangeline in Nova Scotia. I have kindled under the unique and lofty eloquence of Dr. Beaumont, as he rolled like the thunder, whispered like the breezes, and on the wings of thought sublime sprung elastic to the very spheres. I have tabernacled with Joseph Dare, the Apollo of Australia, and count it the honor of my life to have shared the friendship of Bishop Simpson, whose logic was fire, whose argument was irresistible, whose emotional power was like unto the noise of the wind in the mulberry-trees, swaying the multitudes and lifting them to a sublimity and rapture transcendental. Simpson! It may be doubted whether the generations will witness an approach to his pulpit power. Time would fail me to speak of Bishop Paine, the gentle; of Janes, the apostolic; of Kavanagh, the fearless; of Gilbert Haven, the aggressive; of Doggett, the pride of Virginia; of Applebee, the saintly; of Mattenbury, the pathetic; of Caughey, the flaming evangelist; of Peter Cartwright, the Boanerges; and Father Taylor, immortalized by the genius of Dickens. I knew them all. Shades of the departed, throned on high, they stand in the empyrean and wear the amaranth of "well done" forever!

Mr. President, I pause for a moment as I travel on and reverently approach the shrines which hold the names, ever dear, of George Osborn, Matthew Simpson, John McTyeire, with others who graced and adorned the platform of the last Ecumenical Council. I advance to the shrines, and with you place my wreath of remembrance, wet with tears. From the affluent and tender memories of the past we will resolutely turn our faces to the opening portals of the twentieth century, and with high resolves and holy purpose determine to stand by the eclectic theology of Methodism against all destructive criticism, whether Germanic, Anglican, or American. We stand by its polity, we stand by its experimental life, and seek to lift it to a higher plane and more realistic power. As a Conference we pledge each other to attest the immanence of God in man as an unshaken and eternal verity.

I have stood on the New England coast and looked out at the granite rock as it lifted its head above the troubled waters. I have seen the mighty billows, driven by the south-west wind, lift themselves and overwhelm the rock, and for a moment it seemed to be gone; but it was only for a moment; that rock tossed back the billows, and, as they fell in spray, coruscated into a rainbow brilliance, making it more beautiful than ever. That rock resembles the experimental life of Methodism; those waters the ever-shifting speculations of men. Driven by the winds of prejudice and unbelief, they sometimes seem to sweep over the Church, and we say

it is gone, but only for a moment. Our Methodism tosses them back and stands more beautiful than ever..

Mr. President, I feel at this moment something like the ideal statesman of this continent, Henry Clay. He had climbed with some friends the heights of the Alleghanies; he had gone out on a jutting crag. Looking toward the valley of the Ohio and the prairie lands as yet all silent and desolate, standing there in statuesque grandeur, he was seen to incline his head as if listening to far away sounds. "What hearest thou, Senator from Kentucky?" asked his familiar friend. "Hear?" responded the great statesman. "I hear the thundering tread of the coming millions that will ascend these mountains, descend into these valleys, and hold these prairies away and away to the setting sun."

And here, Mr. Chairman, in the presence of these representatives, I seem to hear the thunder tread of the coming millions of Methodism, who will ascend the mountains of myrrh and frankincense, where the day breaks and the shadows flee away. "Post tenebras lux," cried the hero of Geneva. After darkness, light; after the labor, the conflict, the shadow, the night of earth, we shall clasp hands in the light of heaven, the beautiful vision of God.

The Rev. T. B. STEPHENSON, D.D., LL.D., of the Wesleyan Methodist Church, made the following response to these addresses of welcome:

Mr. President: I do not remember to have ever been in such a difficulty in my life. In the first place, I have preached for an hour and a half already to-day. Some men, I believe, find it easier to preach other people's sermons than their own. My experience is not of that kind. I confess that I should have been glad if after the exertion of this morning it had fallen to my lot to say some few words to the Conference at a later period. But I have a far greater difficulty to contend with than that. I had prepared a really nice little speech, as I thought, which I had intended to get off in good style, so that I might sit down with a certain measure of that peculiar satisfaction which rarely comes to me, but very often comes to my more eloquent brethren. I have unfortunately, however, been completely overwhelmed by the proceedings of this afternoon. I do not know how many languages I am expected to talk in. In addition to that, I had brought over with me a nice little set of Methodist antiquities, in which I thought the people of the Old World really had some sort of privilege of possession. We do not profess to have in that old land many of the wonderful things which you have in the new, but we have a few old things that you really cannot match. Of those, most of such as are worth any thing have come to America already, and the others probably will soon come. So, when we search our old books and find nice little historical references which we are going to bring out quite pat in our speeches, we find that our American friends have been before us.

There was that nice little letter of John Wesley's to Ezekiel Cooper. I have it written down here, and I was going to read it to you, imagining, in

my ignorance, that it would be quite novel. But, alas! my friend has given it to you in that speech to which we have listened with so much delight; and it has also been mentioned by my friend the bishop, who gave us that most brilliant, beautiful, and affectionate speech. These brethren have put their fingers in my little concoction and have extracted every plum except one, and I believe they would have had that if it had been possible for them to get it. That is really the one little possession that is left to the poor President of the Wesleyan Methodist Conference.

So what am I to do? The only thing is to throw away my speech and utter a few words, guided by the hieroglyphics which I have been scratching on this sheet of paper.

However, Mr. President, I can very heartily say that it is to me a very great delight to be present in this assembly, and that I count it to be perhaps the chief distinction of my life that I am permitted to be here not only as a member of this Conference, but as holding the presidency which has been conferred upon me by my brethren. I make a passing reference to this fact because it is right that our American friends should know that the British Conference in sending its chief officer here has endeavored to show in the most emphatic way its warm affection for all branches of Methodism represented by those present in this great Conference, its prayerful solicitude for the issues which will come out of the Conference, and its interest in our Methodist work throughout the world.

A president of the Methodist Conference is in some respects unlike your bishops. They are elected for life, the president is not. He has a short life officially, and not always a merry one, and he has during the time of his period of office to attend to a great many matters; so it has happened that no president of a British Conference has ever been sent abroad on any mission outside of the United Kingdom until this time. I beg you to believe that through my unworthy lips the mother-Conference of Methodism does most heartily, respectfully, and affectionately greet you to-day and bid you good luck in the name of the Lord.

Kind words of welcome have been spoken to us here to-day, but we did not need all this eloquence to assure us that we should be welcome, although we have been very glad to hear it. In fact, we should not have come if we had not believed that we would be warmly welcomed. We were assured that Englishmen from the little island would have such a welcome as would not disappoint them or be unworthy of you. We rejoice in your affection. We are proud of your fellowship. We believe that we can learn much from you, and we think that possibly you may learn something from us. Therefore we are delighted with these occasions of fellowship for the interchange of thought and opinions and feelings, and we believe that they should be multiplied as the years go by.

We are very glad to come to Washington. It is not as big a place as London, but I do not know that a place is any the worse for not being as big as some other place. I know places that would be better if they were smaller.

The very name of Washington has a charm for us. If ever there was a time when it was difficult for Englishmen to think kindly and reverently

of George Washington that time has long since gone. We know that great men are often raised up in the order of Providence to accomplish purposes which for the moment may bring some distress, some alienation of feeling between man and man, or between people and people; but we know also that God is above all such matters, and out of them brings the full accomplishment of his own gracious purposes for the benefit of mankind. In truth, the great men of the world do not belong to any one people. George Washington does not belong to you alone. His spirit, his noble modesty, his simple conscientiousness, and the magnificent devotion with which he first gave himself to his country, and then stepping aside lest too much prominence given even to him might imperil the security in future years of the institutions of which he had been the chief founder, has given to the world an example from which all men ought to be able to learn something. I hold that the memory and influence of every such man goes to increase the wealth of mankind and to purify the atmosphere in which men's minds have to live.

I am very thankful that we have here assembled a second Ecumenical Conference, because that Conference which was held ten years ago, when we in England had the great honor and pleasure of entertaining our brethren from the Western world, has done far more than those who planned it ever dreamed it could do; far more than those who took part in it thought it was possible that it could do; very much more than its critics were willing to confess that it could do. It has not only accomplished certain direct results, such as Dr. Douglas has referred to, but it has altogether altered the relation of the various bodies which constitute our Eastern Methodism to each other. I do not hesitate to say that there is a warmth of kindly feeling and a readiness and heartiness of co-operation, a frank and hearty recognition of each other's rights and privileges in the heritage of Methodism, such as did not exist before. It is to our discredit, perhaps, that they did exist, but, however that may be, we are thankful that the change has come, and whatever it may lead to in the future, of this I am sure, that this second Ecumenical Conference will tend to promote a better mutual feeling. At our last meeting we buried a good many misunderstandings, and, please God, we shall have some more funerals this time. I hope we shall go on from point to point, and that we shall be able to see in that Eastern world from which we come one great confederated Methodism.

People are quite ready to criticise this Conference. They ask, What is it for? What is the good of leaving your work and this great multitude of you meeting for awhile and talking about matters? What practical end is subserved? Some of these people would, I suppose, like us to tear up our ecclesiastical constitutions and re-create them in the space of a fortnight; some of them would be perfectly satisfied if we could get up a great fund. Of course, it would be something like a hundred millions of dollars. We could not think of any thing less than that. But if we should do something of this kind they would think we were accomplishing something.

How miserably such men misjudge the great forces by which the world is moved. Ideas and sentiments are the things which most mightily move men. A great idea is like the seed of God. It has the germ of life in it. It will grow. It will grow even if the conditions under which it is planted are unfavorable to it. "There shall be a handful of corn in the earth on the top of the mountains." Who would have expected that it would grow there? If it had been down in the valley, where the soil is deep, where the streams run laughing on, and where the rough winds are broken so that it is sheltered and protected, it might be expected to grow; but "on the top of the mountain," where the soil is thin, where the rain runs off so soon as it falls, and where the pitiless sun beats upon it, can it grow there? Yes, if it is the seed—God's seed—for the divine energy is in it.

Now, when you have a great idea, and especially one of those great ideas which is included within the circle of redemptive truths, it is living seed, and God himself only can tell what it will do. So it is with regard to sentiment. People talk about sentiment and ask what is the use of cherishing it. Why, is it not true that the noblest things in the world are not the result of sentiment? It is sentiment that makes the soldier rush upon the cannon. It is sentiment that makes the fireman spring through the window to save a little child. It is sentiment that makes the engineer stick to his engine in order that he may save a whole train from destruction. The grandest things the world has ever seen have been done not by the men who sit down and work out the problem arithmetically, but by men who have got hearts in them and are not afraid to let them beat. If you will yield to divine sentiment—that sentiment of brotherly love which opens heart to heart—if you will let that sentiment work, you will accomplish more than you can do by all your careful calculations, and by all your constitution-mongering. Great results will come from this Conference, believe me, if we are true to ourselves and take advantage of our opportunity.

We have much to learn from you. We Englishmen are very anxious to learn. And in the word Englishmen I include my dear friends from far-away lands in whose behalf I am permitted to speak. You know that the British Empire is not included wholly in our beautiful island, the most beautiful place on the face of the earth. We have a great stretch of territory outside. I am not sure but that if we were to go into a calculation we might make out that the British Empire is about fifteen times as large as the United States; but that does not matter in the least. There is a great deal of England that is quite outside of our four seas yonder.

I speak for my brothers of the southern lands as well as of the northern land when I say that we have a great deal to learn from you. Nevertheless, on one point, perhaps, what I have to say is more particularly applicable to England than it is to other lands. We are anxious to see what Methodism can do when it has a fair field and no favor. In the old land we have to a great extent succeeded in breaking the fetters which once

were clinging to our wrists, but some links are still clanking a little. They do not so completely tie us up as to make us helpless. We can work with our hands, and if necessary we can even use our fists; but somehow or other when we land here we feel as if we had dropped off the shackles; we feel as if we had stepped out of a shadow. We find ourselves in a country in which there are no difficult conditions of ecclesiastical supremacy, and where a man is not at any serious disadvantage because he belongs to this Church or that.

I suppose there are people in America who like to belong to whatever Church will give them the largest amount of fashion and demand from them the least amount of religion. I suppose there are people who are too rich to belong to any but the most fashionable organization, whatever that may be, and people who are too highly "*culcharved*" to belong to any thing but the most fashionable or what professes to be the most highly cultivated Church. But such people are either the snobs of finance or the snobs of culture, and they must "go to their own place." But you have not the social difficulties which we feel, for I suppose that if a man were worthy of the place he would not damage his candidature for the presidency of the United States no matter what his religious views and associations might be.

You have had a great opportunity. We have never had, and we shall never have it. If the Church of England were disestablished to-morrow we could not root up the old prejudices, feelings, social habits, and traditions. We never shall have the chance that you have had. But in the settlement of some questions which will have to come after awhile we will be better able to act from what we may learn here. At all events, we are glad to have an opportunity of seeing what Methodism can do in a great land where it has a fair field and no favor.

I think, too, that we in the old land will be very thankful indeed to learn from you one lesson which you seem to have most successfully practiced, and that is how to follow up the new populations. It is a wonderful thing to note the action of this American Methodism—I have been reading its history over again lately. I read the story, of course, as every well-instructed Methodist preacher has done, many years ago, but I have read it again recently with great delight, and I have felt my heart beat faster as I have again pondered the story of its heroic work.

One of the things most wonderful to us is the way in which you have kept abreast of the advancing wave of emigration. That emigration has rolled westward, and ever westward, but there has always been a Methodist preacher on the front of the wave. There has always been a Methodist preacher ready to welcome the new-comer in a church. That question you have solved most successfully.

Perhaps you may also learn something from us. You have an immense question confronting you, which has perhaps even more difficulty for you than it has for us, because your population is, I suppose, growing faster than ours, and is of a more miscellaneous character. Your cities are more numerous than ours, and the largest of them will very soon more than

outnumber the largest of our cities. In the old land the question as to the cities is becoming the question of the future. If we can capture the cities, as we are trying to do—as Crawford Johnson is doing in Belfast, and as Collier is doing in Manchester, and my friend Wiseman in Birmingham, and Thompson and Waverley and Hopkins and Hughes are doing in London—if we can seize the centers of population and make Methodism a mighty power there, then we may save the character and well-being of those great masses of population which are driven together in the cities by an irresistible force. I hope that one result of our fellowship here will be that we may in some small degree contribute, as we should feel so glad to do, toward the solution of that difficult problem which is before you.

But I find that, having no speech, I am in great danger of taking too much of your time. I do want to say just one word or two more, because I do feel that after all this Conference ought to be a great spiritual power. Nothing has struck me more in reading the history of American Methodism over again than the fact that your Conferences—your early Conferences, and no doubt those of a later day—were the occasion of the most wonderful spiritual manifestations. They did not expect to come together merely to organize some financial movement. They came in the expectation that whilst the business of the Conference was going on their own souls would be quickened, and that multitudes of people in the neighborhood would be blessed by a great revival of religious feeling. We read again and again the record of how many hundreds of people gave their hearts to God upon such occasions.

What we want in Methodism to-day is mighty spiritual quickening. We have many things to do in completing our constitution, much to do in the adjustment of our methods; but I am quite sure that our great want is that all our churches should be filled with the Holy Ghost. How are we to secure that? It is to be done by all who are here being first filled with the Holy Ghost. If during this fortnight in which we are together we will bow all our hearts before Christ and ask him to come in and take full possession of each of us, we shall go back to our several spheres of labor with a religious fervor that will set fire to many others, and the conflagration will spread throughout the Methodist world. We have a great many faults in the Old World, but I do thank God to be able to tell you that our people and our ministers at home are all eager for a great baptism of the Holy Spirit and power. What we want is that each one should give himself fully to God. John Wesley used to insist that it was by the experience and preaching of perfect love that the greatest revivals were secured and the mightiest spiritual triumphs achieved. I was talking to Dr. Osborn a couple of years ago. You know that he was the last link between the present generation and early Methodism. He knew Dr. Coke personally. Dr. Coke used to go and stay at his father's house in Rochester, and he could tell us many tales of the early Methodist preachers. He knew almost all the men who had been associated with Wesley in his later days. I said to him one day: "It has often been said that Mr. Wesley, although he wrote a great deal about perfect love, never professed to pos-

sess it. What is the fact of that ?” He replied: “I was once talking to some old preachers, and they told me this story: ‘Some of them were talking to John Wesley, and they ventured—for they were in considerable awe of the old gentleman and did not take liberties with him—to say: “Mr. Wesley, will you tell us what is your own feeling about this, and what are your own experiences ?” He paused for a moment, and said: “This is my experience:

‘Jesus, confirm my heart’s desire
To work, and speak, and think for thee;
Still let me guard the holy fire,
And still stir up thy gift in me.

‘Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete.’

That is my experience,” said John Wesley.’ ”

Somebody has said that Charles Wesley’s hymns are not only the liturgy but the creed and theology of Methodism. I believe that if you would take these two verses and think them over you will find that a more completely balanced and more perfectly guarded definition of the highest Christian love you could scarcely find:

“Jesus, confirm my heart’s desire”—

I have it already, but I want thee to strengthen it.

“To work, and speak, and think for thee”—

Hand and lip and brain consecrated to that work.

“Still let me guard the holy fire”—

For even that holy fire which thou hast implanted within me must be guarded carefully lest I lose it.

“And still stir up thy gift in me”—

For I cannot maintain the fire by the mere effort of my own will. I must have thy interposition, thy constant “stirring” of blessed fire.

“Ready for all thy perfect will”—

For I lie with absolute submission at thy feet.

“My acts of life and love repeat”—

For that submission is not the mere lying quiet in spiritual rapture, but a submission which continually carries me on to work and speak and think for thee,

“Till death thy endless mercies seal,
And make the sacrifice complete.”

I apologize to the theologians here for venturing to indicate this interpretation, but it is John Wesley’s own experience.

And, brethren in Methodism and in Christ, if you had that, and I had it, and we all had it always, the world could not stand before our force, and the revivals of the old days would be repeated a hundred-fold. Methodism all over the world would awake with a new power, and we should on every side rejoice as our fathers rejoiced.

How rich heaven is getting! O, how many are they who are passing away from us into that holy land and making more glorious the company of the many already there.

Reference has been made to some of those who have passed away, but I should like to refer to one who has not been mentioned. We cannot forget that Dr. George is not with us—the man who did more than any other single man to bring about the existence of a national ecumenical council.

I should like to speak of the others who have been already referred to, but time will not permit. They are gone, and we are left for a little while, and only a little while.

I have in my hand here the little Bible which John Wesley carried about with him for forty years. Many and many a time he held that up and read his text from it, sometimes amid howling mobs, sometimes in humble and sometimes in fashionable churches, in which in the latter part of his life he was invited to preach. There it is—John Wesley's little Bible. It was printed in the year 1665 by John Field, "printer to the Parliament," for it was in the time of the Commonwealth that this little book was printed. It was one hundred and one years old when John Wesley wrote his name in it. Here under my eyes at this very moment there is a peculiar handwriting visible: "John Wesley, 1776. *Vive hodie*"—"live to-day." It is only to-day that we can live. The past is gone, however we may try or desire to correct it. The future is not ours. We can only make it ours in any sense by making the present such as will operate upon it and influence it. Live to-day, for "the night cometh when no man can work."

O for the spirit of this man who was tireless in his labors, who flew from point to point in the prosecution of his work with an irresistible enthusiasm; who never seemed content to put two men's work into one day, because he was so anxious to put the third man's work into the same day; and all for the sake of saving souls and for the kingdom of Christ!

We must not think too much about these great constitutional questions, or about those which relate to the realm of scientific thought in its relation to Christianity, nor even about those great and pressing questions which touch the relations of Methodism to social life. All these are of vast interest and importance, but we must give ourselves to this supreme question of an abounding spiritual life, and then Methodism will be in the present, as it has been in the past, the mightiest converting force in the world. God grant that it may be!

Mr. GEORGE GREEN, of the Primitive Methodist Church, responded as follows to the addresses of welcome :

My dear Friends: If the last speaker found himself in the awkward position he described to us at the beginning of his speech, I wonder what sort of a position I may be reasonably supposed to find myself in. I would like to say, however, just a few words on behalf of the connection to which I belong, and which I represent in this Conference. I would like to say here and now that I shall not attempt at this late hour to enter at any length into any topic. I had prepared an address for this occasion, but I shall leave that speech where it is and make a few remarks specially bearing upon the position of our own connection—a position, perhaps, that is by no means so well understood on this side of the Atlantic as some of us would like it to be. I shall not keep you any length of time, because I remember that there is my brother here representing the other free Church of England who has to address you after me, and as he is a minister—and a properly accredited and able minister—I have no doubt of the two it would be better to leave him all the time possible. I have a reason for saying that I will not take up your time, because I am quite sure that you have been already so overwhelmed by the eloquence which has been exhibited by the brethren who have preceded me that any thing I should say would only weaken the effect of this afternoon's proceedings, and the whole time of the session has long since been exhausted.

A short time ago we had a great Conference in Birmingham, and we had our great English orator there to address twenty thousand of us in Bingley Hall. For two hours Mr. Gladstone kept that vast audience spellbound. Within the ranks of the party to which I belong there are many great orators besides Mr. Gladstone, and there were several of them there at that time.

It fell to Sir William Harcourt, one of the hardest hitters I know of and a man whom I would almost as leave hear as the Grand Old Man himself—it fell to him to follow the Grand Old Man, and the remark he made in response was something like this: "When the sun has gone down the stars can shine, but while the sun is in the heavens the stars keep out of sight, and I shall say nothing at all."

I shall follow on this occasion very largely this example. I would like to say that I represent a body that has rather a remarkable history. The origin of the Primitive Methodist connection is an origin that is interesting. I am quite sure that a few remarks about it would be acceptable to the great body of this audience if only we had the time. I do not think it is generally known that the Primitive Methodist connection is really an off-spring of American Methodism. I have heard it stated here to-day by the President of the Wesleyan Conference, and very properly, that it represents the mother of us all. We all admit that the Wesleyan connection is our common mother; but we ourselves, the Primitive Methodists, are not a split from that connection at all. We never belonged to that connection; but we are lineal descendants of American Methodism.

I dare say that all of you know that some seventy or eighty years ago there were great revivals on this American continent, and that at that time there were a great number of camp-meetings being held throughout the country. These camp-meetings were attended by a demonstration of the Spirit and power, and thousands of men in America were soundly converted to God.

News of this great movement came over to our side, and away yonder in Staffordshire—I know the place well—there were a few working-men who heard the tidings of the great revival of religion through the medium of camp-meetings which had broken out in America; so they arranged that on a particular Sabbath day they would have camp-meetings on the top of one of their hills. To-day that hill is classic ground, and we Primitive Methodists climb up to the top of Mowcop and treat the place altogether as classic, simply because on that day, and on that hill, by the effort of the brethren at that particular camp-meeting, the Primitive Methodist connection was born.

So I say that, although Wesleyan Methodism is certainly the mother of all bodies of Methodists, yet we ourselves are rather descendants from American Methodism than from Wesleyan Methodism.

Then I would like to say that our history is comparatively recent. We have still living some of the men who began this great movement. Only a little while ago I stood upon a platform side by side with our Grand Old Man. We have in the person of old Mr. Bateman a man who has been faithful and loyal to the Primitive Methodist connection all through its history, and now at nearly ninety-five years of age he fills his appointments and lifts his voice in proclaiming the Gospel of Jesus Christ.

We have had female ministers in our history. We are certainly in advance of all Methodists on that point. I do not know what these fashionable bishops here would say if a proposition were made in this Conference that they should appoint and employ a number of female ministers. I do not know what these brothers of the Wesleyan connection would say if such a radical proposition as that came before their Conference; but right away at the beginning of the Primitive Methodist connection we employed female ministers. Only a few weeks ago we buried one that had been employed as a regular minister for many years, and we buried that good lady with as much respect as we should have given to the president of the Conference.

Now, brethren, I will not detain you any further. We come here representing two hundred thousand members. We have within our ranks some eighteen thousand ministers, itinerant and local, for in our body the distinction between itinerant and local preachers is not nearly so pronounced as among most of our brethren. They have sent us here to represent them in this Ecumenical Council. They have sent us with true Methodist liberality, with the understanding that each one shall pay his own expenses, and we are here as a part of the great body of English Methodism.

We accept the cordial welcome that has been given us to-day in the

eloquent speeches to which we have listened. We are of the opinion that this Conference will have as its issue the binding of our hearts closer together than has been the case before, and that the little dividing lines which hitherto have caused the various orders of English Methodism to run in separate channels will be worn down a little, if they are not worn entirely away, by the action of this Conference. And just as we gave our consent to what was done in Canada, and gave up our Canada Church, so that it could be a part of the United Canadian Methodist Church, so we hope that some day the time will come when all our English differences will be obliterated, and when, with united action, sweeping into line together and marching in step together, we may go on until the time comes when Britain shall be won for the Lord Jesus Christ.

The Rev. RALPH ABERCROMBIE, M.A., of the United Methodist Free Church, made the final response to the addresses of welcome, as follows :

Mr. President and Christian Brethren: I don't know exactly how it was, but I presume it was on official grounds that I was chosen to take part in this opening ceremony. I remember well that on the last occasion of the kind we had stately, eloquent speeches, whose well-rounded sentences seemed singularly appropriate to the inauguration of a Conference representing twenty-eight different religious communities embracing all the nationalities of the globe. It would be of no use for me to put on those long flowing robes of eloquence; they would not fit me. Besides, though a decade does not seem a very long period of time, yet there is a great gulf between 1881 and 1891. Eighteen hundred and eighty-one was the close of a long period of pulpit oratory, of religious eloquence, of which Morley Punshon was one of our best representatives. Since then that species of oratory has died a natural death, and the age of religious home-spun, in which the only eloquence is that of outspoken conviction, has begun.

In answer to your most cordial greeting I can only say that we cannot exceed, but we will not be exceeded by you in cordiality. Be assured that "the reciprocity is not all on one side." Those of us who were present at the Pan-Methodist Conference of 1881 are not likely to forget the impression made upon us by the representatives of the Western Section. In nearly all of them we Free Methodists instinctively felt that there was the true spirit of free Methodism, and that a freemasonry of the heart was at once established between us.

Some of these are no longer with us. Some of our greatest have passed away since 1881. There was one who gave a key-note to our words by his sermon on the words of Jesus, and whose eloquence was based on depth of conviction and fullness of knowledge—a practical embodiment of the advice of Cicero and Quintilian, that the orator should not know less, but more than other men—Bishop Matthew Simpson. Who was there at the Conference of 1881 that was not impressed by the quiet Christian dignity

of that great bishop, tempered with simplicity, with serenity, with sanctity? He is no longer with us in the flesh. There was another of your bishops whose skill and decisiveness in the chair I have seldom, if ever, seen equaled—Bishop Peck. We also of the Eastern Section have had great losses—Dr. Osborn, Marmaduke Osborn, Gervase Smith, Alexander McCaulay, Sir W McArthur of the mother-Church, James Tobias of the Irish Methodist Church, Dr. Stacey and Dr. Cooke of the Methodist New Connection, William Griffith, John Guttridge, John Meyers, W Hunter, and Thomas Watson of my own community, have passed away since last we met together in ecumenical council. Let us think of these and others who have gone before us as with us still. We must not look upon our departed brethren as having vanished into a wilderness, nor imagine that the ties which held us together have been cut asunder. Death is sad and awful when it is so regarded; but through Him who is the Lord of the living we think of the friends who have gone before as bound together in the same great society and brotherhood with ourselves, even as the child in that beautiful poem of Wordsworth's spoke of the departed as still belonging to the family and answered all objections with the simple words: "We are seven." May we not entertain the belief, or at any rate the pious imagination, that they are with us to-day? However this may be, they are still one with us.

"Thee in thy glorious realm they praise,
And bow before thy throne;
We in the kingdom of thy grace:
The kingdoms are but one."

Our thoughts are naturally directed to-day not only to our losses, but also to our gains. In our Annual Conferences we generally reckon that for a year's work there ought to be considerable progress. How much more progress than there should be after ten years' work, and ten years' work in the closing generation of the nineteenth century! During these ten years we have not only made considerable advance in numbers both in the Eastern and Western Sections, but we have entered upon what may be described as a new era in Methodism. Ten years ago there was a comparatively young member of the Ecumenical Council who didn't say much; who, if I remember rightly, only delivered a single speech; though, no doubt, like the proverbial silent parrot, he thought a great deal. Those thoughts have been developed during the last ten years. We have now several Methodist newspapers, whereas ten years ago there was only one or two. Many chapels attended ten years ago by gradually diminishing congregations have become flourishing home mission centers. During the last ten years our hearts have become more sensitive and our ears more attentive to "the still, sad music of humanity." An era of philanthropic work has begun which, we trust, will in the long run have the result of gathering within the fold of the Church the estranged masses of our population. I have little doubt that the deliberations of this congress will bear upon them traces of the progress of the last ten years, and I trust that they will be fruitful in suggestions which will be helpful to us all in

the home missionary and philanthropic work of the next decade. I myself am full of hope in this respect, bearing in mind as I do the world-renowned inventive genius of the Western Section.

I, as member and representative of the Methodist Free Church, am used to fraternal greetings. In the year 1877 a resolution was proposed by my friend Mr. Withington, seconded by myself, and carried, embodying the first fraternal greeting between the Methodist Free Church Assembly and the Wesleyan Methodist Conference. The passing of that resolution was an historical event. It constituted an epoch in the history of our body. It was the beginning of a new epoch in universal Methodism. It was one of the things—it was perhaps the principal thing—that led to the first Ecumenical Conference, the first but for which there could not possibly have been a second. Possibly I attribute too much to it; it was at any rate an influential event. The influence of religious communities is not always in proportion to their size. The Baptists when they were a small body were the first to carry out and to impress upon the modern mind the principle of toleration. Water being free for all, it was perhaps natural that this should be the case. The Quakers, though in our country at any rate they are only a small community, have throughout their long history taught the philanthropy of the Gospel of Christ, and have exerted an influence in favor of a philanthropic solution of political and social questions out of all proportion to their numbers. In like manner we of the Methodist Free Church, though we are only a small community, fancy that we have done something to liberalize Methodism—fancy also that we have had something to do with the creation of the Ecumenical Conference, and that the greeting which you of the Western Section have given to the Eastern Section to-day is to some extent at any rate the outgrowth of the greeting which we sent to the Wesleyan Conference in 1877.

Do not suppose, dear friends, that we are animated by the proverbial vanity of the man who, because his inches were few, was ambitious to show that he was every inch a man. We are not anxious for the honor of having been first in the field as regards fraternal greetings, except for the purpose of showing that Methodist freedom and Methodist brotherhood and the spirit of union are by no means incompatible with each other.

Nor is our love for our community simply an obscure instance of the law of philoprogenitiveness. We have no superstition in favor of smallness and compactness in a religious community. On the contrary, we gladly greet the Methodism of the West and its millions of adherents with something of the feeling of the poor woman who, when for the first time in her life she was taken to the sea-side, said she was glad at last to see something there was enough of.

America is built on a large and liberal scale. Your mountains, rivers, and cataracts far exceed those of Europe. Your lakes are inland seas. We rejoice that the Methodism of this country is proportionate to its greatness. We rejoice in this because of its history, because of the many individual souls that have been brought to Christ, and because of its ulti-

mate social influence. The history of the world is full of arguments for individuality and individual influence. God selected Abraham to found the Jewish nation. Christ selected his apostles to revolutionize the Roman Empire and to found Christendom. It was a single man—Wiclif—who was the harbinger of the English Reformation. But it would be scarcely possible to find a more illustrious example of the truth that God uses one or a few individuals to start great movements than the little company gathered together in New York by Barbara Heck about a hundred and twenty-five years ago. It is a significant fact that it is to a woman that the world owes American Methodism as a vital and vitalizing organization. The Methodists had already been in New York for several years, but they had been inactive. It was Barbara Heck who appealed to Philip Embury “to be no longer silent, but to preach the word forthwith.” He consented, and she went out and collected four persons, who with herself constituted his audience. After singing and praying he preached to them and enrolled them in a class. He continued thereafter to meet them weekly. This little class was the germ-cell of American Methodism. Excuse me, my friends, for referring to facts which have been familiar to you for a much longer time than they have been to me; it is always refreshing to think of a saintly woman like Barbara Heck. As your own Emerson says, or in words to that effect, “We make poetry of other things; the saints make poetry of us.”

I know no romance equal to that of American Methodism; but the romance is a blessed reality. Who can tell how many individuals have been brought to Christ through Methodist agencies in America during the last hundred and twenty-five years? During those years Methodism has been the greatest of evangelizing agencies. It has simply proclaimed the fact—which remains a fact whatever may be our theological theories about it—that Christ is a great Saviour, and can be realized as such by all who feel their need of him, by all who are burdened with sins and doubts and sorrows and fears. Evangelism has been and will continue to be the great work of Methodism. Every Methodist minister is or ought to be an evangelist. The evangelism of the future will have to be, to a very large extent, a cultured evangelism. The more educated and talented a Methodist minister is, the better adapted he is or ought to be to be an evangelist. I rejoice, then, in the large area and the many educational centers of American Methodism because they constitute such an immense evangelistic force. I rejoice also in this great fact of American Methodism because it will be more and more a potent purifying force in social and political life. We as Methodists are not partisans; but there are moral questions affecting politics which have nothing to do with the cleavage of parties. More and more the Church will have to exert her influence that the kingdom of God may be truly set up among us, that political life may become pure and sweet and wholesome, morally oxygenating and refreshing. I find that Philip Embury preached the first sermon in the first Methodist chapel in America. His text was: “Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time

to seek the Lord, till he come and rain righteousness upon you"—a text which would not be a bad motto for the Methodism of the future.

During this centenary year, and more especially at this Conference, one cannot help thinking of Wesley's connection with America. I do not refer now so much to his evangelizing work among the Teuton emigrants who afterward founded Methodism in America, but I refer to his mission in Georgia. He did not convert the Indians, but he discerned that he himself needed a much deeper work. And this congress will not have been in vain if we also discern that we need a much deeper work, and if we return to our near or our far distant homes more fully consecrated to the Master's service. This centenary year has been to most, if not to all, of us a sacred year. During the last year of his life George Whitefield wrote: "This will prove a sacred year for me at the day of judgment. Hallelujah!" About the same time he wrote to England: "Hallelujah! hallelujah! Let chapel, tabernacle, heaven, and earth resound with hallelujah! I can say no more; my heart is too big to speak or add more." When we think of what God has wrought, and of what is represented by this Conference, we cannot but join in the hallelujah of Whitefield and the early Methodists, as well as in the million-tongued hallelujah of the sweet-souled saints of every land and age. Surely, we shall carry good influences with us from this Conference which will be felt hereafter in all the communities of which we are the representatives.

Many think that the Church is on the eve of a great revival of religion.

"The Rev. J. C. Harrison, preaching at Prince's Street Church, Norwich (Rev. G. S. Barrett's), on Simeon's looking for the 'Consolation of Israel,' said that just as a general expectancy prevailed in Simeon's day, with good reason; so, he thought, with reason equally good there was now in the hearts of a considerable number of the most devout and spiritually minded Christians a kind of presentiment that ere long there would be a signal display of Christ's power. It was not new argument that was wanted, or a new presentation of the truth to men; it was the touch of divine power and life, just such as many prayerful and devout people were unitedly looking for. Dr. Dale had said to him that he believed they were near the time when such a display of Christ's power would be manifested. He himself (the preacher) certainly stood within the range of such expectancy. That it was shared by others was evident, among other things, from the circular drawn up by Professor Armitage and signed by Mr. Berry, Arnold Thomas, and Robert Horton, and addressed to the London Missionary Society, urging the sending out of a hundred additional missionaries before 1895, and the surprising way in which that circular had been received and the proposal adopted. Then, too, there was a large number of Christians ardently and prayerfully longing for a richer and deeper spiritual life, mourning over the comparatively ineffective efforts to reach the unsaved and the fruitlessness of appeals to the indifferent. These were some of the signs, he thought, that presaged the coming of the Spirit in larger measure, that would result in a harvest greater than had been gathered since the ascension of the Lord."

The religious community that I represent is but small among the thousands of Israel, yet I have no doubt that it will feel the warmth of the mighty current flowing from this country ; and when on my return the friends connected with my church at Shrewsbury ask me, " Watchman, what of the night ? " may I not say to them in the words of the poet :

" The tide flows in from the sea ;
There's water to float a little cock-boat,
Will carry such fishers as we. "

Mr. President, I assure you it is with no ordinary feeling that we, as representatives of the Methodist Free Church, reciprocate the greeting of the Western Section.

The Secretary made an announcement for the Business Committee concerning two books which had been prepared for the autographs of members of the Conference and visitors, and stated that one of the books would be the property of the Eastern Section and the other of the Western Section.

The session of the Conference was closed with the benediction by the Rev. T. B. STEPHENSON, D.D., LL.D.

SECOND DAY, Thursday, October 8, 1891.

TOPIC :
ECUMENICAL METHODISM.

FIRST SESSION.

THE session was opened at 10 A. M., the Rev. T. B. STEPHENSON, D.D., LL.D., of the Wesleyan Methodist Church, in the chair. The devotional exercises were conducted by the Rev. JAMES CRABTREE, of the Wesleyan Methodist Church, and the Rev. WILLIAM WILSON, of the same Church.

The roll was called by the Secretary. The Journal of the sessions of the first day were read and approved.

On motion of the Rev. Dr. J. M. BUCKLEY, it was resolved that in the reading of the Journal university degrees be not repeated after the names of the speakers.

The Secretary, in behalf of the Business Committee, presented the following recommendations for the consideration of the Conference :

1. That the reception of a telegram of greeting from the Nashville College for Young Ladies be noted in the Journal and referred to the Business Committee.

2. That the date fixed by the Conference for the reception of fraternal delegates from other Churches be changed from October 15 to Monday, October 12, at 7:30 P. M., and that the Rev. T. B. Stephenson, D.D., LL.D., be appointed to preside.

3. That Thursday evening, October 15, be set aside for a proposed reception to be tendered to the Conference by the trustees of the American University.

4. That the invitation extended to the Conference by the pastors and members of the African Methodist Episcopal churches of Washington to attend a reception in the Metropolitan African Methodist Episcopal Church on Friday, October 9, at 8 P. M., be accepted.

5. That the hour of adjournment of the Conference for the first session of each day be fixed at 12:30 P. M.

These recommendations were adopted by the Conference.

A document from the Auckland United Evangelical Church Council, conveying greetings to the Conference; and an overture from the General Assembly of the Presbyterian Church of the United States in favor of international arbitration, were referred to the Business Committee.

The Rev. Bishop J. F. HURST, D.D., LL.D., informed the Conference that the presidential chair on the platform had been specially constructed from beams of the City Road Chapel; that the cost had been defrayed by a generous Wesleyan Methodist layman; and that at the suggestion of the Rev. Dr. STEPHENSON it was to be used by the several Presidents of the Conference during its sessions, and afterward was to be presented to the American University.

Bishop HURST also laid upon the desk for the use of the Conference the Bible from the Epworth Church, used by the Rev. Samuel Wesley, this volume being now the property of the Rev. W. H. Boole, D.D., of Staten Island, N. Y.

The Rev. D. J. WALLER, D.D., of the Wesleyan Methodist Church, read the following essay on "The Present Status of Methodism in the Eastern Section :"

The "status of Methodism" is a comprehensive term, and it is simply impossible in a short paper even to enumerate the multifarious facts or to mention the various aspects which might be fairly reckoned within its definition. It is expected, however, that I should indicate in a general way the numerical position of Methodism in the Eastern Section, but mere statistics are utterly inadequate to set forth the actual status. In all spiritual movements there are influences and forces at work which cannot be tabulated. The delicate instruments of science may weigh the sunbeams and detect the slightest variations of temperature, but there are no instruments which enable us to measure and record the diversities of the operations of the spirit of truth and life.

It is a difficult task, therefore, to determine the status of a Church. Its history may be traced, its numerical position may be tabulated, and its material achievements described; but the influence and power of any Church really and ultimately depend upon hidden qualities which are of a spiritual nature and which elude all scientific tests. It requires the angel with his golden reed to measure and determine the true proportions of the kingdom of God. Church history, moreover, strikingly illustrates the fact that a religious movement may occupy a large space and by its own momentum may still move forward on the lines of material prosperity, when, as a spiritual agency, it is becoming a spent force.

We do well to remember that Methodism is subject to the operation of

the same laws, exposed to the same temptations, and beset by the same dangers as other Churches and religious communities.

Any boasting of numerical increase, material prosperity, or of social and political status cannot by any possibility further the interests of Him who said, "My kingdom is not of this world."

On the other hand, it is "meet and right," when the representatives of the Methodist Churches are gathered out of every country under heaven, that we should look across the intervening years to mark the progress made and to gratefully acknowledge the goodness of God in the status which he has given us in the universal Church of Christ. In the psalm which was called "the great hallelujah" "the voice of rejoicing and salvation was heard in the tabernacles of the righteous" with the refrain "the right hand of the Lord doeth valiantly."

In judging of the status of Methodism in Great Britain and Ireland it is important to bear in mind the sphere in which it has had to move, the ecclesiastical atmosphere it has had to breathe, and the influences with which it has had to contend.

When in 1784 John Wesley sent Dr. Coke to establish the Methodist Episcopal Church in the United States, he said: "In America there are no bishops, neither any parish ministers. So that for hundreds of miles together there is no one either to baptize or to administer the Lord's Supper."

In England, it must be remembered, there were bishops and a clergyman in every parish. The dominant Church was established by law and commanded the great national universities, the grammar schools, and the elementary schools of the country. It is difficult to exaggerate the social, political, and ecclesiastical forces with which Methodism has had to contend. The victories of non-conformity have been achieved in the presence of almost insuperable obstacles. Dr. Cuyler, of Brooklyn, observed to me: "Before I knew England I wondered that non-conformity did not make more progress; but the more I am acquainted with English society, and the more clearly I understand the forces with which you have to contend, the greater becomes my surprise, not that your success has not been greater, but at the position you hold and the progress you have made in the face of such formidable difficulties."

In Scotland the ground was occupied by the Presbyterian Churches. The Scotch are thoroughly Presbyterian in principle and very strongly attached to that form of church government. The numerical success of Methodism has been inconsiderable, but, on the other hand, the indirect effect of the spirit and teaching of Methodism has been very great and beneficial.

In Ireland the work has had to be carried forward in the presence of a powerful and intolerant Romanism, a power with which the Americans will yet have to reckon.

The difference in the conditions of society between an old and a new country are very great, often greater than can possibly be imagined by any one who is unfamiliar with English society. These differences can-

not be overlooked when considering the status of Methodism in Great Britain and Ireland. Even in the New England States, for example, where other Churches were first planted and the leaven of Calvinism and Socinianism permeated society, the triumphs of Methodism were not so great as those achieved when she struck for the country and marched westward with the advancing tide of immigration.

In England the Established Church has the highest status in regard to numbers, wealth, and social position. Their official year-book shows that during the past thirty years its progress has been extraordinary. The sum of nearly £30,000,000 has been expended in this time in church extension and £27,000,000 in day-schools. The Ecclesiastical Commission has increased the benefices £965,800 per annum, representing the increase which would be derived from a capital sum of £28,996,000. To meet the grants made by the Commissioners £26,000 is raised annually for curates. Of the four and three quarter millions of children on the elementary school registers two and a quarter millions belong to the Church of England. The number of benefices is fourteen thousand two hundred, with over twenty-three thousand clergy. The revenues from tithes, glebes, and endowments is £7,250,000 per annum. The churches contain six million two hundred thousand sittings, and the estimated number of adherents is thirteen million five hundred thousand.

The Methodist Churches hold a status next to the Established Church. There are 14,475 chapels, 4,028 ministers, 39,599 local preachers, 784,738 members, and probably not fewer than 3,000,000 adherents. There is no complete return as to the number of sittings provided in the Methodist churches. The Wesleyan Methodists have accommodation for two million one hundred and fifty-six thousand two hundred and nine—about four times the number of church members returned. Estimating the other Methodist communities in the same proportion, the number of sittings in their places of worship is considerably over three millions. So far as England is concerned the “status of the Methodist Church” is second only to the Established Church.

The tables of statistics which I have appended to this paper show the progress made in Great Britain since the last Ecumenical Conference:

	Members.	Increase in ten years.
Wesleyans.. ..	486,950	21.2 per cent.
Primitives.. .. .	192,652	8.8 “ “
Methodist Free Church.. ..	77,854	6.8 “ “
Bible Christians... ..	30,939	24.3 “ “
New Connection.. ..	30,760	10.7 “ “
Reform.... ..	7,836	8.8 “ “
Independent.... ..	6,212	35.3 “ “

During the decade the population in England has increased 11.7 per cent., and in Scotland it has increased 7.9 per cent.; but in the same period the membership of the Wesleyan Methodist Church in Britain has increased 21.2 per cent., and in the other Methodist Churches there has been an increase of 10.1 per cent.

The status of a Church is determined to a great extent by the way in which it enters into the educational work of the nation. No Church can live, grow, or prosper that does not care wisely and lovingly for the children of the people. The Methodist Church has not been unmindful of the Master's words, "Feed my lambs."

In England there are nearly two millions of scholars in the Sunday-schools. It is a fact worth noting that the number of Sunday scholars in the Methodist Sunday-schools is about the same as those in the day-schools of the Church of England. The Wesleyans have taken a larger share than any other branch of the Methodist family in providing day-schools. They have eight hundred and forty schools, with nearly two hundred thousand scholars. These schools are among the very best in the nation, and they have given that denomination a position in the educational world and a voice in determining the counsels of the nation which in the absence of their schools they could never have had. "The value of a school depends upon the life that is lived in it more than it depends upon the amount of religious instruction that is given in it." Believing this, the Wesleyans have established normal training colleges, and thus an unbroken stream of godly young persons, well equipped to give religious and secular instruction, has entered the public elementary schools of the nation. Not fewer than thirty-five hundred have passed through the Wesleyan colleges, and these generations of teachers have done more than is often either perceived or acknowledged in maintaining the status of Methodism. The influence of the school has reached where the voice of the preacher is never heard, and the good seed has been carried where the feet of the pastor never tread.

There is a considerable number of Methodist middle-class schools and high-schools in which a superior education is given. Of the Leys School at Cambridge, of which Dr. Moulton is the principal, it is said that it has solved the problem as to the possibility of reconciling Methodist training with the breadth and freedom of English public school life. Kingswood and Woodhouse Grove Schools, established for the "sons of the prophets," have also contributed in a remarkable degree to extend the influence of Methodism. Many in the front ranks of the professional, literary, and political walks of life are indebted to these schools.

There is one other educational work which must be mentioned, for it has extended Methodist influence far beyond the community with which it is specially identified. I refer to the establishment of children's homes and orphanages. This Christ-like service is associated with the name of Dr. Stephenson, President of the British Wesleyan Conference, and the institution with its several branches stands as a monument of his life's work. In a democratic age Churches are valued as they do the largest amount of good to the greatest number of persons; and this philanthropic work, while it has secured the blessing of those who were ready to perish, has also rooted Methodism more deeply in the affections of the common people.

The status of Methodism is determined by its missionary zeal. Recently there has been a remarkable revival of home missionary enterprise. The way in which Methodism is endeavoring to solve the great problems of city life, and the manner in which she is striving to make her strength effective in the redemption of the masses of mankind from the bondage of poverty, degradation, and sin, are attracting the attention and admiration of all classes of the community. The missions in London, Manchester, and Birmingham constitute a new departure, and mark an epoch in the history of evangelical effort combined with social work. The marked success has led to the establishment of similar missions elsewhere.

The sister Churches, however, formed their highest estimate of Methodism when they marked the direct and speedy advance of foreign missionary enterprise. Dr. Cairns, of the United Presbyterian College, Edinburgh, says: "The missionary genius of Methodism is seen in Dr. Coke, who not only connects himself with the gigantic expansion of the work in the United States, but embraces both the East and West Indies." He also concludes an eloquent tribute to Methodism as a missionary Church by adding: "Happily there is not the least sign of this tide tending to ebb, and by another centenary of Wesley's death may it not, with other kindred streams, have covered the earth as the waters cover the sea?" It would be impossible for Methodism to maintain her status if she were ever to regard missions as "an occasional digression from the regular order of business of the Church," and not as the great work for which God has raised her up.

The Master's broadest seal has been put upon missionary work. Foreign missions show by far the largest increase during the past ten years in the number of ministers, of lay agents, of church members, and of children in the Sunday and day schools. In the Wesleyan missions there is an increase of ministers of 15 per cent.; of lay agents, 34 per cent.; of church members, 28.6 per cent.; and of scholars, 36.3 per cent. The South African Conference has been formed since the last Ecumenical Conference. In 1881 the number of church members for South Africa was 18,645; the number at present, including 10,515 on trial, is 47,221. The West Indian missions have been formed into two Conferences, and, including the Bahamas, the numbers have increased from 47,411 to 59,454.

In Ireland the increase in the number of church members is only 5.8 per cent., but during the decade there has been a decrease in the population of 9 per cent. But the fruit of Irish Methodism is to be found in many lands, and especially in the United States. From the time when Philip Embury landed in New York there has been a constant stream of immigration from Ireland to the lands on this side of the Atlantic. Ireland has enriched the Methodism of the world.

French Methodism alone shows a decrease, but the circumstances have been exceptional and the difficulties enormous. In France, however, the tide has turned, and this year there is an increase, including those on trial, of about 150. They have entered upon an evangelistic missionary career which is full of promise.

The Australasian Wesleyan Methodist Church shows an increase of 34 per cent. in ministers, of 20 per cent. in church members, and of 21 per cent. in Sunday scholars. These returns include the South Sea missions, and they are greatly affected by the troubles and persecution in Tonga. In 1884, prior to the secession, the statistics for Tonga showed members, 7,336, and attendants on public worship, 18,500. The figures in 1890 were, members, 875, and attendants, 2,241. The dark days, it is believed, are now over, and a large increase is anticipated. It is reported that at the request of King George the Rev. James Egan Moulton has returned to Tonga, and that in opening the Tongan Parliament the king remarked: "On no account let there again arise dissensions among the Churches."

The centenary celebration of the death of John Wesley recently held afforded an excellent opportunity of forming a judgment of the status of Methodism. A great change has taken place in public sentiment. This centenary celebration was of world-wide interest, and nearly every newspaper and review contained appreciative articles on the history and development of Methodism. We have had the advantage of seeing it reviewed, criticised, and appraised alike by friends and foes, but with insignificant exceptions the articles have been of a generous and appreciative character.

The various branches of Methodism might have been expected to unite for the purposes of mutual recognition and thanksgiving, for the Methodists every-where belong to the same spiritual tribe; but the other tribes of God's Israel hastened to offer their congratulations and to join their thanksgivings with ours to the great Head of the Church for the blessings which he had conferred on common Christianity by means of Methodism.

The Protestant Churches, without exception, joined in paying honors to the name of Wesley, and nearly all the sister Churches were represented in City Road during the interesting services. Voices of appreciation also came from very unexpected quarters. In the perspective of a hundred years it has been found easier to gauge the proportions of the great religious movement of the eighteenth century. Comte observes that "the dead more and more control the living." It is true, and unquestionably the spirit of Wesley is more vital and potent now than it was a century ago. His name is not merely a blessed memory, it is a living force. His posthumous life is larger and more influential for good, and it has permeated not only the religious, but also the social and political life of England. The movement with which his life was associated could not be kept within the bounds of the Established Church. The ordinary channels were too narrow, and they were, moreover, choked with indifference, formality, and prejudice. So, like a mighty flood, the revival made a new way for itself and carried fertility far and wide.

There is a larger Methodism than that which is so called. If we speak of it as a spiritual force—a quickening energy—then we must look far beyond the aggregate of Churches which bear the distinctive name. Wesley does not belong to one Church or to a group of Churches, but to Christendom. The *London Times*, in an article on the centenary of Wes-

ley's death, said: "John Wesley belongs as much to the Established Church as he does to any of the Methodist Churches which are founded upon his teaching and inspiration. The evangelical movement in the Church of England is directly the result of his influence and example; and since the movements and ideas which have molded the Church of England to-day could have found no fitting soil for their development if they had not been preceded by the evangelical movement, it is no paradox to say that the Church of England of to-day is what it is because John Wesley lived and taught in the last century. In other words, John Wesley belongs to the ecclesiastical history not only of Methodism, but of Anglican Protestantism. Methodism justly claims him as its founder, but the Church of England may claim him quite as justly as her restorer. John Wesley still remains the greatest, the most potent, the most far-reaching spiritual influence which Anglo-Saxon Christianity has felt since the days of the Reformation."

That was truly a prophetic utterance of John Wesley's when he declared that it was the purpose of God in raising up Methodism, "not to form a new sect, but to reform the nation, particularly the Church, and to spread scriptural holiness over the land." Methodism is not, and never has been, a sect. Its catholic spirit and doctrines have prevented it from falling into a narrow sectarianism; but by the providence of God universal Methodism has become one of the largest Protestant Churches, if not the largest, in the world. But the larger result of the Methodist revival is the effect which it has produced upon universal evangelical Christianity.

When we think of the dead Anglicanism and the torpid non-conformity, of the lifeless forms in which Christian truth was presented, and of the Calvinistic doctrine of "divine predestination to eternal wrath" which was preached at the time when God raised up John Wesley, and now behold the multiplied activities of millions, and listen to the gospel message which may be heard throughout evangelical Christendom, we may well exclaim, as did the Florentines when they saw the statue of David which Michael Angelo had hewn out of the rude marble: "A dead body has been brought to life!" The status of Methodism is of less consequence and is far less potent than its influence, which is world-wide. John Wesley's larger prophecy awaits fulfillment, and the larger mission of Methodism still remains to be accomplished—the regeneration of humanity, the conversion of the world to Christ.

Mr. President, I have a minute and a half of my time remaining, and I will therefore tell you that I have sent out schedules to find out as far as possible the status of Methodism; but I found that the returns were so varied and, in many cases, so unreliable that I have concluded I would only furnish such as can be relied upon. You will find in this paper the number of ministers in 1881 and the number in 1891. You will find the number of teachers and scholars in Methodist Churches. The study of these statistics will show that in the Old World during the past ten years we have been advancing faster than the growth in the population, and that the abundant mark of God's blessing is upon us.

WESLEYAN METHODIST CHURCH.

	MINISTERS.			LAY PREACHERS.			CHURCH MEMBERS.			SUNDAY-SCHOOLS.			TEACHERS.			SCHOLARS.		
	1881.	1891.	Inc., per ct.	1881.	1891.	Inc., per ct.	1881.	1891.	Inc., per cent.	1881.	1891.	Inc., per cent.	1881.	1891.	Inc., per ct.	1881.	1891.	Inc., per cent.
England.....	1,910	2,018	5.7	14,183	16,038	13.0	401,724	486,950	21.2	6,376	6,692	9.7	119,911	129,290	7.8	787,143	938,527	19.2
Missions	556	641	15.2	7,984	10,732	34.4	88,192	113,437	28.6	1,182	1,347	13.9	1,785	2,641	47.8	72,317	98,615	36.3
Ireland.....	234	233	10.0	95	90	5.0	24,237	25,652	5.8	310	327	5.7	2,787	2,883	3.4	24,709	25,090	1.5
France.....	29	82	10.0	95	90	5.0	1,775	1,461	17.8	53	40	24.7	301	257	14.5	2,655	2,166	18.4
Australia.....	442	593	34.0	4,480	4,636	3.4	73,310	73,310	20.0	2,741	3,204	16.8	13,973	16,655	19.1	140,012	169,682	21.2
	3,171	3,517	10.9	26,742	31,436	17.7	576,866	700,810	21.5	10,662	11,910	11.7	138,757	151,716	9.3	1,026,836	1,234,080	20.1

OTHER BRITISH METHODIST CHURCHES.

	MINISTERS.			LAY PREACHERS.			CHURCH MEMBERS.			SUNDAY-SCHOOLS.			TEACHERS.			SCHOLARS.		
	1881.	1891.	Inc., per ct.	1881.	1891.	Inc., per ct.	1881.	1891.	Inc., per cent.	1881.	1891.	Inc., per cent.	1881.	1891.	Inc., per ct.	1881.	1891.	Inc., per cent.
Primitive Methodist...	1,052	1,043	1 dec.	15,867	16,256	5.7	*177,094	192,652	8.8	3,925	4,118	4.6	58,034	60,833	4.8	374,070	430,675	15.2
Methodist Free Church	432	411	5 dec.	3,408	3,341	1.8 dec.	72,839	77,854	6.8	1,324	1,367	1.0	27,154	26,689	1.8	190,957	203,054	6.3
Independent Christian...	194	241	24.2	1,739	1,899	9.0	24,880	30,939	24.3	830	929	11.8	8,803	9,017	2.4	45,139	52,386	16.0
New Connexion.....	183	196	7.0	1,245	1,255	...	27,770	30,760	10.7	465	471	1.4	11,123	11,292	1.6	79,468	88,263	11.1
Reformed Church of Scotland	18	18	...	468	465	...	7,202	7,836	8.8	179	179	...	2,993	3,132	4.7	18,927	21,709	14.2
Independent.....	...	...	...	261	325	28.3	4,589	6,212	35.3	97	113	16.5	1,732	2,237	28.4	14,399	20,228	40.5
	1,879	1,909	1.4	22,483	23,551	4.7	314,374	346,253	10.1	6,380	7,177	4.6	109,839	113,200	3.05	722,980	816,315	12.9

POPULATION OF THE UNITED KINGDOM.

	1881.	1891.	Percentage of increase.
England and Wales.....	25,974,439	29,001,018	11.7
Scotland.....	3,735,573	4,033,103	7.9
Ireland.....	5,174,836	4,706,162	Percentage of decrease, 9.0

In some cases the returns are for the year 1890.

* Not including the Canadian returns.

The Rev. JOHN MEDICRAFT, of the Methodist New Connexion, gave the first appointed address, as follows:

Mr. President and Honored Fathers and Brethren: I cannot refrain from expressing in one sentence the pleasure I have in attending this great assembly, representing the various tribes of our beloved Methodism, gathered out of well-nigh all lands "from the rising of the sun to the going down of the same."

I use no cant expression when I say "our beloved Methodism," for Methodism is beloved by us; and it may well be, for it is surely beloved of God—"a field which the Lord hath blessed"—and all of us here are filled with triumphant joy, making our boast in Him who "hath done great things for us whereof we are glad."

And our gladness is full of amazement as we think of all that God has wrought all over the world through Methodism. It is with us as it was with the Babylonian captives when their captivity was turned: "We are like them that dream; our mouths are filled with laughter, and our tongues with singing."

Well, brethren, it is all of the Lord's goodness and grace that it is so. Methodism is much because he is more—infinately more. He has been to us "a place of broad rivers and streams;" and so, two banners are unfurled over us in our gathering, on one of which is inscribed "Jehovah-tzid Kenu," and on the other "Jehovah-nizzi;" for the Lord is our righteousness and our strength.

The subject of the paper to which we have just listened is a very wide one. On this side of the Atlantic I know you believe in big things. Well, that part of the world in which the Eastern Section of Methodism flourishes is "pretty considerable," for it is all the world except America—Europe, Asia, Africa, and Australasia, with their tens of millions of square miles of territory and their hundreds of millions of immortal souls.

Here and there over those vast regions Methodism is known and is exerting a blessed influence, in many cases among civilized but non-Christian nations, whose histories recede into an unilluminated past, where the foot of inquiry will never tread, and into which the eagle eye of speculation will vainly attempt to peer; and also among barbarous tribes bound by heathen prejudices and customs which have enslaved their votaries for hundreds and even thousands of years; and last, but not least, in the crowded cities and towns and out of the way villages of countries which own the cross, but whose populations are so rapidly increasing that it will take all the time of Christian Churches to overtake them.

In those far-reaching regions, thank God, Methodism is not alone in "working the works of God." Other Christian organizations stand with it "shoulder to shoulder," and join with it in the great fight against the powers of darkness. And if you ask what the "status" of Methodism is among those Christian organizations, I have only to remind you of what you have read and heard in this centenary year of John Wesley's death, in which Methodists have not been allowed to celebrate alone the great occa-

sion, but the adherents of every form of Protestant Christianity have united in blessing God for such a man, and have borne ungrudging testimony to the signs and wonders and mighty deeds which through Methodism God has wrought.

Now, the status of Methodism in the Eastern Section to-day is not what it was one hundred and fifty years ago; and I am thankful that it is not. In Wesley's day Methodism not only in name, but in fact, was perfectly novel. We have heard again and again of the religious, moral, and social condition of England when Methodism arose, how the Churches were for the most part listless and inactive, and how in society iniquities prevailed among all classes in the community. But Methodism startled men both inside and outside the Churches, and "stirred their stagnant souls" after a wondrous fashion. Churches were awakened, and society had breathed into it a new life. Multitudes, especially among the grimy sons of toil, had enkindled in their breasts new hopes, and mounted above their sordid condition, lifted up by the power of noblest aspirations. From Cornwall in the south-west to Northumberland in the north-east salvation rolled along like a mighty river, and bore on its bosom rich freights of blessing, while on its banks new verdure sprang.

At that time, therefore, Methodism was unique. It was like the bright and morning star, and so was "the observed of all observers," and, consequently, it was signally advantaged so far as status is concerned; for let us not forget that status is a relative term, as indeed so many terms are.

Now, however, it is not so. The status of Methodism in the Eastern Section—at any rate, in Great Britain—does not compare so favorably with that of other Christian systems combined as it did at the first. But why? Simply and solely because Methodism is no longer unique. Methodism has not gone down, but other systems have come up. The original spirit of Methodism is in all the Churches now. In this we rejoice, and will rejoice.

But Methodism does not suffer by comparison even to-day. It is still holding its own, and more than holding its own, in numbers; and its moral, social, and religious influence was never greater than it is to-day. That is so at least in England, the cradle of Methodism. On the continent of Europe "there is yet much land to be possessed." There it is met by the solid rock of religious indifference and the scorn of the Roman Catholic hierarchy and priesthood. In mission fields, both among civilized and barbarous peoples, Methodism is doing splendidly, and as we think of its achievements in Africa, in India, in Japan, and in "the islands of the sea" we thank God and take courage.

Now, all that I have said is very general, but I hope not "delightfully vague," and I leave statistics to those who like them and who often can make them wonderfully interesting. They are not, however, in my line of things, and I give them a wide berth.

Well, in conclusion, how is Methodism to maintain and even improve its status for the glory of God in the good of mankind? There are many answers to this question, but there is one answer, I think, which is becoming of greater and greater importance year by year, and which we shall soon have

to consider; it is this: Methodism must become united. It is a pity if not a disgrace that Methodism should be broken up as it is. Why should it be? In almost all things we are of one mind and of one heart, and the one or two things in which we differ are becoming small by degrees and beautifully less. Surely some federal union at any rate is possible. Is there no great Methodist statesman who could frame a tentative scheme for such a union, and which union would be a grand and blessed thing even if it never led to any thing further? By means of such a union—made visible to the world in periodic conferences or congresses, and made useful in the world by concerted action for righteousness and against all iniquity—Methodism would in England put her mark, as she cannot do now, upon great moral and social movements; would on the continent of Europe have a chance of making progress which she has so little chance of making now; and throughout the vast field of heathenism, with their seething populations, would, by her united and no longer rival efforts, push the battle to the gate, and (as they used to sing in Canada) “pull old Satan’s kingdom down.” And I, for one, would be grateful if one result of this Ecumenical Conference should be the bringing about of such a united Methodism—east, west, north, and south.

The Rev. JAMES DONNELLY, of the Irish Methodist Church, then gave the following appointed address:

Mr. President, Fathers, and Brethren: It is to me a great honor and joy to have the privilege of attending this Ecumenical Conference, and especially as an humble representative of that land and Church from whence came the “holy seed” which God employed to plant Methodism on American soil. At the same time I would much rather some one else had been asked to take the responsibility of addressing the present audience.

I do not undervalue statistics in their own place. They can be made the basis of important calculations and the means of suggesting the formation of suitable plans for doing effective work. I fear, however, there is often a tendency to overvalue them, and the danger lest by surveying our growing numbers we yield to a spirit of self-glorying, and that Israel should be found vaunting itself against the Lord. It is not without some revulsion of feeling that I observe a disposition here and there to parade with too great frequency the membership, adherents, property, and organizations of Methodism, and the announcement of the self-complaisant boast that the Methodist is the largest Protestant Church in the world. Indeed, I have long been inclined to think that it would have been wiser and better had Methodism never adopted the plan of publishing to the world from year to year the number of its members. What I regard a more excellent way would be to keep an accurate record of its membership for its own private use, and let the public census reveal the relative strength of the denominations in civil and official documents. God is not dependent on big battalions and great material means for accomplishing his gracious designs. In the “Wars of the Lord” he has never at-

tached much importance to numbers. The histories of Joshua, Gideon, Elijah, and others show that it is nothing with him to help with many or with them that have no power. Quality rather than quantity is the great essential in the soldiers of the King, for if he be on their side "one shall chase a thousand, and two put ten thousand to flight." I am thoroughly convinced that a prominent weakness of the Methodist Church has been an undue craving for augmented numbers without sufficient regard to their spiritual qualifications.

But while expressing these views I have no wish to minimize the value of the important facts so carefully gathered and ably marshaled and presented by the writer of the paper to whom we have listened with such pleasure. The progress of Methodism and the way in which it has influenced other Protestant Churches in the Eastern Section, though far exceeded by the Western Section, have been very remarkable. For the manifold benefits which it has directly and indirectly been instrumental in conferring upon the nations, we do not, I trust, hesitate gratefully to exclaim: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!" And though the growth in numbers and the symptoms of external prosperity demand the sincerest gratitude to God, there are to my mind several features which mark the different branches of the Methodist family in common that should specially evoke our grateful praise.

1. In these days of theological drift and change, how encouraging to know that uniformity of doctrine characterizes all the tribes of our Methodist Israel! Among us who are meeting together in this holy convocation there is no "down grade" movement. With wonderful tenacity we have been enabled by the grace which is in Christ Jesus to keep the faith. And may I not be allowed to utter the confident hope that should any erratic, eccentric brother with abnormal appetite for notoriety be detected in departing from the faith, the authorities in any section of Methodism will have courage and loyalty enough to deal faithfully with such shepherd as would mix with impure ingredients, however sweet, the water of life and attempt to foul the remainder with his feet?

2. In leading usages also the Methodist Churches are one. The organized systematic employment of lay agency, both male and female, in different departments of church work, the observance of Christian fellowship in some regular form as an integral and indispensable element for promoting the spiritual welfare of the members, and class-meetings, prayer-meetings, and love-feasts attended to with more or less faithfulness and regularity are features in which our family likeness can be traced.

3. Of late years several movements have been at work which show how much alive our Churches are to the needs and evils of the world, and the elasticity and adaptability of Methodism to take full share in uplifting, purifying, and saving society. The vigorous, aggressive missions operating in large centers of population, the institutions for housing and training outcast children, the efforts to rescue the fallen and relieve the suffering, the general active interest taken in bands of hope and temper-

ance work, the firm stand against gambling and in favor of social purity, the prominence given to the teaching and spread of "scriptural holiness" by the diffusion of suitable literature and the holding of conventions—these and other developments exhibit the growing zeal of the present-day Methodist toilers, and prove that they are "men who have understanding of the times and know what Israel ought to do."

4. We ought not, however, to shut our eyes to the fact that side by side with these indications of improvement and encouragement there are others which require much prayerful vigilance and wise planning to counteract. We cannot but observe with sorrow the alienation of many of the sons and daughters of our respectable people from Methodism, and their drifting into other communions; the formality that often prevails in ordinary public worship; the flowing and increasing tide of worldly, frivolous amusements; the hot haste in pursuit of riches frequently leading to dangerous speculations and other questionable methods of getting wealth; the difficulty of securing the services of our principal and more intelligent people in active efforts for promoting the spiritual prosperity of the cause of Christ—these and other symptoms call loudly for earnest, thoughtful efforts, in full dependence upon the Spirit of God to resist and prevent. Never must we allow ourselves to forget that "the holy seed is the substance thereof," and that only in proportion as this is possessed and multiplied in the Methodist Churches are we true to our vocation and answering the end for which our venerable founder declared God raised us up—"to spread scriptural holiness throughout the land."

As to Irish Methodism, I rejoice to report that it is progressive and active, making its influence felt in the country and in all denominations. In the recently published census it is found that during the past decade the Methodist Church increased thirteen per cent., notwithstanding that the population has declined and all other Protestant Churches show a decrease. In the previous decade, too, five thousand were added to the number of our adherents. It is generally known that Irish Methodism has played an important part in the history of the Christian Church throughout the world. Mr. Arthur has somewhere said that "Methodism in Ireland was never distinguished for growing timber, but it has done much in producing fruit. Although it is a tender vine, often clinging for support to other trees, yet there is scarcely a banqueting house in Methodism where its fruits and its wine have not heightened the feast." In England, in France, the Channel Islands, Australia, India, China, and America Irish Methodists have been permitted to do effective work for the cause of Christ. We in Ireland hope for the dawn of a glorious day in that country, when the smile of the great Father will cover the whole Emerald Isle, and we "shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The Rev. J. H. BATT, of the Bible Christian Church, gave the third address upon the appointed topic, as follows :

Mr. President and Brethren: The present status of Methodism, which is one of power and influence, of opportunity and responsibility, is the result of the work of God, through its agency, and is, therefore, a fact to recognize to his glory. An organized Christian community representing a Protestant Church both wide-spread and compact, such as Methodism is, constitutes an important part of the existing generation of men, and is a considerable factor in determining the character of the next. Ecumenical Methodism is before us—a Protestant evangelical Church, variously expressed in outward form, having great power of adaptation to national character, the facility of shaping itself to environment without weakening its individuality or sacrificing its integrity, which is one sign of vital persistence; having on its surface a vigorous dissimilarity and freedom, and underneath an unmistakable unity of foundation. Methodism is part of the web of life among the highest commonwealths of the last century's creation. It is a constituent of present-day life in England, in our colonies and wide-spread mission fields, and, as is evident, still more extensively in this country. In calculating the forces that are shaping the present and the future for humanity it has to be reckoned with, and should—more particularly on such an occasion as this—solemnly reckon with itself before God.

Its present position has become what it is as the direct fruit of the work it has done, and is to be maintained and improved by doing the same work still under new conditions which have to be fearlessly and intelligently admitted into the calculation. The mission of Methodism is to all people whom it can reach with the Gospel, whether rich or poor, lowly or exalted. Standing side by side with other Churches of Christ before the ruthless judgment of the world, this is its justification and the reason of its existence. It includes all men in its prayerful purpose of love, and would win all to Christ. It every-where takes the status of the class among whom it succeeds—high and influential if it wins its way among the wealthy and cultured who command attention and exert an influence on currents of thought and action in literature, commerce, and politics; lowly and obscure if it do its work for Christ, as it generally does, in the midst of the poor and the unknown. Methodism is indifferent to status; its work is to save men; its status, the accident of circumstances or result of success, not with it a primary consideration. It is not so proud that it affects independence of any. It aims to reach the great and noble, and is content, for Christ's sake, in the rough opinion of men to be thought ambitious. It seeks out the lowly among the people, and is willing, for Christ's sake, if need were, to bear the stigma of being base. In speaking of its present status it is to be observed that it goes up with the people it elevates; its work creates its rank. It matters not where it sees a human being, of whatever rank or language, it sees a soul to save and a life to win for Christ. Distinctions of rank fade out of view in the pres-

ence of the cross of the Son of man. How it ranks is a question not of first magnitude with us, and is one we are content to leave from time to time to the decision of events. The question of faithfulness to our work is one of more vital consideration. Only this much we humbly affirm: Methodism does not desire to enter any department of life where Christ cannot enter.

Though Methodism seeks not rank, it of necessity takes some kind of position among men. And on the present occasion we delight to recognize that after one hundred and fifty years of activity it has so worked itself into the blood of the nation that, whether allowed of its opponents or no, it is, under God, a vigorous and healthful agent in the formation, movement, and destiny of modern life in England.

If asked how it has made for itself the place it holds in the modern world, my answer, also in part, is that the best elements of church life were fused to create the compound which forms its constitution. I can see in Methodism, broadly interpreted, a trace of Puritanism, of Presbyterianism, of Anglicanism—the plainness and definiteness of Puritanism, the organization and coherence of Presbyterianism, the spiritual radiance and sense of the supernatural of the best side of the Anglican Church. The three elements—Puritan, Presbyterian, Anglican—were woven together by an invisible hand, and the result is “the threefold cord.”

To recur to my first metaphor. These elements were fused to make Methodism, and since the agent present to make a fusion of elements must be more powerful than the elements brought together and united, we reverently acknowledge that the power in this instance was the power of the Holy Ghost. Into these compound elements was introduced one that was new—at least new at the period in the Church in my country when it was called into action—and that element was a fervent spirit of evangelism which was all its own; and if not limited to it to-day—and we rejoice to say it is not—then it is largely because of the success of Methodism in diffusing itself abroad as an invigorating influence far beyond its own distinct fields. Methodism, with Puritanism, gives prominence to definiteness and certitude in theology and teaching, albeit it has helped to liberate theology from the restrictions of Calvinism and give to it a wider interpretation; yet at the same time not decrying the spiritual side of Calvinism, but recognizing equally with it what was always present to the mind of Calvin, namely, that there is a shaping divine hand traceable both in the Church and the world, making of the Church the body of Christ and of the world the vehicle of lofty eternal purpose. With Presbyterianism Methodism recognizes the strength which lies in church organization and representative centralization, and the consequent concerted enterprise readily available for work deliberately planned, or for situation of sudden emergency. With Anglican Episcopacy Methodism has come to give position to the ministry it calls out, and dignity and solemnity to the means and communion of grace. While separating these brightly colored strands in tracing the threads of Methodism, we owe it to historical accuracy, however, to say that they all ran on the surface in turn in

the weaving in each of these three leading manifestations of church life in England. It may be said, too, that the language and ardor of the evangelical mystics have often had a fascination for the best minds of Methodism. Methodism as it has developed has proved to be a fusion of inextinguishable elements of church life extant at the time when it began its wonderful career, moved by an agency that lies beyond us and is of God, to which is added a simplicity and glow of life and movement that gave it its first distinction among the Churches. Churches that are contemporary to-day with Methodism freely acknowledge its connectional quality. Congregationalism feels its want of the connectional principle. The Church of England claims that it has taken up into itself much of the spirit and action of Methodism; Salvationists, that they are the living instance to-day of Methodism as religion on fire. The fabled beauty of Helen of Troy in the Greek mythology was said to be so universal that all persons claimed relationship to her. Methodism has enough that is ecumenical in it to secure a tribute of praise from widely different sources, perhaps because they see so much of their own best expressed in it. Methodism is catholic, with a foundation in personal experience; liberal, with, in its best sense, a fixed theology. It unites connectional authority with sufficient local independence. It is orderly, yet no longer calls aggressive home mission effort "irregular" because spontaneous and outside official sanction, which was the mistake made when the movement originated which gave birth to my own denomination and threw "the people called Bible Christians" outside the Wesleyan Methodist Church—for the time. To-day our Wesleyan Methodist friends would not ban such effort as "irregular," but bless and label it "a forward movement." I said that Methodism is a fusion of inextinguishable elements of church life extant at the time when it began its career. This is a part of the reason why I think that its present position is secure and its future of service assured. It will never drop out of its place in history, because itself in modern church life is a part of history already made, and, I will add, of history yet in the making as well.

At the same time, I am free to admit that there are tendencies of life and thought existing in England to-day that are calculated to greatly discount our position and prospects. I would name the intellectual attitude assumed toward the whole question of the supernatural, including the problem of the date of origin, the structure, and authority of the Scriptures. There is also the terrible pomp and pride of wealth, the idolatry of caste, the indifference to spiritual things engendered by material prosperity and ease, the truculent skepticism and rough hostile resoluteness of many of our toilers. Contemporary with various phases of skepticism exist developments of superstition under the claims of sacerdotalism which throw a formidable barrier across the path of Methodism and all the other Protestant evangelical Churches—the absorbing sense of uncertainty and change consequent upon the theoretical pulling to pieces of existing governing arrangements in numerous departments of life. I say "theoretical" because a practical settledness and love of remaining in possession

of what has proved to be trustworthy, a sagacity and mother-wit, exist which will be our safeguard and prevent any serious and general attempt to put the new theories into practice ; besides which there are in the air other forces of change which are entirely commendable. In view of them all we have no fear. The shaping divine hand is present. Methodism to-day is what it is as the result of its own work, and not of any foregoing purpose or thought of man. The first half of the last century, when Methodism arose, was the darkest period of British history since the Reformation. Pure spirits sought to barricade England against the terrible invasion of corrupt life which came up on every side. It was the time of the plague of forms of uncleanness in Europe, "in all their coasts," as in another Egypt; and England did not escape. The whole Christian Church has come to see that the rod was in the hand of Methodism which stayed the encroachment on the very hearth of the mother-country of the Anglo-Saxon race. Who knows how much the entire English-speaking people of the world owe to this fact to-day ? Methodism was taken up with its mission in the absorption of a divine power. Its strength still lies in the same concentration, and in consecration before the same holy presence. There is no self-protection for religious communities where there is only thought of it; laying ourselves out in Christ's name is our surest defense. So the first Methodists found. Doing good is our best protection from infection of evil. We thank God for the past. We thank God equally for the present. We thank him in confident hope for the day of blessing that is to be for mankind in Jesus Christ, the Redeemer of the world. Fellow Methodists the world over, our Master is one; and we are all brethren.

In the discussion which followed the appointed addresses, the Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church, said :

Mr. President: I think that Dr. Waller's remarks need to be supplemented and explained. His statements with respect to the Established Church of England are calculated to give a very exaggerated impression in this country of the success which that Church has attained during the last half century. In that success, so far as it has been spiritual, no one rejoices more than I do; but let us not forget that at this moment, notwithstanding all the success of the Church of England, the great majority of the people of England are outside of that Church and outside of every other Church.

Dr. Waller himself states that while the Church of England claims thirteen millions she only provides church accommodations for five or six millions. I do not think any Church can claim more than she can accommodate in her buildings, especially when they are not all crowded.

My friend has further told us that the Methodists alone provided for about three millions. Add the other great evangelical Churches, and from his own statistics it can be shown that the Church of England provides for only a minority of the people.

Dr. Waller must be as well aware as I am that a most unjust law forces the people of England to send their children to church schools. Half of

the day scholars she claims belong to us and not to her. I am bound further to differ from Dr. Waller in the estimate he has formed with respect to our own day-school system. For my own part, I think we should have had much more educational influence if we had accepted the sagacious advice of William Arthur twenty years ago, and used all our resources to establish in England a system of elementary education similar to the magnificent common school system which prevails on this side of the Atlantic. If we had had no elementary day-schools of our own we should have had much more influence in determining the elementary educational arrangements of our country than we possess to-day. While in spite of our small vested interest, which has long fettered us, we have determined this very year, by an overwhelming majority, that the primary object of the British Methodist Church is to establish a non-sectarian school system in every part of the country, we have come to the conclusion that we shall derive a thousand times more advantage from such a policy than from our present denominational system.

Our own denominational system provides at this moment for only one hundred thousand Methodist children at the outside. But we have not less than a million Sunday-school children, hundreds of thousands of whom are at present driven into the schools of the Church of England. Such is the result of the short-sighted and mistaken policy of the past.

I am very sorry that Dr. Waller dismissed in one sentence the way in which our brethren are laying hold of the great populations in the crowded centers in Manchester, Birmingham, Leeds, and elsewhere. We are solving the great city problem as we never solved it before. We have nothing to fear from the Church of England, if we only use sanctified common sense and scriptural audacity in attacking the great masses of population. I am sorry that Mr. Donnelly seems to think that we must make our choice between quality and quantity. In England we go in for both.

MR. DONNELLY: I did not state that; I said God preferred quality above quantity.

MR. HUGHES: I say God prefers both. I say, further, that I have no such dread with regard to the increase of worldliness as has been expressed here to-day. Neither have we to complain that our richest and most highly educated people refuse to work. They are in the front rank to-day. We want only one thing more, and that is to carry out Mr. Medcraft's suggestion to secure Methodist union. Let us stand shoulder to shoulder, and in the twentieth century we shall be the Church of the English people.

The Rev. WILLIAM MORLEY, of the Australasian Methodist Church, spoke as follows:

MR. PRESIDENT: I want to present two or three facts that will aid the members of this Conference in estimating the present status of Methodism in the south-eastern portion of what is here known as the Eastern Section, especially with reference to those seven thousand members that Dr. Waller has referred to as being lost to us in the Friendly Islands; and, while we regret that on the other side of the world as much as any one can, I want to say that these seven thousand people are Methodists still. They call themselves the Free Church of Tonga, but they believe the same Methodist doctrine that John Thomas and Thomas Adams taught them. They sing the same hymns. They keep up their class-meetings, their quarterly meetings, their Conferences. They are Methodists still in all the essentials of Methodist life, and we trust again to see one Methodist Church there.

I want to say in regard to the recent missionary enterprise to which Dr. Waller has referred, that our Conferences are striving to extend the kingdom of God, and every one of our Annual Conferences has sent a representative to start the mission in New Guinea. We could have sent three times as many if we had had the funds for them, as volunteers were numerous. From all the mission fields native volunteers were forthcoming from the depleted Church of Tonga and from New Britain, where a mission was only commenced fifteen years ago.

I think it should be emphasized here that the missionary spirit in Australasian Methodism is thus prevailing among Europeans and natives.

Let me say one word more, showing the spirit of Methodism in these southern lands. We are growing our own ministers. Most of us here this morning were sent out from the Old World. To-day fifty per cent. of our ministers have been admitted to the work in the colonies, and I, as coming from England, may be permitted to say that the colonial ministers are not behind the ministers sent out from England with regard to education and equipment. Throughout these southern colonies we have a system of common school education which is free, secular, and compulsory.

Personally, I regret exceedingly that the Bible should be excluded from these public schools, but as a matter of fact it is largely so. We are trying to do something for higher education in connection with our colleges in New South Wales, Victoria, Tasmania, South Australia, and New Zealand in this respect, colleges for ladies being also established in Sidney and Melbourne. I want to say here that the Conference in England has given us Mr. Sugden as the master of Queen's College in Melbourne, for which we are greatly indebted. There are in Australasia about seven hundred Methodist ministers, three times as many local preachers, and one in eight of the population is an adherent of the Church. In the missions are ninety ordained ministers and one hundred thousand attendants on our services.

The Rev JAMES TRAVIS, of the Primitive Methodist Church, concluded the discussion with the following remarks :

Mr. President : I want to make a correction in the statistics given by Dr. Waller in regard to the Primitive Methodist Church. In the year 1881 we had one hundred and eighty-five thousand three hundred and twelve church members. The Canadian members were included in that total. Since 1881 I am glad to say that eight thousand three hundred and four Primitive Methodists have gone to help form the great Methodist Church of Canada. Our present members are one hundred and ninety-four thousand four hundred and fifty-three. When these facts are taken into consideration the rate of increase in our denomination is therefore about double the percentage stated by Dr. Waller.

I want to state one or two things in regard to progress. I attended the great council of the Congregationalists in London a short time ago, and I heard a distinguished American say that the mission of Congregationalism was not for the common people, but for the educated classes, for men with hard heads and great intellects. I rejoice that the mission of the section of Methodism to which I belong is still for the common people. We are not ashamed, sir, to keep company with our great Master. Since the last Ecumenical Council we have taken a lesson from the president of this session, and we have established our orphanage. We have gone to the common people, and by the grace of God we have been enabled to lift them up—not simply to save their souls, but to lift them up.

Years ago there was a demand for colleges, and we have now three

colleges—one at Birmingham, one at York, and one at Manchester. As soon as we have the means I have no doubt but that we shall have multiplied our educational institutions.

We have never been distinguished as a foreign missionary Church. We had no foreign missions until 1870, but I am glad to tell the Conference that during the last two or three years we have had a great revival of the missionary spirit in our denomination, and we have now a mission party in south Central Africa. A few months ago it reached the Zambezi. This is one of the most difficult and one of the most expensive missionary enterprises, perhaps, in the history of the Church. I may say here in passing that we have already been repaid for the outlay of our money in the enlargement of our sympathies. I will also say that we are dealing now with one of our greatest difficulties. We are dealing with our chapel debts. They have been a great burden to us, but we are dealing with them, and I have not the slightest doubt but that in a few years our trust estates will be in easy circumstances.

I very much sympathize with the remarks made by Mr. Hughes with regard to the Church of England. When the whole Church of England was against Methodism Methodism had not millions of people behind it, and Methodism could make more rapid advancement than it is making to-day. Why need we fear the Church of England with millions of people behind us? Why should we fear it with the best preachers in England in our ranks? Why should we fear it with some of the wealthiest and most generous men in England? We are making far too much of the opposition of the Church of England to Methodism. Let us be Methodists and go about our work in a Methodist fashion. We have no need to fear either the Church of England or the Roman Catholic Church, or all the combinations outside of those Churches together.

The denomination to which I have the honor to belong believes in free education and free schools, and that every child in the country should have the benefit of that education. As Professor Huxley once said: "We want a great highway along which the child of the peasant as well as of the peer can climb to the highest seats of learning."

The hour for adjournment having arrived, the session closed with the doxology, and the benediction by the Rev. T. B. STEPHENSON, D.D., LL.D.

SECOND SESSION.

THE Conference opened at 3 P M., the Rev. A. CARMAN, D.D., General Superintendent of the Methodist Church, Canada, presiding. The devotional services were conducted by the Rev. JOHN LATHERN, D.D., of the Methodist Church, Canada, and the Rev. T. G. WILLIAMS, D.D., of the same Church.

The Rev. Bishop C. H. FOWLER, D.D., LL.D., of the Methodist Episcopal Church, then read the following essay on "The Present Status of Methodism in the Western Section :"

Methodism never whipped a Quaker or burned a witch or banished a Baptist. That Christian charity is part of her present status. Geology tells us that the present status of the earth is the resultant of unnumbered forces working through unnumbered ages. Some of the specific modifications achieved by certain agencies may be easily traced in mountain ranges and in ocean beds and in the channels of continental rivers. These great characters can be read by any eye. But infinitely deeper and more marvelous are the fine tracings and hair lines that mark the recent changes through which any given measure of the earth has passed, by which the coffin of the dead coral is seen in the ocean reef, and the stamen of the ancient flower is wrought into the rocky heart of the mountain. If we had perfect vision and complete knowledge we could read in every spoonful of air and in every ounce of earth the unabridged history of every change and of every form and of every force that has ever come upon any atom of matter. It is only a question of instruments that prevents our measuring the ground-swell sweeping across the face of the sun that has been projected from a falling autumn leaf.

Thus also history tells us that the present status of American Methodism is the resultant of unnumbered forces of heart and brain, of tide and tempest, of climate and temperature, of transit and eclipse through countless ages. Nothing is foreign to this theme, but the time necessary for its discussion.

We have seen the rich pippin engrafted upon the wild crab. The sweet fruit draws much of its life from the old crab-root. So we see American Methodism ingrafted upon the wild natural stock of the American colonies, and drawing much of its life and type from this vigorous natural root. These colonies are unlike any other colonies known to history. They did not spring like the Greek colonies that filled the islands, surrounded the Mediterranean, and reached as far as India, from fear of too great a state and from love of trade; not like Roman colonies that were pitched with the soldiers' camp every-where for ambition and power; not like the Asiatic colonies planted for plunder and despotism. These colonies sprang from an awakened conscience. The breath that filled their souls was the true

martyr spirit, and the rock on which they builded was the Rock of Ages—the best possible foundation on which to build a temple, the best possible material out of which to make a Church, the best possible soil on which to raise God's spiritual fruit.

A hundred years of growth on this soil and in this free state has produced a condition of life dissimilar from any other development among men. As the colonies sprang from the mother-country with a civilized life with which to conquer an uncivilized continent, and soon became the rival and finally the peer of the mother-country, so American Methodism sprang out of a rich and ripe religious life, with deep experience, tested theology, and profound biblical scholarship. Thus born and bred, she soon competed with all other systems for the front rank as a saver of souls and of civilizations.

Standing here this hour we cannot but turn our faces toward yonder neighboring city, so beautiful, so full of Christian homes and happiness, fit companion for this city, this the most beautiful city on the globe. And we cannot avoid contrasting that hour of one hundred and seven years ago with the present hour. What a picture greets us out of that day! It can be shown on a small canvas. One Conference, eighty-three preachers, and only fourteen thousand nine hundred and eighty-eight members in America. With Coke and Asbury at their head they seemed a youthful group. Eighteen of the Americans were middle-aged and had seen some service. About forty of the Conference were young men or boys. They had boundless energy, burning hearts, blazing tongues, luminous faces, and were led by great leaders. But they were only a handful. To-day that handful has been proven to be corn, and it waves like the cedar of Lebanon. Then there was but one Methodist denomination and only one Annual Conference, only eighty-three traveling preachers and fourteen thousand nine hundred and eighty-eight members. To-day there are fifteen denominations of Methodists, a fact that is thought to show that they have some brains and some independence. Perhaps with more brains and more independence there would be less denominations, perhaps only two or one. The one Conference has multiplied into about 300; and the 83 traveling preachers have multiplied into about 34,555, besides 30,000 local preachers; and the 14,988 members, actual communicants, have multiplied into about 4,904,270, with 5,000,000 Sunday-school children, and a following of over 20,000,000 souls in the republic. Methodism crossed the brook into this century leaning on a solitary staff. She will cross over out of the century with more than two bands besides flocks and herds and camels and asses. For she has about 56,335 churches and about 15,000 parsonages, with church property worth more than \$200,000,000. I cannot go into details. I am not making a year-book, nor will I make a census-report. I cannot even catalogue the presiding elders. Yet you will pardon me if I stop long enough to give the names of the Methodist denominations, with the number of their churches, their traveling ministers, and their members:

Denomination.	Churches.	Ministers.	Communicants.
Methodist Episcopal.....	22,833	14,792	2,283,154
Methodist Episcopal, South.....	12,217	5,050	1,213,511
African Methodist Episcopal.....	4,069	3,807	462,395
African Methodist Episcopal Zion.....	3,500	3,050	420,223
United Brethren.....	4,265	1,455	199,709
Colored Methodist Episcopal.....	2,100	1,800	174,024
Methodist Protestant.....	2,139	1,441	148,416
Evangelical Association.....	2,062	1,227	150,234
United Brethren (Old Conf.).....	1,381	623	50,582
American Wesleyans.....	535	300	20,000
Congregational Methodists.....	50	100	4,000
Free Methodists.....	952	700	22,861
Independent Methodists.....	35	30	5,000
Primitive Methodists.....	147	65	5,517
Union American Meth. Epis., Colored.....	50	115	3,935
Total.....	56,335	34,555	4,904,270

The increase since some of these figures were reported puts the totals beyond those given.

All these figures acquire their values by their relations. Comparisons are not only sometimes odious, but often dangerous and misleading. The brother who said, "Have had a good year, Mr. Bishop; have doubled my membership," gave a note of victory. But when asked how many he had to start with he changed the strain by answering, "None, sir, none." So these figures to find their just values must stand in their proper environments.

Listen to the figures for A. D. 1800:

Population of the United States.....	5,308,483
Communicants of Protestant Churches.....	1,227,052
Population of Roman Catholic faith.....	100,000
Communicants of Methodist Churches.....	54,894

(See Dorchester's *Problem of Religious Progress*, pp. 457 and 538. Also General Minutes of the Methodist Episcopal Church.)

Study the immense growths seen in the following figures for A. D. 1890:

Population of the United States, 62,622,250.

Protestant Churches: Number of churches, 151,281; number of ministers, 103,203; number of communicants, 21,757,071.

Roman Catholic Churches: Number of churches, 7,523; number of ministers, 8,332; population, 4,676,292.

Methodist Churches: Number of churches, 56,335; number of ministers, 34,555; number of communicants, 4,904,270.

Add for Canada Methodism, 3,092 churches, 1,712 ministers, and 241,273 communicants, and our statistics are encouraging.

(It must be born in mind that Romanism counts entire population, while Protestantism counts only communicants. On the same basis the figures would stand: Protestant population, that is, people attending and served by Protestant churches, 55,000,000; of this, the Methodist population is over 20,000,000. Roman Catholic population, 4,676,292.)

The Lamb's bride, as incarnated in American Methodism, seems a fair and lovely woman, when intimately known and justly judged. The foregoing figures only give us a view of her noble form. But the clearness of

her mind, the power of her spirit, and the beauty of her character remain to be learned from a study of her history, her achievements, and her activities.

American Methodism has a right to a high place among the thinking and educating forces of this western continent and nineteenth century. Methodism was born in the halls of a great university and has never lost her birthmark. In the last century she had among others two men—John Wesley and Adam Clarke—of whom Theodore Parker said: “One was the greatest organizer and the other the greatest scholar of the last thousand years.” In this country her first movement displayed the instincts of a thoroughbred. The first act of the celebrated Christmas Conference in 1784, that organized the Methodist Episcopal Church, was to adopt the name, which, like God’s nomenclature, typed her government and polity. Then American Methodism was born. Her first act, her first resolution, was to ordain a college. The first breath she drew crystallized into Cokesbury College. It is as natural for her to speak universities and colleges and educational institutions into being as it is for the lark to give forth his morning song. She was full of this revealing, illuminating power, and almost every full breath since her first has spoken some institution for advanced education into being. With her hundreds of universities and colleges and theological schools, and with her thousands of professors and instructors, and with her tens of thousands of students, pressing into every known field of investigation, with no one to limit or embarrass the search for truth; with her text-books received in the best universities and translated into scores of languages, she at least has a right to stand in the first class of the world’s educators.

Thus born and bred, working in every department of scholarship, “from her youth up,” it is only natural that she should scatter her printed pages yearly by the hundreds of millions, and plant her libraries literally every-where. The greatest religious publishing house in the Dominion of Canada is the Methodist Publishing House of Toronto. The greatest in the sunny South is the Methodist House in Nashville. The greatest religious publishing house in New York and in America and in the world is the Methodist Book Concern. Out of these great brain-centers are projected scores of ganglions of nerve-power in her depositories, and the nerves of her periodicals extend into every civilized community. There is hardly a postmaster in the service of the government that does not handle her papers. There is hardly a hamlet inside the outermost boundary of the republic where her libraries are not circulated and read. With her great and inexhaustible treasuries of knowledge, such as McClintock and Strong’s *Cyclopedia*; with her great arguments, such as Foster’s *Objections to Calvinism*, and Bledsoe’s *Theodicy*, and Whedon on the *Will*, that have driven fatalism out of the Christian Church; and with her Bowne’s *Metaphysics* that have gone as text-books into the leading universities; and with her Chautauqua literary circles, reading translations of the ancient classics and volumes of modern science in tens of thousands of communities, Methodism has a right to general

respect in the field of letters. Surely this incarnation of the Lamb's bride is clothed and in her right mind.

Once a few knights clad in steel and armed with spears and swords and battle-axes could ride down thousands of unarmed peasants. They gave omnipotence to the feudal lords and made the castle the only place of safety and power. Might was the measure of right, and a coat of mail was the inspiration of courage. But some old chemist borrowed gun-powder from the Chinese, and then any finger that could pull a trigger could overthrow the mailed knight and his horse like sheep in a slaughter pen. Castles were shattered like sheep-cotes. Strength yielded to activity. Courage became contagious and universal. Right found a voice that reached the ear of God. So once it was that kings and their courts monopolized all knowledge as well as all power. The only brain in a nation occupied the throne or the saddle. The people were nothing but bedding for horses or food for powder. But that German in Metz picked up his movable type and set up the printing-press like a new divinity. Kings slid down from divine right to be contented with human right. There rose above all thrones and above all despotism that invisible, sleepless, deathless, resistless power, Public Opinion. That is the power back of the bench and back of the pulpit, back of the ballots and back of the bullets. Powder will hardly explode unless it is mixed with the consensus of opinion. Bullets will scarcely hit the mark unless they have ideas in them. The great problem of governing these millions of America is the simple question of forming public opinion. Methodism, having one third of the people of this country studying in her Sunday-schools, listening to her pulpits, and reading her literature, has only to be worthy of her inheritance and true to her God to make this land the land of promise for the ignorant and oppressed, and this approaching century the golden age for the race.

We have only to glance at her great benevolent organizations to feel the power of her spirit. Her missionaries are learning all grammars and all vocabularies, mastering all languages and running throughout all continents. We have personally felt their mettle and studied their faces in nearly every land in the torrid belt on the circle of the equator, as well as on the borders of Patagonia in the far south and in the most northern city of the world; also in the capital of the Chinese Empire and in the capital of the Russian Empire; every-where through all longitudes and through all latitudes her sons and her daughters have only one ambition, and that is to plant the Church of Jesus Christ; only one calling, and that is to declare the saving power of Jesus Christ; only one purpose, and that is at all costs to conquer in the name of Jesus Christ. This inspiration and spirit reaches back to all the homes of this land and gives new life to our hearts, new vigor to our faith, new breadth to our thought, and a new heaven to our enraptured vision. The warp of God's purpose and the woof of man's sympathies are woven into a garment for the Lamb's bride.

The church extension societies, building a new church every two hours

of each working day; the Freedmen's Aid Society, doing a large work in view of the field it has to occupy; the Sunday-school unions, standing with one hand on the cradle and the other on the pulpit; the tract societies, crowding in where the living preacher is excluded, carried about by opponents like birds on the back of a rhinoceros, foraging and living on the enemy; the woman's foreign missionary societies, that rise above the boundaries of the nations and superior to the brogues of the races; the woman's home missionary societies, that nourish the sources of the river of life that flows out to the ends of the earth and makes glad the city of our God; the city mission societies, that seek to assimilate and transform into healthy bone and tissue and blood the baptized and unbaptized heathenism that flows in upon us here at the confluence of all the races; the deaconess homes, where workers are trained to care for every distress; and hospitals, where we follow the Master into soul-healing through body-healing—all these, like so many hands enabling the Church to lay hold upon a dying world, indicate the spirit with which the bride seeks to carry forward the work of her Lord, and make up that which is behind his sufferings. Surely, in the midst of such activities she ought to be wholly sanctified—body, soul, and spirit.

This is not all. Great as are these figures, wide-reaching as are these plans, aggressive as are these movements, yet they are only a part, only a small part, of the work and substance of Methodism. There lies beyond all these her influence, the overflow of her character. Just as the atmosphere enswathes the earth and makes it habitable by man, so there enswathes Methodism an atmosphere that enables it to sustain and communicate life. John Richard Green, that greatest of all historians of the English people, sums up the preaching, popularity, power, scholarship, statesmanship of Wesley, and after giving the numbers of his societies he says, "But these are only a part of what Mr. Wesley accomplished. He recreated England." Mr. Green gives us a melancholly picture of the failure of Walpole, the great minister, who bought his majorities in Parliament, openly attended theaters accompanied by his mistress, had no faith in principle or patriotism, and ruled drunken, debauched, murdering, mobbing England as a mere matter of commerce, till his great abilities utterly failed him, and he was compelled to retire before a ruin he could neither cure nor check. In this distress Mr. Wesley took hold of the bottom of English society, awakened its conscience, gave it a new standard of measurement, opened its eyes to spiritual realities and spiritual forces, established an authoritative throne in the bosom of the peasant and of the middle-class man, and called England up to a new life and new history. Just at this juncture, so critical and perilous, Pitt came to the wool-sack to find England and Protestantism threatened as never before. The Bourbon family were bent on crushing both.

Pitt had no party in either House, for he scorned to use the public treasure for bribes. The king feared and hated him. He stood alone. But he perceived the new life in the hearts of the common people. He appealed to their honesty, integrity, and patriotism, and they never dis-

appointed him. He smote the rock of the public conscience, and streams of power followed and sustained him through all the moral deserts of the upper classes. In one decade he crushed the power of France in India and saved that vast empire of two hundred and seventy millions for Protestantism. He rescued Frederick the Great from the French and Spanish and made the great Protestant German Empire possible. He drove the French out of the valley of the Mississippi and of the St. Lawrence, and made this great Protestant republic possible. Green tells us that but for the new life created by Wesley and Methodism there would have been nothing on which Pitt could stand and these three Protestant empires could not have existed.

This vast overflow of Methodism into the life of England has its counterpart in America. Asbury found a gambling, cock-fighting, prize-fighting, Sabbath-breaking people, startled by murders and ruffianism by day and by robbers and highwaymen by night. The churches had but little power. The teaching of the pulpit and the lives of the pews were alike received with scorn and contempt. Infidelity and blasphemy characterized the world, formalism and fatalism paralyzed the Church. Mr. Asbury and Methodism preached a knowable religion that saved from sin and made men happy in a knowledge of pardon. It reached the hearts of the common people. It spread from barn to kitchen and from kitchen to drawing-room, and from the drawing-room to temple and legislative hall, till it permeated the public mind, awakened the public conscience, set up a new standard, and made universal an old and new Gospel. This joyous experience has overflowed the cup of Methodism and filled the cup of nearly all the orthodox Churches, making a glad experience a common heritage of believers. The "secret decree" is forgotten, and all the other decrees are being trundled out of the back door like worn-out furniture, never to be needed again. This old Goliath that tormented Israel for fourteen hundred years has met its youthful David. The fact that a believer may know that his sins are forgiven is preached from nearly all pulpits and testified to in nearly all social meetings. That is Methodism. It may sit up to commune and emphasize days and feasts and new moons. But having a knowable religion it is Methodism. In stating the status of American Methodism we must not overlook regenerated Churches and a regenerated nation.

In this statement of the status of Methodism we must glance at some of the principal wants of the Church. Her highest want is the maintenance of a firm hold upon the supernatural. Unless Methodism is supernatural she is nothing. She was called into being to bear testimony to the great fact of a supernatural world. Like Christianity in every age, she has gained all her victories by her league with supernatural forces. When Moses and Aaron went before Pharaoh to deliver God's message and plead for his people they went depending upon supernatural power. Aaron threw down his rod, and away it ran like any other serpent, and away ran the soldiers of Pharaoh. It was a constant appeal to God. The whole argument was based on God's interference. From Moses to the present

time God has honored trust in him. What is needed more than all else is to maintain a sharp and full hold upon miraculous power to make over sinners into new creatures in the instant of faith.

In the chilling fog of higher criticism, which is higher only in name and assumption, all the warmth and winsomeness of Christianity are destroyed. Our type of religion is neutralized. If we do any thing it must be by the presence and power of the Holy Spirit. We were raised up as a witness to this power. Our mission was not chiefly to preach justification by faith. That we do preach, but it was taught centuries before Methodism existed. We were not to teach the freedom of the will. This we do teach, but we borrowed it from saints centuries older than we. We were not to put all our emphasis on the doctrine of sanctification. Properly understood, we do teach that. But that is not the center and secret of Methodism. That is a snug, nice little parlor, when a few souls peculiarly made and re-made can sit down together in a heavenly place. But a great Church that is to save a big dying world must be vastly larger than that, many more sided than that. The great center and secret of Methodism, the reason of her existence, is to bear testimony to a knowable religion—religion to secure and repeat the witness of the Holy Spirit with our spirit to our present state of grace. This is the supreme doctrine and power of Methodism. When we lose this we lose our hold upon God, our hold upon men, and our usefulness among sinners. Let us run into the coming century as our fathers ran into this, proclaiming and relying upon this greatest of all truths, the power of the Holy Spirit to work consciously upon the hearts and minds of men, convincing of sin, of righteousness, and of judgment to come, and witnessing to believers their adoption. The power that made the Church grow in this century from hundreds to millions will make her grow in the coming century from millions to hundreds of millions, to all millions. The world wants men with convictions. There is no room in the advance line for probabilities. Nothing but felt certainties have any power in them. Lieutenant Grant, of the British Army in India, has the secret. After his eighty natives under his inspiration conquered four thousand intrenched natives, one of his soldiers said, "How could we do any thing else than conquer with Lieutenant Grant Sahib leading us?" He has not only won a captain's commission and the Victoria Cross, but unless found by some stray bullet he has cleared the way to a general's star. Our greatest want is to maintain a firm hold upon a supernatural religion that accepts science as a re-want and laughs her out of camp as a commander, contented to go up or down with almighty God.

Our next need is ideas. We must reach out in all directions with the appliances necessary for varied success. We ought to capture and utilize every secret that brings success to any other Church. Romanism, with no pretense to converting grace, does a large business by the power of her organization and of her architecture. The Protestant Episcopal Church achieves commendable success by her social forces. Congregationalism makes itself useful by her emphasis upon education. Presbyterianism holds a front line by her family following and family training. The great

Baptist Church pushes forward by her immense energy and definite ceremony and by counting as good fish every thing that comes into her deep sea net. The Salvation Army is rolling up a great host of workers by abandoning her pride and respectability to start with, and by providing no ambulances and making no provisions for drones. It is work or die. Methodism needs the courage to seize and utilize all these ideas from the cathedral to the rescue-mission, from the university to the family, from the organ to the tambourine, from the great preacher to the weeping tramp. There must be no power too great for us to master and no instrument too humble for us to utilize.

Again, we must fight for the centers of population. Our fathers went into the country because there were few cities into which any one could go. Asbury said, "I will show the preachers that I can work in the country." Were he living to-day, like Paul he would seek city appointments. Now the people are moving into the cities. More than one fourth of all the people have moved in and the others are coming. In the past we have legislated from the stand-point of the circuit. Now we must legislate from the stand-point of the cities. The cities are the forts. Whoever holds them holds the future. In the cities the extremes meet and are intensified. We must build so as to rival and overreach Rome. Our cathedrals must be large enough for all classes, and our workers must burrow down into the lowest levels. The problem given us by Providence, which we must solve or perish, is how to save the cities. At all costs we must reach all classes and unite them in a common faith and in a common brotherhood. The Church must thus settle the labor difficulty. If we allow any other agency to settle it we must give place to that agency and seriously reduce our usefulness among men.

Another want is consecrated money. Already all the great questions of saving this world are reduced to questions of money. We have the Bible, the steam-presses, the steam-ships, the open world, the theology, the biblical scholarships, the general intelligence, the personal experience, the consecrated men and women. All that we now lack is consecrated money. God seems to be making ready to give us this. Look at the vast fortunes accumulated in a single life-time—more vast and more numerous than ever known before. Some of these are finding their way into Christian work. Here and there fabulous fortunes are consecrated to good purposes. Sections of cities are seized by rich and holy women and transformed into holy neighborhoods. More will follow. Methodism must catch this spirit and inspiration. I believe we shall soon see great endowments for colleges and hospitals and homes in all our cities. We shall see great churches and cathedrals that will compare favorably with our mansions. Never before was consecrated money needed more or could it do so much. May God pour upon the whole Church the spirit of liberal planning and princely giving.

Time forbids our tracing all the steps by which the scattered societies along the Atlantic coast are multiplied into the great hosts that fill every commonwealth; by which the wandering itinerant, carrying his larder and

his library in his saddlebags, sleeping often in the forest or on the mountain-side where night overtakes him, is transformed into the great company of ministers upon whose preaching and steps friendly congregations wait that they may be ministered unto in heavenly things and may minister unto him in earthly things; by which the society with thriftless members, with only kitchens and barns, with the scorn of sister Churches and the mobs of the ungodly, have been supplanted by great societies with temples and cathedrals and wealth and great philanthropies, and abundant space in the front rank of Christian denominations—time will not allow us to trace these steps, yet we ought to study for a moment the processes by which a great Church is made.

How is a soldier made? Whence comes the soldier of a man? A lad taken out of your streets, dressed in a soldier's uniform, fed on a soldier's rations, carrying a soldier's weapon, and marching to a soldier's music is not a soldier. He is only a lad, clothed, fed, armed, marched like a soldier. The soldier of a man is generated by fiercer processes. It is worried in by long marches. It is pressed in by long watches on the picket-line. It is filtered in by the dews of night. It is washed in by the rains of heaven. It is starved in by half a biscuit a day. It is baked in by the fever on the hospital cot. It is blown in by shot and shell. It is thrust in by saber and bayonet. That is where the soldier of a man comes from. Do you know where the great Church comes from? It is not merely a great number gathered out of their homes one day in seven, seated in cushioned pews, fed on refined utterances, baptized at the holy altar, and recorded in the church record. These may be incidents in the production and experience of a great Church. But there is needed infinitely more than all these. There must be the vivid apprehension of the great revealed truths about accountability, redemption, heaven, hell, immortality, eternity. There must be an awakened conscience which sees in sin the undying worm and the unquenchable fire, the one infinitely horrid thing that God hates, against which his awakened wrath flows forever like a shoreless ocean of fire. There must be a deep and humiliating experience of an absolute surrender to the will of God, taking his cause in evil as well as in good report, facing foes, enduring persecutions, entering dungeons, embracing charred stakes, kissing the headman's ax, braving the tortures of scorn and contempt. There must be a holy, all-dominating purpose, embracing all the race and covering all the years, to do the utmost possible to lift this dying race up to God. A people thus convicted and equipped, standing upon the Rock of Ages, inspired by the Holy Spirit, and taught by the word of God, may rise into the dignity and power of a great Church. God help us that we may have not only the victories of past greatness, but also the greatness necessary for future victories!

I cannot close without looking over the sweep of history that is open behind us to catch God's instruction from the ages. The enduring empires have been great empires. Egypt with her many centuries was a combination of many provinces, each with its products, arts, wants, and

commerce. Greece united under her common name and with her common sympathies many stately provinces, islands, and cities, covering every shade of courage and culture from Sparta to Athens, and she stretches from Inachus founding Argus nineteen centuries before Christ to that cultivated group in Athens sending forth light and wit from their classic pens nineteen centuries after Christ. The one hundred and twenty provinces of Syrian and Babylonian empires gave breadth to that dominion, and the breadth insured length. Rome has been a factor that could not be counted out of the world's compacts for twenty-five centuries, and she stretched her breadth over the surface of the known world. The vast empires of the Moguls were made great by unity under one flag of the Chiefs of Asia. The magnificent domain of Charlemagne was built out of the timbers of many states. The Holy Roman Empire, that did so much for the Roman Church and for the Bourbon family, grew out of consolidating the states of Europe. China, coming out of the old hive in Mongolia, reaching down into the Middle Kingdom, stretching away in all directions to the seas or mountains, has combined all the great provinces into an empire that stretches through forty-five centuries of strife and over four hundred millions of people. Russia has risen to her present vast power and proportions because she has drawn into her common life the hard riders from the steepest of Asia, the subtle diplomatists of Poland, the hardy and heroic sons of Finland; compelled to unite these diverse and multiplied people, she has had greatness thrust upon her.

It was only yesterday that Germany was composed of two hundred and sixteen states and kingdoms, and was powerless as a rope of sand. French troops carried the eagles of the south through the streets of Berlin, and the weeping Louise fled before Napoleon for the life of her frightened boys. But to-day, cemented by the purpose of her old prime minister, by the sword of Moltke, and by the iron statesmanship of Bismarck into one great Protestant empire, she sits at the head of the council table of the nations, and not a soldier lifts his foot in Europe without her permission. Not long ago England was occupied by a group of tribes settled in separate countries, and she was the helpless prey of her neighbors from the continent of her own feuds. But the trend of civilized life has turned and strengthened her spirit till to-day her ships carry her flag, her commerce, her liberties, her protection, and her Protestantism over all seas and to all lands. There is but one law woven into the history of all peoples and filtered into the blood of all races and molding the statesmanship of all ages, and that is this: *The enduring nations have been great nations. Unity is strength.*

This law holds with unabated power over every branch of the Christian Church. It holds over the power of Methodism. You and I may nurse our petty politics and cavil about the size of a button or the cut of a garment and amuse ourselves with the shades of our brigade plumes while the common enemies of our evangelism march through the breaks in our ranks, leaving us in our weakness to mourn over our defeats. But there is a wiser and a wider statesmanship within our reach, which shall close

up all breaks in the ranks of Methodism, economize all power in her vast expenditures, utilize the helpfulness of kindly friends, and compel the respect of the skeptical classes. You and I may first go with our littleness and our prejudices to our little and forgotten graves, but the statesmanship will come. I see it borne on the mighty current that sweeps through all the great ages of history. It will come. It is in the trend of civilization. It will come. It has the spirit of Christianity. Patient within the shadow stands the Prince of Peace offering us the crown of the salvation of this great continent which we may wear when we are one in him. Lord Jesus, give us time and we will come to oneness in thy great spiritual kingdom. And we will lift this great nation up into thy righteousness.

The Rev. Bishop C. B. GALLOWAY, D.D., of the Methodist Episcopal Church, South, gave the following appointed address :

Mr. President and Brethren : In speaking of the present status of Methodism in the Western Section I shall endeavor to be modest and conservative in statement, and to this I am admonished by a Prussian tourist who, in writing of Americans, said: "They prefer broad humor and delight in hyperbole."

The section I represent has a rich Methodist heritage and apostolic lineage. It witnessed the early missionary labors of Mr. Wesley, albeit the founder of Methodism was not then a Methodist. I dare say his memories of those two years were more profitable than pleasant. We can claim some first things in the South. We think that the first Methodist sermon in this New World was preached there, the first Methodist society organized, and the first Methodist chapel built. The first Sunday-school in America was organized by Francis Asbury in 1786, at the house of Thomas Crenshaw, in Hanover County, Va. It was to aid Mark Moore in planting our cause in New Orleans that led to the organization of the first missionary society in American Methodism. The Gospel according to Methodism took early and strong root in the South. It was eminently adapted to the genius and spirit of our genial parallels. Its fervor and fire just suited the daring and dash of the cavalier. Its broad catholicity found response in his unbounded generosity; its brotherliness in his peerless manhood; and its spirit of conquest in his splendid courage and heroic fortitude.

There Methodism found warm hospitality and most rapid growth. In 1774 there were six hundred and eighty-three members in society in the upper districts and one thousand three hundred and fifty-four in the South. In 1784 there were one thousand six hundred and seven in the North and thirteen thousand three hundred and eighty-one in the South. Nearly all of the early native itinerant preachers were from beneath our Southern sun. From there Jesse Lee went eastward and planted Methodism in New England, Freeborn Garretson to Nova Scotia, and others across the mountains to the great—the ultimate—West.

And that wonderful growth has continued. In the South every sixth soul is a Methodist—the largest relative Methodist population in the United States. In the Methodist Episcopal Church, South, alone we have one million two hundred and eighteen thousand five hundred and sixty-one members.

Methodism is honored as a Church, a distinct and distinguished member of the body of Christ. It bears all the marks, carries all the credentials of an institution of God. It has passed its apologetic period. We have not only demonstrated our right to live, but commanded recognition as probably the most potent moral and religious factor of our times. The old days of ridicule and persecution have passed. Methodism now enjoys a historical and spiritual prestige unequaled by any Protestant denomination. It has wrought itself deeply into the life of society. We are under no social bans, we are restrained by no social or political limitations. All classes of mind, all degrees of culture, all grades of wealth, all stations of political or commercial importance and responsibility are open to us and are addressed weekly from our pulpits. Plowmen and governors and presidents alike await on our ministry.

We insist upon a consecrated ministry, divinely called and preaching the doctrines of salvation attested by their own experiences. With Charles Wesley we sing:

“What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.”

The burden of our proclamation is a present conscious forgiveness of sins. As some one has happily phrased it, we preach: “1. Man is lost; 2. Man may be saved if he will; 3. He may be saved now, with a tremendous emphasis upon the now.”

We guard with jealous care the doctrinal purity of Methodism. Theological adventurers and creed-makers are not at a premium among us. Isms, social and religious, do not flourish in our conservative atmosphere. And whether to our credit or not, there is little hospitality to “advanced thought” and the “higher criticism.”

Nor are the people less loyal to our grand system of church government. Some one has petulantly denominated it “a naked ecclesiastical despotism,” yet we honor its history, rejoice over its triumphs, and love its very sacrifices. After the trial of more than a century, our people are abundantly satisfied with the itinerancy and general superintendency. The essential features of our polity are guarded with the same jealous and sacred care as is our doctrinal integrity.

One fact may be mentioned with emphasis—we adhere rigidly to the methods and spirit of the fathers in assigning the preachers to their work. Ours is a sent and not a called ministry. Our appointments are not ratifications of pre-arrangements between charges and preachers. It is considered an impeachment of itinerant fidelity to ask for a certain appointment. The more perfect the abandonment of thought or desire for spe-

cial place, the nearer our approach to the ideal apostolate. Brave old veterans among us look back with pardonable pride upon the fact that through long and heroic careers they "never intimated to bishop or presiding elder a wish for any particular appointment." Preachers are sent without inquiry as to whether it would be agreeable for them to move, or where, or when. All surrender themselves for labor without choice of pastorate or measure of compensation. And no army of earth can show fewer men to desert the flag or flee the field. Wonderful system! Its like is not to be found in the whole range of ecclesiastical history. Wonderful men! Their peers are not in all the annals of heroism or the stories of chivalry.

There is little or no sentiment among us in favor of removing the disabilities of the men or imposing a "fancy franchise" upon the women. We interpret Paul as our fathers did and were not confounded. Our glorious women are home-keepers. I represent a land of large families.

I mention with grateful pleasure the healthy growth of Methodism in our cities. In this respect it is keeping time with the tides. It has been supposed that our itinerant system, so eminently useful in pioneer work, lacks the conservatism needed for older and denser populations; that it flourishes in the country, but it fails in the city. And when we consider the immense, if not dangerous, drift of population from the rural districts to the cities, this question is invested with momentous import. During this century—from 1790 to 1890—the urban population of the United States increased from 3.35 per cent. to 29.12 per cent., or from one thirtieth to nearly one third of the total population. From 1880 to 1890 the increase was from 22.57 per cent. to 29.12 per cent. The number of cities with more than 8,000 inhabitants increased during the last ten years from 286 to 443. The smaller per cent., however, of this growth is in the South Atlantic and South Central divisions of our country. With very few exceptions our Methodism has not only kept pace with but exceeded the increase of the urban population. A distinguished author and minister of another Church said a few years ago: "The frontiers of modern civilization are in the cities, and America expects Methodism to man the frontiers." It is well for us to heed that exhortation, and endeavor to meet that sublime expectation.

But while our growth has been gratifying in the cities, our advance has been majestic in the rural districts. There we have won our greatest triumphs—there may be found our crown of glory. While emphasizing the importance of strengthening, of garrisoning the cities, I would not undervalue the work of the country. We must encourage "those who preach the Gospel to the men who live by the plow." From the country, from towns and villages—away from the rush and ruin of city life—come the men and women of moral worth and patriotic purity and mental power. There we raise a purer, sturdier citizenship on whom the country can rely in times of danger, and to whom the Church will look to champion her faith and be its most apostolic and zealous propagandists.

In its relation to intemperance and the liquor traffic, that matchless evil

of the age, Methodism in the South stands squarely for total abstinence and legal prohibition. Our last General Conference adopted with enthusiasm a report which contained these strong and stirring words: "We are emphatically a prohibition Church. We are opposed to all forms of license of this iniquity, whether the same be 'high' or 'low.' It cannot be put so 'high' that the prayers of God's people for its suppression will not rise above it, nor so 'low,' though it makes its bed in hell, that the shrieks of the souls lost through its accursed agency will not descend beneath it." But while we are a prohibition Church we are not a prohibition party Church. Christ and Cæsar are at peace, but they are independent. I give it as my matured opinion that the Church, as such, cannot ally herself to any political party, though every plank in its platform be in accord with the Sermon on the Mount. But on high, proper, scriptural grounds we are moving with locked shield and quickened steps to the redemption of our fair land from this accursed evil. And our cause promises to be a conquest. Already over one half of the total area of the South is under prohibition in the form of local option. The cause is moving on and will triumph. The world can scarcely present a parallel to the majestic speed of its march. The people have decreed it—the saloon must go; if not to-day, to-morrow. It is a question of conscience, of principle, of duty to God and the brotherhood of man.

In our section we have not reached the acute stage of the irrepressible conflict with the aggressions of the Romish Church. With the exception of Louisiana, originally settled and owned for years by the French, we have comparatively few Roman Catholics in the South. In my native State of Mississippi, with her 78,000 Southern Methodists, the Romanists number 11,348. In Georgia there are 11,288 Romanists, and 134,340 members in the Methodist Episcopal Church, South, alone. In North Carolina we have a membership of 108,999, while the Roman Catholics have only 2,640. But we heartily unite with you in resisting that subtle and powerful enemy of the open Bible and the common school and the vital principles of civil and religious liberty.

Southern Methodism has made a history in the cause of missions among the negroes that never can be forgotten. The great leaders of the Church consecrated to it their splendid and warmest abilities. Bishop Capers stirred the whole Church in its behalf, wrote catechisms for their Sunday-schools, and preached to them every-where with a power peculiarly his own. On the marble shaft that marks his grave is this inscription: "The Founder of Missions to the Slaves of South Carolina." The bishops said in their address to the General Conference: "We regard these missions as the crowning glory of the Church;" and the General Conference in its pastoral address responded: "The salvation of the colored people in our midst is the primary duty of the Southern Church." In 1861 we had over two hundred thousand colored members. Our interest in them has not abated; our responsibility has not ended. We are committed as strongly to their elevation to-day as ever, and Providence is opening effectual doors for us to enter.

But time would fail me to tell of our church extension work—spending over a half million dollars therefor in the past eleven years, building, as we did last year, one new church for every nineteen hours in the three hundred and sixty-five days; of our growing Sunday-school work and the Epworth League movement; and of the great and effectual doors the Holy Spirit has opened to our missionary enterprise. We are carrying the Gospel to Japan, China, Brazil, Mexico, and the Indians, and in every field the cause is wonderfully blessed of God.

There is an educational revival among us; this vital interest is now dominant. Believing that the Church that educates is the Church of the future, we are building and endowing schools and colleges as never before. I have a near neighbor, Major R. W. Millsaps, who has just given \$65,000 for the establishment of a male college in Mississippi, and his generous benefaction has stirred to the depths the Methodist hearts of the South-west.

I confess, without repentance, that our contributions to literature have not been many or massive. It is not to our discredit. We have been too busy doing the work of evangelists to write books. The problems of a new country—keeping pace with the daring pioneer, preempting the land for Christ, meeting and evangelizing the vast thousands of immigrants hurrying to our shores, building schools and churches, laying the foundations of a great Christian civilization—have so consumed time and energy as to have little room for learned leisure. We have been doing a more difficult and imperative work than writing books. The Empress Catherine said to a French savant: “My dear philosopher, it is not so easy writing on human flesh as it is on paper.” We have been a “voice crying in the wilderness,” rather than “the pen of a ready writer.” If we have had fewer technical scholars, we have rejoiced in more wise evangelists, whose crowns are gemmed with stars, and whose works do follow them. Yet we have done something, and our contributions are daily increasing. We have given some honored names to Methodist literature, whose works have permanent value. We have *Theodicy*, by Bledsoe; the *History of Methodism*, by Bishop McTyeire; *The Errors of Papacy*, *The Work of Christ*, and other volumes by Marvin; *Systematic Theology*, by Summers; and many others that will long be standard among us.

One fact is noticeable, if not ominous, among us—a growing relative decrease in the number of local preachers. In Southern Methodism we have 6,366 local preachers, and 5,050 itinerant preachers—an increase of only 498 local preachers in the decade, while the itinerant ministry increased 1,036. These unpaid lay preachers have made possible our miraculous history. Bishop Asbury said: “They are the body-guards of our cause.” Another pronounced them “the right arm of the itinerancy.” The foundations of American Methodism were laid by local preachers. Whether the historic fact is ever settled as to who deserves the honor of preaching the first Methodist sermon in this new world, Philip Embury or Robert Strawbridge, in either case it was the voice of a local preacher. Estimating the number of churches in Southern Methodism at 13,000, and

the number of effective traveling preachers at 5,000, we have 7,000 congregations without preaching every Sabbath. If every local preacher in the connection filled an appointment (which we know is not the case), there would still be a thousand or more congregations without a gospel sermon on each Lord's day. If we are to dispense with this arm of our service—if it is to be discontinued as one of the chief factors in our system—I fear we will have to revise the whole polity of the Church, or, in other words, “unmethodise Methodism.” It may be that wiser and special effort should be directed to the lay agencies and activities of our Methodism. The vicarious principle cannot be transferred into Church work without infinite peril. We cannot rely upon a regular, well-paid ministry to do all the preaching, praying, and Christian work without paralyzing the vital energies of the Church and undermining her very foundations. Every member must be a worker, and every slumbering faculty awakened and mobilized for service. Reliance solely upon the pastors will reverse the history of a century. They cannot conduct all the social meetings, visit all the sick, carry the Gospel from house to house, and then plan new work—open new fields for the sower and reaper. Methodism has ever given prominence and emphasis to the work of the laity. And to them she is indebted for much of her apostolic history.

Methodism's greatest peril is from a subtle aggressive worldliness, and a lack of wholesome, positive discipline. With our unparalleled growth in numbers and rapid increase in wealth, we are in danger of a worldly conformity that will emasculate strength, impair our testimony against the vices of the age, and delay, if not defeat, the great movements of the Holy Spirit.

During the session of the Ecumenical Conference ten years ago, in City Road Chapel, the London *Times* raised the question as to whether Methodism had staying power. That question is to be answered in our firm adherence to the spirit which projected the Methodist movement and has been the secret of its miraculous history. I believe our cause is to continue. So long as we remain a witnessing people we will be a people.

“Our flag on every height unfurled,
And morning drum-beat round the world,”

is prophecy of grander things in the future if we are true to the heritage of the fathers.

The Rev. WILLIAM BRIGGS, D.D., of the Methodist Church, Canada, gave the following appointed address :

Mr. Chairman and Brethren : I appear in your presence intrusted with an honorable office and charged with an agreeable duty. The honorable office is that of a member of this Ecumenical Council, made a member by the Methodist Church—the Methodist Church, without prefix or suffix—and my present duty is to state as well as I can in the few minutes of time allotted to me the present status of Methodism in that part of the Western Section where lives and thrives the Methodist Church; I mean

in that confederation of provinces known as the Dominion of Canada, and in the island of Newfoundland, the oldest transatlantic possession of Britain—England's most ancient colony, and the first mission-field of Methodism—and also in the islands of Bermuda, once visited by Whitefield. The Dominion is bounded on the south by this great republic, the United States, a country of so many nationalities that a witty writer calls America "the half brother of the world;" bounded on the north by the Arctic Ocean; on the east by the Atlantic; and on the west by the Pacific Ocean. We have thus a Bible name and a scriptural boundary; "a dominion from sea to sea, and from the river unto the ends of the earth." A dominion free to the lover of liberty, fair to the lover of beauty, fertile to the tiller of the soil. A dominion which, by its people's holy living, will bring upon it the ancient blessing, God's guardian eye "from the beginning even unto the end of the year." And, sir, perhaps this is why the members of the Canadian delegation instinctively feel at home in their allotted place in this council, namely, around the north-east pillar within the body of the Conference. For we have no dread of the north, but the opposite feeling; so much so, that when the north pole is reached a Canadian will doubtless be at the top of it waving the union jack. In this vast territory there is but one Methodism, with the exception of some throbbings of Methodist life south of the lakes that have struggled for an organization in our bracing northern clime. But in the practical, prevailing, whole-country-covering sense of the word there is but one Methodism, united in one Church called the Methodist Church. Henceforth in our organic unity we need no such auxiliary phrases as Wesleyan, Episcopal, New Connection, Primitive, or Bible Christian as local definers; the grand old generic word "Methodist" names us all with sufficient definiteness, and is a worthy appellation. For in all the essentials of doctrine we were one; in all the best things one; in highest thoughts and deepest feelings a unit; and we might have echoed the figurative language of Owen and Goodwin at the Savoy Synod, that "though we had been launched singly, we had all been steering our course by the same chart and the same holy and blessed truths had been our lading."

We have in the whole field of our Church over a million members and adherents—about 20 per cent. of the population of the Dominion, or nearly one third of the Protestant people therein, making us numerically the leading Protestant Church of our confederated country, and, as demonstrated by census figures, are increasing our numbers by a larger percentage than that shown by the growth of population. The population of Canada increased in the last ten years at the rate of $11\frac{1}{2}$ per cent. The Methodist membership increased during the same period at the rate of 43 per cent.

The whole work is under the care of one thousand eight hundred and nineteen ministers and over three thousand local preachers, who hold "the unity of the Spirit in the bond of peace" and who are preaching a theology not sad nor sorrowful, and who are singing a hymnology whose versification of earthly existence is not a life-long sigh; but the *Te Deum* spirit prevails, and where

the minor of the melancholy mood wails forth, the soul of our Israel's sweetest singer soon comes back to the melody of the opening note:

“O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!”

In the government of this Church there is a quadrennial General Conference composed of an equal number of ministerial and lay delegates, to whom alone is committed the power of making rules and regulations for the whole Church. There is one general itinerant superintendent, the Rev. Dr. Carman, a member of this council. There are eleven Annual Conferences. The Annual Conference is composed of ministers who have been in the work four years and have been ordained, and laymen complementary in number to the ministerial members. And, sir, whether in the quadrennial parliament of our Church or in the annual assembly, we have found our laymen acting as brethren in the best sense of the best brotherhood in the world—the brotherhood of Methodism.

A word or two about the status of Methodism in regard to our missionary work. The missionary cause is second to no other in the affections and religious interest of our people; in all parts of the country and among all classes of the community a common and predominant sentiment of favor toward it exists, based on the conviction that the cause is of God, and that it is at once a duty and a privilege to contribute to its efficiency. Our Missionary Society is sixty-seven years of age. It had the first year an income of about \$140. Last year's income was \$240,000, or a fraction over one dollar a member. It has five hundred and fifty ministers, teachers, and native assistants. The different departments are home missions throughout the Dominion and Newfoundland; French missions in the province of Quebec; Indian missions in Ontario, the North-west Territory, and British Columbia; Chinese missions on the Pacific coast; a large and flourishing foreign mission in Japan; and a new mission, just established, in West Central China.

The Women's Missionary Society is a society young in years, but full of zeal in its special work and worthy of the increasing annual support which it receives, last year's income being \$23,000. Its fields of work are foreign and at home, the foreign in Japan. The women of our Methodism through this society are drawn into great sympathy to help, prayerfully and practically, the workers in these special fields of operation—workers earnest, consecrated, cultured, successful, wise in winning souls.

The leaders of our Methodism have always been prominent in the educational work of the country. Our national system, which is graduated from the public school through the high-school and the collegiate institute into the university, is largely the creation of the Rev. Dr. Ryerson, one of the heroes of the days of pioneer Methodism in Canada.

Our educational enterprises are worthy of note. In the fourteen higher educational institutions belonging to Canadian Methodism we have two thousand five hundred and twenty-two students, taught by one hundred

and fifty-seven professors and tutors. The annual income of these institutions of \$190,209; and their endowments and other assets amount to over \$1,300,000. They have in the past fifty years graduated over three thousand three hundred young men and women in the various courses of study, nearly six hundred of these receiving the B.A. degree. Of the students two hundred and eight are pursuing the divinity course, affording a full supply of educated men for the ranks of our ministry. Victoria University has this year entered upon its fifty-first year of university work, and next year Mount Allison will celebrate the jubilee year of its foundation.

Our superannuation fund is divided into two sections, Western and Eastern—the Western embracing our entire work, except the maritime provinces, which are under the control of the three Eastern Conferences. Both sections together have an invested capital of over a quarter of a million dollars, the income from which, together with the circuits and preachers' annual contributions, and other sources of revenue, amounting to about \$100,000 a year, enables us to make a moderate provision for our aged ministers, widows of deceased ministers, and their fatherless children.

With the first Methodist pioneers in Canada came the Sunday-school, which has contributed greatly to the upbuilding of the Church of God in our land. We have now over 3,000 schools, with more than 29,000 teachers, and nearly 232,000 scholars. In the great province of Ontario, the most populous and influential in the Dominion, the Methodist Sunday-schools outnumber those of all the other Protestant Churches taken together. And in that province every third person is a Methodist. The new social and religious organization among the young people, the Epworth League, reached in eighteen months three hundred and ninety leagues, with a membership of nearly seventeen thousand, and is growing with remarkable rapidity.

The arrangement for the supply of Methodist and other wholesome literature consists of two parts, the Toronto Book and Publishing House, having a branch at Montreal, and the Halifax Book Room. In Toronto our premises are large and commodious, securing room for all the other connectional offices.

The capital in the business is \$275,000 and the annual turnover upward of \$400,000, in which there are sales of 250,000 books and upward of 400,000 tracts, pamphlets, etc.

Our periodical issues consist of the *Christian Guardian*, the oldest religious weekly in the Dominion; the *Methodist Magazine*, monthly; and six Sunday-school papers, making in all a circulation of upward of two hundred and fifty thousand each issue. The Montreal branch and the Halifax Book Room are doing excellent work in their localities, the latter house publishing weekly the *Wesleyan*, our long established official Church organ for the maritime provinces, Newfoundland, and Bermuda. The Toronto Concern contributes part of its profits every year to the superannuated ministers' fund.

The temperance question is one to which great prominence is given in all parts of the Dominion. The liquor-traffic is felt to be a gigantic evil there as every-where—a common helper to all villainy, the natural milk of criminality, the cause and curse of poverty, perhaps the most hopeless element in the body of sin. We are worthy of our position as a Church, namely, as the first and foremost in fighting this foe.

I have named the field of our Church and the extent of our operations. Allow me in conclusion to state that the time in which this work is being done gives to it a potency of remarkable value. In Canada and the United States (if the brethren belonging to this side of the line will allow me to annex their country to ours in this statement) the growth and development of Methodism have been contemporaneous with the growth and development of these nations. For be it remembered that Methodism has been as the mold into which the life of these nations has poured itself, thus giving shape as well as permanence to the social religious character of this continent. And in this presence it would be impossible to forget that after reviving a dead Church and rousing a slumbering nation across the sea, Methodism comes to us to take hold of a new life that is now being lived, and the new history that is now being written, and work out in this Western world the great thought and purpose of God. Nor shall any one charge us with a boastful spirit when we say that in this new land, where every thing is fresh and strong and vigorous, where the opportunities are manifold and multiplied, it would seem as though Methodism has a larger mission and a greater prospect of success than in any other country under the skies.

Now, sir, this is our Methodism; its government pliable without sacrificing principle, and, if Bishop Fowler will allow me to use one of his figures which I read lately, I will say, "It fits down into all the hollows, and up around all the knolls, like the farmer's old sled that broke all the new sleds because there was just give enough in it to avoid the strain." This pliable system resting upon the great mass of the Church and adjusting itself to changing circumstances was not an invention, but a growth in the order of Providence. This is our Methodism, sir, flexible, adapted to all sorts and conditions of men, learned and illiterate, in city or country, however disparted by class or clime. This is our Methodism, faithful in its teaching and preaching the "truth as it is in Jesus," ringing out the glad tidings that Christ Jesus is come into the world a Saviour—a Saviour for every sinner, a Saviour for every sin. This is our Methodism "walking abroad in the sunshine," as William Morley Punshon represented her to the Manchester Conference in England years ago. And she is as worthy of his picture of her in every feature now as then. "Walking abroad in the sunshine, cowering beneath no ancient shadow, she has taken the position which she ought always to take among the Churches, standing forth in her comeliness as the peer of all and in her charity as the friend of all; too kind to be the enemy, too proud to be the vassal of any, and too affluent in spirit and resources to be the poor relation of any." May the Lord bless her more and more, and all the Churches rep-

resented here, and widen our prayerful wish—grace be with all them that love our Lord Jesus Christ in sincerity.

The Rev. Bishop B. W. ARNETT, D.D., of the African Methodist Episcopal Church, gave the final appointed address, as follows:

Mr. President: The subject to be treated by me is the status of Methodism in the Western Section, and in that portion which is geographically known as the West Indies, Central America, Mexico, South America, and the United States, containing a population of one hundred and twenty million two hundred and forty-two thousand people, and of that population I am to represent this afternoon nineteen million fifty-four thousand two hundred and sixty-one, and all, sir, in the short space of fifteen minutes.

I feel the importance of the occasion. I feel that in the work assigned us the committee made a mistake; they ought to have given me the subject of African Methodism in this Western Section. In other words, I am to show, if I can, that there are two sides to this question—there is a light side and a dark side. I must find, if I can, a relation to the children that have come to sit around this common table. I must prove to you, if possible, that we have a mother, and it is a very difficult matter sometimes for a mother even to recognize her own children.

When they were looking for the first things yesterday I wondered if there was any left for me. I remember this, sir, in the history of John Wesley, that on the 30th of November, 1758, he recorded the fact that he baptized Nathaniel Gilbert and two colored women. Sir, we are your brethren; one in origin, one in responsibility, and one in destiny.

There are Christians here who say that Methodism was born in New York; others that it was born in Sam's Creek. If you go to New York, Philip Embury is there and Betty the African servant; and if you go to Sam's Creek you are told that of the twelve persons Aunt Annie Switzer was among them. So, sir, you see we are connected with the British and the American Methodisms. No matter where they find their source, we are there, and by the grace of God we are going to stay there.

So whatever belongs to you belongs to us. If you have had heroes in the past, so have we. If you have had noble men in the past, so have we. If you have had noble women in the past, so have we. Among the first things, it was said here on yesterday that Bishop Asbury organized the first Sunday-school at Creashaws in Virginia. Dr. Bennett is good authority, and Dr. Atkinson is good authority. You can find that John Carston, a colored boy, was the first convert in that school. These are only a part of our first things, and we come here to-day to answer to this body for what God has done for us in the past and what he is doing for us now.

We say to you to-day that our growth there has been marvelous. Wonderful have been our privileges; and Methodism is the only organization, or the first organization in the world, to take a special interest in

the salvation of the negro race. In 1790 Francis Asbury, at Charleston, Carolina, proposed the first Sunday-school effort for the negro. In 1827 Bishop Capers, a grand and noble man, proposed the first mission to the Santee slaves. And so the Gospel of the Son of God was preached to masters and slaves in Columbus, S. C., and on the Santee. It is true that we sometimes had to sit up high, but we got the Gospel just the same, and we heard the word of salvation just the same. In the North we had to sit behind the door, but we heard the Gospel just the same; and to-day I come representing a constituency of men and women who are the product of a century of prayer, a century of tears, a century of labor and exaltation of Christianity and Methodism.

Sir, we owe more to Methodism than to any other organization in this country for the present status of the negro race; and we come here to-day in behalf of the African Methodist Episcopal Zion Church, that grand organization of men. They have had 23 superintendents and bishops, and to-day they have 6 living intelligent men on your floor, representing 423,000 members and 300,000 Sunday-school scholars, led on by Bishops Moore and Hood and Harris, and by the matchless orator J. C. Price.

We come also to represent the Colored Methodist Episcopal Church, the first daughter of the Methodist Church, South, and the first child and the only one she ever had or ever will have. They have 1,800 preachers and 175,000 members. They have 3,100 churches valued at \$1,500,000. But, sir, I come not only to represent them here and to present to you whatever facts and statistics I can gather, but to tell our friends from across the water that with the heritage given us by our liberty and freedom we are doing the best we can. We find that the Colored Methodist Episcopal Church and the Zion Church and the African Methodist Episcopal Church, of which I have the honor to be a member, are all doing well. The African Methodist Episcopal Church has 3,849 traveling preachers, 9,753 local preachers and exhorters, and 466,225 members, and thus you see that these three organizations have about 8,752 traveling preachers belonging to the African-Methodist race, or the Methodist-African race, as you choose to put it.

Then there are our friends in the Methodist Episcopal Church, and they are learning every day—and so are we, for that matter. They have 2,303 and more traveling preachers. Take the 8,000 and your odd numbers and your 2,303, and it gives you 11,055 colored preachers in the United States. Now, is not this a good showing? Can you beat it? These are some of our first things. Then behind all these come the local preachers; and they come along in grand numbers. God is calling them every day and every night, either by dreams or by signs. There are 26,000 local preachers. Take the 11,000 traveling preachers and your 26,000 local preachers, and you have 37,000 colored preachers who are at work in this land preaching the Gospel of the Son of God every Sunday—at least two sermons, and every sermon with at least one idea.

And then upon our local preachers come our exhorters and class-leaders and stewardesses, for we are ahead of our white brethren in that respect.

We have harnessed the women up and put them to work; and they do not want to go to the General Conferences—they are satisfied at home. We have a total membership of 1,333,242. That is what we present to you to-day. Think of that. Multiply your 1,333,242 by four, and we have the grand sum of a population of over 5,000,000 men, women, and children depending upon the pulpit for their moral and religious instruction. We claim that more than half the negroes in the United States are either directly or indirectly influenced by the African Methodist pulpits of this country.

Then, sir, I could go on and show to you the other work which we are doing in education, etc., not only in religion. Not only are we trying to get salvation for these people, but we are trying to see that they shall live on earth. We are not alone teaching our people how to walk on the gold-paved streets of heaven, but we want them to know how to walk upon the streets of Washington. We are not alone teaching them how to wear the long white robe in heaven, but how to clothe their wives and children and themselves here. They must not alone have the Bible, but they must have the spelling-book. They must have the Bible too, and they must have the pocket-book and the bank-book. With these three books—the spelling-book and the Bible and the pocket-book—Methodism will conquer the world. The spelling-book is the key to knowledge; the Bible is the key to heaven; and the pocket-book the way to win the Anglo-Saxon heart.

The Rev. J. M. BUCKLEY, D.D., LL.D., of the Methodist Episcopal Church, introduced the general discussion, as follows:

Mr. President: I take the platform because my seat is in the aisle, and because there was a general call to take the platform. I have the same reason for wishing elevation that Zaccheus had when he climbed the tree.

Now, in regard to the subject before us, I wish to speak of the value and use of statistics. It is the opinion of some persons that the Methodists in giving these statistics are simply piling up a monument of earthly pride; and it has been intimated by a denomination in this country, which has never yet gained a half a million of members, that we spend a great deal of time over our statistics.

The Scriptures of the Old Testament prohibited the numbering of the people when the work of the chosen people was to be accomplished chiefly by miraculous displays of God's wisdom and power. The moment the New Testament's evangelical work began we find statistics given—the number of converts on the day of Pentecost and on one or two other occasions being specified. We find many statistics in the Book of Revelation. Statistics are given of the elders and even of the beasts; and we infer that the only reason that a summary of the "finally saved" is not given is that they were so innumerable that no man could number them.

Statistics are of vital importance. Our Methodist fathers began with them. We acquired the habit of giving statistics from John Wesley, who required every helper to bring the census of his work. If statistics simply mean so many human bodies, they may be a fearful delusion; but if they mean men and women who have professed a willingness to pass from death

into life, these statistics are of the first importance, and they are a wonderful means of encouragement. Of course, they can be carried too far.

Now, if our distinguished friend Dr. Briggs is correct when he says that over one third of the population of Ontario are Methodists—and I have no reason to doubt it—and we allow, as some persons say, four persons for every one who belongs to the Church, we annihilate the population of Ontario with its millions, and call for about twenty-five per cent. more. So you see that statistics can be carried too far. The fact in the case is that we have not a right upon the average to assume more than *two* constituents in addition to each member.

There is a material difference between the statistics of English Churches and our own. The English Churches only make statistics of persons who attend class; in this country that is not the case. Our statistics do not, therefore, stand for so much for that reason as the statistics of the Wesleyan connection, and such Churches as agree with it.

Now, one word and I shall conclude. We were told this morning by Dr. Waller that there are in the Church which he represents four hundred and eighty-six thousand communicants, as I understood him. Now, the daughter of the Church of England, which has been here from the beginning, and is in some cities in the possession of immense endowments, derived prior to the Revolutionary War, has never yet in the United States accumulated a membership amounting to four hundred and eighty-six thousand. Furthermore, it is the boast of many of the rectors of that Church that a very large number of its communicants have come from other denominations. Hence these statistics of ours present a most stupendous problem. It is a stupendous problem how any one Church can achieve such marvelous results in comparison with the only apostolic Church.

As for our property statistics, observe this: All this vast amount of property is the free gift of the people, rich and poor. There is no State tax here for the support of religion, nor is any man threatened with damnation or excommunication if he will not contribute. The people give freely. There is no charge for funerals. There is no charge for baptism, and there is no charge for any thing. So that the statistics of property not only stand for so many dollars and cents, but they stand for the feelings of the hearts of the people.

The Rev. A. B. LEONARD, D.D., of the Methodist Episcopal Church, made the following remarks :

I am quite sure that our friends from the other side of the water are by this time thoroughly convinced that we on this side of the water know how to sound our own trumpets. But I want to say a word with reference to the status of Methodism in this Western Section from the standpoint of our missionary operations. Our Missionary Society is now seventy-two years old, having been first organized in the year 1819, and that Missionary Society has grown in its strength and in its resources year by year until this day, so that now it ranks among the greatest missionary societies in the world.

About the time of its organization, a member of the Baltimore Conference, I think it was, declared that he hoped to see the day when the income of this society would be at least a thousand dollars a year. We think we have reason to believe that on the 31st day of this month, when our fiscal year closes, we shall report \$1,250,000 as our income for the year; and if we add to this sum that of our Woman's Home Missionary Society and our Woman's Foreign Missionary Society and the contributions for

missions in other directions, we shall reach, I think, a grand total of but little less than \$1,800,000.

The Missionary Society has done a great part of the work of planting Methodism in the more central West and North-west. When we start westward, sir, from New York, and cross the western line of Pennsylvania, touching the soil of Ohio, we say that we are on Methodist territory. And as we go westward from that point the proportion of Methodists increases constantly as compared with other religious denominations. When we reach the States of Iowa and Kansas we find there are as many Methodists in those States as all other denominations put together, Roman Catholics included. I reckon that is the reason we have prohibition in those States.

Let me say that if the Methodists all over this country will stand by their principles as they do in Iowa and Kansas, we will certainly have legal prohibition in many more portions of this great country.

We have gone up through the North-west planting Methodist churches, until Methodism is the great dominant power of that region. This Missionary Society, by its pioneer work, has brought into existence other societies.

We went along until the year 1827, and then we organized our Tract Society and Sunday-School Union, for the purpose largely of supplementing our missionary work. Then in 1864 we organized our Church Extension Society, which has brought into existence since that period between eight thousand and nine thousand churches. And Chaplain McCabe, whom almost every body throughout the world knows, declares that we are building as many churches in this land every two years as the Roman Catholics have altogether on American soil. If we keep on at that rate, and other denominations will do their duty, I think we will keep this country out of the hands of the Romanists.

Then in 1866 we organized our Freedmen's Aid and Southern Education Society, and we have gone into the South because the Missionary Society went there and opened the way. We have built more than forty institutions of learning in that land, and in the last year between eight thousand and nine thousand young men and women were studying in the halls of these institutions. Since that we have organized our Woman's Home Missionary Society and our Woman's Foreign Missionary Society, both of which are doing splendid service in their respective spheres.

The Rev. J. C. SIMMONS, D.D., of the Methodist Episcopal Church, South, spoke as follows:

Mr. President: I have but a word to say. My long labor on the frontier entitles me to a few moments of the precious time of this Conference. My call to the work in California was as distinctive as my call to the ministry. I went in an early day, and have been there within a few months of forty years, and I want to speak just a moment with regard to the frontier work of the Methodist Church. It has ever been in the lead in that matter.

Some one said on this floor yesterday that wherever the tide of men rolled, in the front of that tide would be found a Methodist preacher. I can say more than that. Not only is there found a Methodist preacher, but there are found Methodist helpers, men and women, who stand by this preacher and hold up his hands while he preaches the unsearchable Gospel of Jesus Christ. God no longer feeds his preachers by the raven, but he sends men and women to feed them, even on the frontier. But, sir, California is no longer the frontier. We reach the ocean, and then the

tide rolls back and the frontiers are behind us, beyond the Sierra Nevada and the Rocky Mountains. The Methodism of the East and of the West is rolling such a tide of gospel truth that we expect to overwhelm this continent with the glorious Gospel of the Son of God. Not only so, sir, but these men have gone out at a sacrifice. It is only three weeks ago that I stood amid the burning sands of Arizona, side by side with the heroes of that Territory, who have been preaching Jesus Christ there in a land which is so hot that you can broil your bacon and cook your eggs in the sand without fire; and yet these men have stood there beneath that burning sun and over these heated sands, and have talked to men there, and have told them that there was a place hotter than that, and have pleaded with them to escape this place of burning.

But, sir, there is another fact—the frontier is a grand thing. We went forth, sir, from the East until we reached the Pacific Ocean, whose mighty waves came sweeping from afar, and we stood upon the shore and looked out to where the bended heavens kissed the rolling flood, and still the water was out beyond. And it seemed that there were souls out beyond, as well as water, and the Pacific Conference and the California Conference now form the spring-board on which the missionaries to China and Japan leap over the Pacific Ocean and land among the moon-eyed Chinamen and the systematic Japanese.

It is a glorious thing to be a Methodist preacher in the West. Why, some of us have been preaching there so long that we would rather preach than go to heaven right now. We do not want to leave our blessed work, and yet we have difficulties out there to which you in the East and you in England are strangers. On our shore men have been dumped from every nation of the earth, with all their wickedness, with all their folly, and with all their idolatry, and we have to meet all these and to rescue even our sons and our daughters, who are liable to be borne away with this tide of wickedness and free thought.

And, sir, on the Sabbath, which is a grand day for wickedness and a grand day for displays and a grand day for the assembling of vast multitudes, there are difficulties presented to us which are never presented to you. The people who are wicked, or are wickedly inclined, assemble on these days, and they spend the holy Sabbath in unholy orgies. We have to meet all that, but by the grace of God we are able to do it with the Gospel of the Son of God upon our lips.

J. J. MACLAREN, D.C.L., LL.D., of the Methodist Church, Canada, continued the discussion, as follows:

Mr. President: Lest the members of this Conference may think that our friend Dr. Briggs, who gave such a splendid report of the state of Methodism in Canada, was drawing upon his imagination for his figures, as our friend Dr. Buckley suggested, I beg to assure them that the returns of the membership which Dr. Briggs gave are taken from the official returns of the Methodist Church in Canada. Lest any one should suppose that those returns are exaggerated, I beg to assure him that in Canada we only count as members those who attend class-meeting. Our Canadian Methodist Discipline follows the apostolic rule followed after Pentecost, when the converted continued steadfastly in the apostles' doctrine—fellowship, breaking of bread, and prayers. Put into modern language it means they attended preaching, class-meetings, the Lord's Supper, and the prayer-meetings. Our Discipline requires our members to attend all these four means of grace.

As to church returns and statistics, I may say that we in Canada are

more fortunate in statistics than some of our friends in other places. The government census is taken every ten years and is not partial to Methodism. So that not only have we our own Church statistics, but we have also by the census the number of adherents of the Methodist Church. This gives us an advantage which our friends elsewhere do not enjoy. Looking at it in this way we find that these returns are above the figures given by Dr. Briggs. I hold in my hand the official report of the last Ecumenical Conference, and I have the returns there, and I have taken the pains to look at the Minutes of the various Conferences at the time of the union, and I find that for every hundred members in the old Methodist Church of Canada the census reported four hundred and seventy-five adherents. The two reports are made in the same month—April. Dr. Briggs has calculated on the basis of four hundred and fifty to the hundred only.

Our friend Bishop Galloway has eloquently said this afternoon that the Methodists of his section were gratified that they were holding their own in the cities. We are doing better than that, and I could refer to several cities, but I have not the time. I will simply mention one—Toronto, the second largest city in the dominion. In the last ten years, from the taking of one census to the taking of another, the population of Toronto increased from a little below ninety thousand to about two hundred thousand—a rate more rapid than any city of its size in the United States. Yet, notwithstanding the great increase of the population of the city of Toronto, the membership of the Methodist Church trebled during that time. The census returns of this year, when published, will, I think, show that Methodism has increased in adherents quite as rapidly. While the population has increased by 125 per cent., the membership of the Methodist Church will be found to have increased nearly 200 per cent.

I am sorry that our friend Mr. Hughes from England has not time to come to Canada and see our work there. Some of our brethren from across the water have been there, and they know what we are doing. Mr. Hughes would have found that we have grappled with some problems that are troubling other cities. In our city we keep the Sabbath—no Sunday papers, no street-cars, and no open shops—and yet our people enjoy themselves. We have only one hundred and fifty liquor licenses for our two hundred thousand population, and every bar and liquor-shop is closed from seven o'clock on Saturday evening until Monday morning, and other rigid restrictions are enforced.

In that city we have thirty churches, thirteen of them built since the union of 1883, and one of them will hold at least 50 per cent. more than this church, and three others are nearly as large. Two thirds of the population of Toronto are church-goers, and three fourths of the children are found in the Sabbath-schools.

The Rev. J. H. JONES, of the African Methodist Episcopal Church, spoke as follows :

Mr. President and Gentlemen: I thank God that I have lived to see this day and to hear the addresses upon the subject before us. I have listened with great care and attention to the eloquent and able addresses which have been delivered to us both this morning and this afternoon. But I think they have not exhausted this subject in the amount of time given them, and I want to bring out in a few minutes that which Bishop Arnett did not bring out, in connection with the work that is being done under the flag of Methodism, for the consideration of our brothers here.

We believe in Methodism pure and simple; we believe in it as John Wesley did; and while we are a daughter of the grand old Methodist Episcopal Church we think that we are in full line with John Wesley. We are striving as best we can to maintain the old principles. We have every thing in common with you that we can have. There is, I think, however, one thing, and the speech of Bishop Galloway reminds me of it, that you have and we have not. Thank God we have our class-meetings; we have our appointments; and I can say with Bishop Galloway that whenever the African Methodist Conference appoints a minister he goes, and he goes with the command of God. They assail the house and the home of the enemy wherever found.

We are here with you to-day to celebrate this great force that is uplifting the world, and we propose by the help of God to continue along in this line until the flag of Jesus shall wave over the vast creation. It has been said here that there was but one Methodist denomination in Canada. Perhaps it will be well to note that there is another there. The African Methodist Church is in the Dominion of Canada; she is there to-day to help the government, to help the Methodists of Canada, to redeem that land, and to bring about the great day of our Lord Jesus and his mighty triumph. She is not only there, she is all over this land, even in the islands of the sea.

There is one thing that I started to mention that you have and we have not. Methodism has given us every thing that it has given you—all but one thing. We have not our civil rights in this land as you have them. But I will tell you one thing we have, we have the Lord God as our leader, and we meet you in the personal strength of the Lord Jesus Christ. We believe that he will bring to us every thing that a citizen and a man and a Christian ought to have. God bless you, brethren. On the great day when the general roll is called we expect to meet you, and we expect to meet you in full possession of all our rights, and that, too, on the plane of perfect equality. Let the flag of Methodism wave from north to south and from east to west.

We are not drifting off into speculations and idols. We hold to the old doctrines—the doctrines of John Wesley. We appeal to that flag; and by and by when we come to heaven we propose to carry with us our record. We not only fight for salvation, but we are trying to educate the youth of the land. We are working along in that line. We have in this land to-day thirty-nine schools and colleges, which are turning out their graduates yearly and are employing hundreds of teachers. We propose to push on in that work, and when the grand day comes we hope to see accomplished the great work that God has given us to do.

Mr. R. A. W. BRUEHL, of the Methodist Episcopal Church, continued the discussion, as follows:

Mr. President: I have listened to the addresses which have been delivered here with great attention, and I have derived much instruction, much entertainment, and much gratification therefrom.

The Germans have had a good deal to do with Methodism. Wesley was converted through the instrumentality of German missionaries. Emory was brought up by a German woman—Barbara Heck—who exhorted him to wake up and preach the Gospel to the people as it was his duty. Bishop Asbury translated the discipline into the German language, but it was thought by other officials of the Church that the work among the Germans would not be fruitful. A German local preacher by the name of Albrecht left the Church and commenced to preach among the

Germans. His preaching resulted in the foundation of the Evangelical Association known mostly under the name of Albrights.

German Methodism commenced in 1835 and took hold in Germany in 1840; at least, work began there at that time. William Nast was the founder of German Methodism in 1835. O! God bless his work! What has been the fruit of his labors in connection with his German brethren!

Once a man wrote to me to send him twenty pages of tracts, and said that he wished therewith to convert a German; but I wrote back to my good brother that twenty pages of German tracts would not convert him; you may spend on him two hundred pages of tracts before achieving a result. You will have to bring him up and lead him to Christ. It is hard to get a German over. It is very hard, that is true, but if he has become a Methodist, if he has come to Christ, if he has received forgiveness of his sins, he is a loyal Methodist, and he loves and respects Methodism until the Lord takes him to the upper world. German Methodism, thank God, has become a great factor in the Methodist Episcopal Church.

To-day we have 766 traveling preachers and 544 local preachers; and yet a great many of these 1,310 traveling and local preachers have come direct from the Roman Catholic Church; they have come direct from infidelity; they have come from those who do not believe any thing concerning Christianity. I am one of them myself who came from the Roman Catholic Church and was destined to become a priest. But, thank God, I preach the Gospel in the Methodist Episcopal Church, and have done so for over thirty years. The membership of the German Methodist Church is 71,338. When Wesley died there were in England 71,000 members. We have 909 churches and 451 parsonages, worth \$4,255,000. We have 1,374 Sunday-schools and 12,460 teachers, with 78,555 scholars. Then we have 7 colleges, 60 teachers, and 1,300 students annually. We have 2 orphan asylums. We founded the first orphan asylum in America in the Methodist Church in 1863. Six hundred orphans were raised and became good men and good women. The contributions for preachers' salaries, benevolent purposes, etc., are \$1,250,000 annually. Thanks be to God for the blessings he has granted the German work during its short existence!

The Rev. E. LLOYD JONES, of the Wesleyan Methodist Church, concluded the discussion of the morning, as follows:

Mr. President: I wish to make a few observations. I have observed throughout the discussion to-day what I think is to be greatly regretted: that whenever the word "speculation" was used it was used somewhat sneeringly, and such words as "philosophy," "science," and "higher criticism" were all used in what appeared to me to be a tone of disparagement.

I have also noticed that the word "orthodoxy" was very often spoken of, and to me it conveyed the idea that orthodoxy meant stopping where John Wesley stopped, and going no further; and implying that John Wesley had said the last word that could be said upon all theological subjects. If that is orthodoxy, then I and many with me are not orthodox. I have the profoundest reverence for Wesley, and believe entirely in his doctrines; but what I say is that Wesley was not a wall that marked off the confines of all possible truth, but he was a ladder by which we may climb to higher truths. With John Robinson I say, God has more light to bring out of his eternal word, and that is my method of looking at Wesley. I am sure that the history of John Wesley himself fully justifies me. He was a man whose mind grew year by year, and who was not even

afraid of admitting that sometimes he changed his opinions and made mistakes. He did that at the last Conference held while he was alive. In that manner I use John Wesley not as an end, not as a fetich, not as a fossil, but, as I said before, as a ladder to climb higher.

It was ordered that all notices of motion should be signed by two delegates, and upon presentation to the Conference should be sent to the Business Committee, to be afterward reported by them to the Conference. The session then closed with the singing of the doxology, and the benediction by the Rev. E. B. RYCKMAN, D.D.

THIRD DAY, Friday, October 9, 1891.

TOPIC:THE CHRISTIAN CHURCH: ITS ESSENTIAL UNITY AND GENUINE CATHOLICITY.

FIRST SESSION.

THE morning session was opened at 10 o'clock, the Rev. H. T. MARSHALL, of the Methodist New Connexion, in the chair. The Scripture was read by the Rev. J. LE HURAY, of the Methodist New Connexion, and prayer was offered by the Rev. GEORGE PACKER, of the same denomination. The Journal of the preceding day was read, amended, and adopted. The Secretary announced for the Business Committee that Bishop H. W. Warren, D.D., LL.D., of the Methodist Episcopal Church, was appointed to preside at the second session of the third day; Bishop J. W. Hood, D.D., of the African Methodist Episcopal Zion Church, to preside at the first session of the fifth day; the Rev. M. T. Myers, of the United Methodist Free Church, to preside at the second session of the fifth day; Bishop R. K. Hargrove, D.D., of the Methodist Episcopal Church, South, to preside at the first session of the sixth day; and the Rev. D. J. Waller, D.D., of the Wesleyan Methodist Church, to preside at the second session of the sixth day.

The Committee requested that the President of the Conference, at the opening of each session, invite the speakers for the session to take seats near the platform.

The following memorials and resolutions were presented by the Secretary and referred to the Business Committee:

1. Communications from the Evangelical Association.
2. Greetings from the Evangelical Synod of Maryland.
3. A resolution on Methodist fraternal action, signed by Thomas Snape and T. Morgan Harvey.
4. A resolution on the opium traffic, signed by George Douglas and David Hill.

5. A memorial on a social question, signed by Thomas Worthington and James Travis.

6. A resolution of sympathy with Rev. Samuel Antliff, D.D., signed by Joseph Ferguson and Thomas Lawrence.

7. A memorial from the Local Preachers' National Association of the Methodist Episcopal Church.

8. A motion to hold a special Conference love-feast or fellowship meeting.

9. A motion to appoint a committee on the statistics of Methodism, signed by J. J. Maclaren and W. Briggs.

10. A resolution as to the hour for closing the afternoon session, signed by J. A. Scarritt, M. J. Talbot, and R. H. Manier.

The Rev. T. G. SELBY, of the Wesleyan Methodist Church, read the following essay on "Christian Unity:"

In the more spiritual ages that are before the human race men will think it incredible that there should have been centuries in which it was the custom to measure Christian unity by identity of ecclesiastical order and polity or by submission to rites for the due administration of which one caste only had letters patent. The Old Testament is advanced enough to teach us that the millennial unity is to be created by the free Spirit of God, and in a passage of culminating sacredness the New Testament asserts that Christian unity is to find its type in the reciprocal relation of the Father and the Son. Unless we materialize the eternal spirit, and go in for anthropomorphisms worthy of the Mussulman, the Holy Trinity can never stand as the pattern of a unity which is begotten only through sacramental acts resting for their validity upon historical accidents. Christian unity, like the counterpenetration of life in the Father and the Son, is central and unseen in its beginnings as the very springs of the Godhead. Its evolution is from the inward to the outward, as the economic oneness of the Father and the Son rests upon an essential oneness that existed before the worlds were made. Subtle sympathies of insight and affinities of faith, experience, aspiration give rise to it, that are as impalpable as the light that no man can approach unto. Christian unity is the mature fruition of influences as strictly spiritual as those which blend Father and Son into indissoluble oneness of love, homage, co-operation.

That the unity of the apostolic Churches did not rest upon a common organization is the conclusion of the best recent criticism and research. No fixed polity is enforced by either precept or example in the pages of the New Testament. The organization of the newly evangelized communities varied in different districts and among Jews and Gentiles. Existing institutions influenced the development of church life, and the official titles of those who administered the affairs of the early associations of disciples were freely borrowed from trade guilds, municipal parliaments, and synagogues. These questions may well be left in the hands of the scholars upon whom the mantle of Hatch and Lightfoot has fallen. We

accept with untroubled confidence the principles of spiritual independence enunciated by commentators and ecclesiastical historians whose own kinship is with one of the most sacerdotal Churches of Christendom. In all probability the Church of the future will be more nearly homogeneous in its organization than the Churches planted by the apostles. The working out of the ideal of unity by the eternal spirit of peace and love will bring about closer assimilation, more intimate copartnership in Christian work than has been achieved in the past, and that, too, under conditions of freedom that would have startled the Middle Ages or even our own. A unity is the ideal of Christ and his apostles, the logical issue of which will be organic; but we have no more right to cry schism and to ban and unchristianize where the ideal is not completely realized than we have to excommunicate where there is sincere struggle toward some other unrealized ideal of the Christian life.

Homogeneous structure does not always imply solid confederation of spiritual force, sympathy, action. There may be coalescence where there is internal schism of the bitterest character. Catholicity is not what some have made it—a mere question of skin. There may be physiological revolt where the skin is seamless and undivided.

We do not go for our ideals of family harmony to the East where related families of several generations live under the same roof, and a son at marriage never thinks of swarming off into a home of his own. If groups of families, with ever-growing numbers and widening interests, are forced under one roof, you will have a compressed air-chamber full of dire possibilities of feud, destruction, warfare. The cave of Eolus was tranquillity itself in comparison with some of these curious, many-celled Eastern homes. A common roof does not make unity. Colonize. Be free to differentiate. Let each family have its own environment and unity will be realized, for dispersed brethren and kinsfolk will fall back upon each other for help and sympathy and counsel, and a gracious harmony will be attained that was impossible when different temperaments were crushed together under the same roof. Outward separation and elbow-room may be the antecedents of a fellowship that knows no jar. We must first learn to be tolerant, of reasonable diverseness, and vital solidarity will come in due time. A unity is sometimes paraded for our admiration and acceptance that is in no sense God-breathed or God-commended—the unity which is the distinctive product of an age of ignorance; the unity which is the invention of official pedagogy; the unity which is the achievement of coercive force.

To bring into some kind of dumb accord the so-called judgments of men who have never learned to think, or conceived that it is one of their inherent privileges, is comparatively easy. It has been the dubious distinction of the Anglican Church to keep alive in the English village to the present day the type of insensate pagan delineated in Tennyson's "Northern Farmer." It will be remembered how in the near prospect of death the old heathen of the Lincolnshire fens boasts of his systematic attendance at church, where he heard the parson humming away like a

buzzard-clock over his head. He never knew what the parson said, but he thought he said what he ought to have said. A continent packed with men who have learned the art of deglutition from the boa-constrictor and compassed parson and sermon after that dull, swinish fashion would not justify the use of the first little letter in the series that goes to spell catholicity. *The concord that rests upon popular ignorance and insensibility will yet be laughed out of all countenance.* Those days are almost gone. The unity symbolized by gagged mouth and padlocked book and unschooled rusticity is a thing of the past. In that hour of quickening and enlightenment, which is even now striking on all continents, it will be impossible to maintain unity by putting the brake on man's culture, the bit in his teeth, or the muzzle in his jaws. The highest qualities of knowledge and the most exquisite accords of faith and affection and service will arise under conditions of free individual judgment and possibly after the clash of antagonistic thought—arise only through the help and inward suggestion of the great Spirit of truth.

In his recent presidential address before the British Association for the Advancement of Science Dr. Huggins asks, "How has it come about that by the side of ageing worlds we have nebulae in a comparatively younger stage? Have any of them received their birth from dark suns which have collided into new life? During the short historic period there is no record of such an event; still it would seem to be only through the collision of dark suns, of which the number must be increasing, that a temporary rejuvenescence of the heavens is possible, and by such ebbings and flowings of stellar life that the inevitable end to which evolution in its apparently uncompensated progress is carrying us can even for a little be delayed."

The speculation of science is an experience in theology. From the clash and friction and competitive struggle of religious thought have come again and again splendid illuminations, outbursting truths world-wide in their healing dawn, and the rejuvenescence of dark and dying churches into the spirit and energy and saving insight of Jesus Christ. Do not let us bewail the fact that people will think, and think, too, behind the parson's back and without his oversight and permission, and that the mediæval unity of faith which was founded in ignorance is passing away. Out of the freedom and independence of religious thought and the ferment of controversy and the very impact of debate God will bring a better and a more enduring accord and glorify himself as the true source of unity.

It is said that in every pair of legs there is a slight inequality which makes men walk in irregular curves when they are blindfolded—an object-lesson of our inaptitude for spiritual truth. Say some of our counselors, "Keep the blinkers on and let the people join hands, and put a bishop at the head of each file and a pope at the head of the procession to guide them all, and men will walk in straight paths and present a beautiful picture of unity and order." "Nay," says one who is both "the Father of lights" and "the Father of our spirits," "take the veil away. I will put the lamp of fire within to guide, and they shall not stumble or wan-

der into crookedness." A truce to official pedagogy and leadership, and let the spiritual eye correct the errors of the feet!

There is a unity of which boot and screw and fetter are the insignia that is *the direct product of force*. That can scarcely be called Christian. Can God approve and employ the unity on which there is the scar of rack, the tooth-mark of torture, or the black smirch of persecuting flame? Ecclesiastical terrorism can never contribute a solitary atom to the superstructure of true catholicity. In one of the midland counties of England there is an old oak more than a thousand years old, called "the Parliament oak," from the tradition that King John once held an assembly of his barons under its branches. It was a vital unity, but the picturesque branches are no longer bound into one by the sap that informs the whole, and the old giant has scarcely a spray of foliage left. The oak is dropping limb from limb, and is held together by staples and chains and grappling-irons. And the unity of faith commended to us from some quarters is not unlike that. It does not spring from the possession of a common, all-penetrating life, but it is pieced together by decree, official dogma, over-driven argument, state-enforced sanction. We dishonor all the potentialities of God's Spirit within us when we bring hammer and staple and chain and grappling-hook into play. Divine unity is the uprising of the sap of the divine life in man and in societies of men, and not the triumph of coercive or dialectic force.

By a slight amount of pressure it is possible to freeze together into a consistent lump a hundred splinters of ice. The glacier is an illustration of chronic schism and regelation by pressure, for, as with the progressive and conservative elements in Churches, the central portion moves more rapidly than the sides, and a hundred cracks appear which are healed at once by the impact of the mass from behind. It is a makeshift unity you get in this way, and the sun laughs at the arctic irenicon. Hour by hour he dissolves into their constituent parts tons of ice as readily as though they were snow-flakes. And then the sun seems to say, "I will show you what union is," and by the beneficence of his shining he binds a hundred elements into the indissoluble oak or cedar. The unity lasts and is a foundation of strength and an unwasting well of fragrance for many ages. Surely, He who sits in the heavens with the promise upon his lips, "I will give them all one heart and one way," must laugh as he looks upon our Babel imbecilities in trying to build up an unreal catholicity by sophistry, assumption, antiquated logic, and coercion direct or indirect, brutal or refined.

A Japanese conjuror will take a cluster of tinsel butterflies, and by an adroit and rapid use of the fan will keep them floating in the air in a formation as perfect as though they were not only alive, but had been drilled to keep time with each other in movement. That is clever, and we wonder at the expertness of the performer.

Men gifted in ecclesiastical statesmanship by cunning of hand and eye and soft diplomatic wooings and coquetries will keep together a few races and co-ordinate their movements as perfectly as though the harmony were

that of highly organized life. But the consentaneous movement of souls taught by the infinite Spirit is like the migration of birds which gather in uncounted multitudes for the trackless pilgrimage from shore to shore and keep a consummate unity of formation by the force of mighty, mysterious, unstumbling instincts.

The Spirit of God can achieve a unity which will dwarf into nothingness that of the mitered conjuror. His breath gathers men into one and infuses instincts, affinities, concords, which constitutes them a well-marshaled host in their flight to the fairer day. The most exquisite and unerring harmony is that which arises when the Lord of hosts himself calls and gathers and binds.

Recent changes in the theology of the Churches seem to suggest that *we occupy a peculiar vantage-ground and sustain special responsibilities for furthering the confederation of Churches near akin to us*. Is it our glory or our reproach that within recent years we have had comparatively few controversial writers who have been thrusting our positions upon other Churches? For more than half a century we have been the Quakers of theology, and where we have fought it has only been under the dire necessity of self-defense. And have we not received our reward? For other Churches are approximating to our positions with singular unanimity. The different branches of Presbyterianism on both sides the Atlantic make no secret of their desire to insert into the Confession of Faith declarations of the universal love of God, the world-wide efficacy of the atonement, and the operation of the divine Spirit upon the human heart every-where. At the International Congress of Congregationalists in the summer of this year Dr. Conder said that Congregationalists, he must allow, were coming over to the doctrine of universal atonement held by their Wesleyan brethren. It would have been beyond our power to argue the successors of Rowland Hill and Toplady into these positions, and we must recognize in such signs the virtue of the teaching unction from God. Let us not boast of the theological insight of our fathers, but rather be humbled because grace has been given us to learn these things first. And let us seek to foster closer intimacy and helpfulness between these closely allied communities. We are coming to have the spirit of union in all that is germinal to our work. Is it too much to say that the time is near when the spirit must be free to construct for itself a corporate form? If it be necessary to have differently constituted Churches to meet varieties of temperament and training, it will be possible at least to minimize church types and blend not a few closely related types.

Let us promote this spirit *by healing, at the earliest possible opportunity, our own separations and estrangements as Methodists*. We can never become a providential force in the reunion of evangelical Christendom unless we first close up our own ranks and stand shoulder to shoulder. Let us go from this gathering with the steadfast faith in our hearts that we shall see a united Methodism. Do not let us hurry on unreal amalgamations. Let the history of centuries teach us to keep all direct and indirect pressure out of the field. Never re-discuss the past or try to judge

the men who led on either side. The ghoulish resurrectionist who digs up what is best forgotten will never hasten the coming of the millennium. Be patient. Keep this goal in view and ever be working for and stretching toward it.

It is sometimes said, "We have such different traditions and histories, and idiosyncrasies have grown up in our usage and legislation that forbid any very close interfusion of work and life." Well, there are more idiosyncrasies in the world than in the different branches of Methodism, and we hope to assimilate that. "O, but there is a tendency in some of the Methodist bodies to leave the theology of Wesley." This is perhaps the strongest condemnation of our present subdivisions that could be formulated. It may be we have forced them into theological company not so desirable as our own. The moral influence of the re-united mass would have an attracting power that would more than neutralize any faint tendency to doctrinal variation. If the tendency exists, all the more reason for reunion. First let us seek doctrinal oneness, and "all other things," including ideal politics of church government, "shall be added unto us." In our defense against sacerdotalism we have thankfully accepted the research and exegesis of learned Episcopalians, who declare that no form of church government is prescribed in the New Testament, and that church institutions took their names from existing institutions and societies whose traditions influenced their subsequent development. If we accept the logic in self-vindication against the claim of sacerdotalism we must accept it as far as it bears upon the question of Methodist reunion likewise.

Let us at least aim at the creation of a common Methodism for the mission field. In the empires of the East, Christian communities, infinitesimally small as they are in comparison with the paganism that environs them, are yearning for a closer and more sympathetic attachment to each other. "O, but they must learn to live in a sublime isolation only, if need be, and trust in God and not in visible surroundings and confederacies." If Christ in the garden yearned for the presence of his friends when the sharpest crisis of his history was at hand, we surely cannot disregard the solicitation of native Churches accepting a common creed for closer confederation with each other in the dark, stupendous, and possibly bloody struggle that may lie before them. Let us be content to bestow our distinctive teaching and our fellowship, and then let all native Churches after a time be free to choose and develop their own forms of government and administration.

"But there are serious economical difficulties in the way of these pleasant theories." Then let us not multiply such difficulties in the future, and let us devise as speedy a method as possible of getting rid of all existing difficulties of this order. Such difficulties are only secondary. There were economic difficulties in the path of those to whom Christ said, "Sell all and give;" and what is binding upon the individual disciple is binding on the collective fellowship. Let us count all but loss so that we may attune ourselves to His mind who prayed in the most solemn

moment of destiny, yes, prayed with a comprehensive and far-seeing love that embraces us who are here to-day and all whom we represent, "that they may be made perfect in one."

Rev. A. S. HUNT, D.D., of the Methodist Episcopal Church, gave the following appointed address :

Mr. President and Brethren of the Ecumenical Conference: In accordance with the wise arrangements of the Programme Committee we have spent one day in considering the gracious way in which, as a denomination, we have been led. If we have been in danger of giving expression to thoughts which might by some be regarded as boastful, I trust we have thus far been restrained by our reverent recognition of God's hand in our history. Nevertheless, a single day is enough for the consideration of subjects purely denominational. We come now to broader themes and devoutly implore the divine blessing, that we may set our faces toward the future and make it, in all respects, better than the past.

It seems to me, sir, that the followers of Christ of every name have occasion to deplore the fact that there is not more union—visible union—among them. While I must regard the union of all Christians in a single visible organization as impracticable, and perhaps undesirable, we surely ought to have far more union than now exists; and more we should have if at the outset we would keep clearly in mind the distinction between union and unity. Never since the Saviour ascended to heaven have so many Christians of various names earnestly desired to learn and exhibit the real meaning of the Redeemer's intercessory prayer.

Let us, then, distinctly note that Christian union must be the outgrowth of Christian unity. Still further, Christian unity, as distinguished from Christian union, has various phases and degrees. There is a kind of unity which exists between two or more believers whose tastes and temperaments are similar. Such unity may, indeed, be Christian, but it grows largely out of natural affinities. Again, we may have a kind of unity which exists between believers who entertain kindred views concerning doctrines and modes of worship and church polity. This also is Christian unity in part, but it is not wholly so. Once more, there is a unity of a higher and richer type which gives a subordinate place to matters of taste and temperament, to modes of worship and forms of church polity, and to minor points of doctrine, and consists in the blessed fact that believers are one in Christ Jesus; for we are, indeed, the body of Christ while we are members in particular. But, sir, there is something higher still; and here I must crave pardon for attempting exposition in the presence of so many gifted and scholarly expositors of God's word. Do I misinterpret the petitions of the Redeemer's prayer when I find in them something deeper and richer than even our unity in Christ? Let us bear in mind that our recognition of the supernatural in religion should not cease when we have found the pardon of our sins. If we ever need to remember the power of the supernatural it is when we are attempting to master this question of Christian unity. Turning to the Redeemer's

prayer, we find him asking "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." The Authorized Version reads: "May be one in us," but the Revised Version very properly omits the word *one*, as it is not in the text of the original. That they may be in us; that they may, by the help of God's grace, apprehend the unity of God, and dwell in that unity. We, even we, may be encompassed by the divine unity. When we enter this inner shrine, this holy of holies, and verily dwell in God, the question of our unity with all who truly love Christ finds its solution. There is no other solution which will bear all tests and endure forever. Here is the real secret of all genuine Christian unity.

And now, sir, it is time for me to say that when this unity is apprehended it will ever be seeking to express itself in union. If we each and all were really dwelling in God it would be easy to recognize our family relationship, and manifest our delight in each other's prosperity. If God is my Father every other child of God is akin to me. We clasp hands as brothers, knowing full well as we do so that we give fraternal greetings to many whose views regarding various points of doctrine and polity are not in accord with our own. If occasion requires the discussion of our divergent opinions we can confer together, not only without bitterness, but with genuine loving-kindness. It is worthy of note that such a comparison of views is often fruitful of the best results, while, on the contrary, the history of the Christian centuries affords abundant evidence that little good has ever been accomplished by cold, unsympathetic controversy. When we heartily embrace the fact that we have one Father not a few difficulties which once seemed formidable melt away. It is largely a question of temperature.

If God will breathe upon us this spirit of unity I do not doubt that when our next Ecumenical Conference shall convene, while the aggregate membership of the Methodism of the wide world will be largely increased, the delegates assembled will not represent twenty-nine different Methodist organizations. Surely, it must be right for us, nay, more, it must be our duty, by prayer and by such mutual concessions as might be made without compromising either truth or honor, to seek for so much of visible union as is the legitimate expression of real Christian unity. We long for this. Nothing more than this and nothing less. May our heavenly Father in mercy grant it unto us!

If now we turn to consider our relations with other branches of the Church of Christ, an immense field opens before us which we have not time to enter. A few words must suffice. In a recent article from the pen of a member of this body a statement is made to the effect that the formation of the two great Bible societies of England and America has had much to do in promoting friendly relations among Christians of various denominations. This is unquestionably true. Holding, as I do, official relations with one of these societies, I should do injustice to my feelings and prove myself disloyal to the Master if I failed to say that in moving to and fro in all parts of our land, among Christians of other

denominations, I often meet the most delightful "living epistles." These brethren belonging to other folds of the one flock of Christ heartily hold with us the great central doctrines concerning sin, and the sinner's only Saviour. Many of them, especially of late, in marking the centennial of John Wesley's death, have in the most graceful terms acknowledged their obligations to the great evangelical revival of the last century. We may well respond by confessing our obligations to them. They perhaps have learned from us how to make their worship more gladsome, and we would do well to temper our jubilant ways by imitating their reverence and solemnity in the house of God. Other particulars occur to me in this connection, but I forbear. God be praised for the many strong and beautiful characters identified with other branches of the Church of Christ!

It has been affirmed by another speaker to-day that other denominations are drawing nearer to us in matters of belief. However this may be, I, for my part, cannot think we are very near the time when the doctrinal difficulties, for instance, which separated Wesley and Whitefield will cease to exist. Great philosophical points are involved, and all good men are not likely to see eye to eye, in our day, concerning the best way to harmonize the sovereignty of God and the freedom of the human will. If, however, as loyal followers of Wesley we will accept the teachings of his great discourse on "The Catholic Spirit" all will be well. "I do not mean," he says, "be of my opinion. You need not. I do not expect or desire it. Neither do I mean I will be of your opinion. I cannot. It does not depend on my choice. Keep you your opinion, I mine, and that as steadily as ever; but if thy heart be as my heart give me thy hand."

Again, I never expect to see the day when some of the best of men will not prefer the Presbyterian or the Congregational form of church government. It seems clear to us that if any one form of government is essential the Head of the Church would have told us. Therefore the term, "Historic Episcopate," of which we have heard not a little of late, must needs receive a generous interpretation to meet with universal acceptance. If, as is intimated by high authority, the expression means simply oversight, "locally adapted in its methods and administrations to varying needs"—such oversight, for instance, as that now exercised by Thomas Bowman and Thomas Bowman Stephenson, so well "adapted to our varying needs," the way would seem to be open for some advance movement toward the visible union of the various denominations. Let us prayerfully wait to learn what the great Head of the Church holds in reserve for his children.

While we wait, each for himself must see to it that he is really dwelling in God. We must find the Father and abide in him. We will pray, too, that believers of other folds may do likewise. In this spirit we will all move forward, singing on our way the Calvinist's "Rock of Ages" and the Methodist's "Jesus, Lover of My Soul," until our vital unity shall have full time to find outward expression in such forms of union as the Father of us all may be pleased to indicate.

Finally, whatever may be in store for the Church here below, we shall in the near future be gathered in the Father's house above. There, ceasing to know in part, "we shall know even as we are known."

The Rev. THOMAS MITCHELL, of the Primitive Methodist Church, delivered the following appointed address :

Mr. Chairman: To attempt definition is a proverbially perilous task; but I will venture to define the Church as the community of believers in Christ, the company of those who trust Christ for personal salvation and spiritual guidance, and who yield to Christ cheerful obedience and loyal service. This is a definition simple enough and broad enough to embrace all candidates for Christian discipleship whose credentials carry the seal of sincerity. It will include every form of church government—Episcopalian, Congregational, or Presbyterian; all forms of spiritual worship from the simplest to the most ornate ritual; all creeds which recognize Christ as the central fact and force of spiritual life. The unity of his Church was ardently desired and prayed for by our Lord in the most solemn moment of his earthly life. Such unity cannot be synonymous with uniformity. Uniformity may be merely mechanical; unity must be vital. Uniformity has been the dream of enthusiasts; unity has been the lofty aim of the purest and noblest of men. In nature infinite variety of manifestation and method is combined with the clearest unity of principle and purpose. The Bible itself has a varied authorship, and great diversity of literary form and matter; but it has a uniform purpose throughout. So the unity of the Church is not perfect similarity of belief or usage or ceremony or external organization, but the union of hearts in a common spiritual life, in common loyalty to one Master, in warmest charity and sympathy with each other, in a common aim and effort to set up truth and righteousness in the earth. It is the unity of a nation which does not destroy, but preserves its individual and family and municipal life; and, in spite of great variety of rank, wealth, or intelligence, is yet one in its corporate life and characteristics. It is the unity of an army in which, notwithstanding vast differences of weapons, drill, methods of attack or defense, the heart of every soldier pulsates in complete loyalty to the cause and the Commander. It is the unity of a family in which there may be the most surprising diversity of tastes, aptitude, or temperament, but in which there is that bond of kinship and love and trust which combine to make home. It is the unity of a body in which head, hands, and feet are all dependent on each other, and in which the full efficiency of each member is essential to the full efficiency of every other. It is the unity of an anthem in which there may be infinite variety of swells and cadences, of solo, duet, chorus, but all are made to contribute to the harmony and impressiveness of the whole. So the Church is a unit in diversity. There is variety of manifestation, but there is one spirit, one character, one spiritual quality and purpose.

Manifestly such union must spring from within. It can only be the outcome of the Church's own life. To attempt to secure it by external

force, by the suppression of individuality, by burning heretics, is to invite failure. Such methods never have finally succeeded, and never ought. They begin at the wrong place and employ the wrong methods. There are forces which can produce unity, but they spring from within the Church itself. Complete loyalty to Christ in each member and Church will give it. The nearer we approach to Christ the nearer we must come to each other, just as the radii of a circle approach each other as they approach the center. A loftier Christian life, a larger, fuller enjoyment of the Spirit of Christ, a deeper sympathy with the purposes of his kingdom, would bind all Churches in one glad, common brotherhood.

We need, too, more fervent charity among ourselves. This the larger life in Christ will give. How much we have in common, and how little ground there is for the suspicions with which we occasionally regard each other! We love the same Saviour, we sing the same hymns, and we approach the same mercy-seat; we meet at the bed of the dying, and we anticipate a glorious reunion in the heavenly home. Recognition of friends in heaven is a problem of the future; recognition of friends on earth is a practical question for to-day. Mutual co-operation will unite us. There is a vast field of religious and philanthropic work in which all can join; there are pressing schemes of social and moral reform that can only be accomplished by the concentrated forces at our command. The drink traffic, the opium traffic, social impurity can only be dealt with by a united Church.

I do not deny that the various denominations of Christendom have served many useful purposes. They may have stimulated to activity, rescued from oblivion some truth likely to be forgotten, or emphasized some needed form of church life work; but the time has assuredly come when the forces of the Church should be organized and united for that supreme conflict with evil which is already on us, and which will tax our utmost energies in the immediate future.

But has this theme any special application to the circumstances in which we stand to-day? Does it utter any message to this Conference of the Methodists of the world? Have we breaches which need to be healed, divisions which call for reunion, forces which are competitive and even antagonistic which need combination and concentration to give full effect to their Christly mission? The Methodism of Canada has become one, and, we are told, with a marked accession of power and usefulness. Can this beneficent process be carried a step further? Can British Methodism become one, and in its union bring on the time when there shall be one Methodism throughout the world? Two urgent questions are before us. Is the organic union of British Methodism desirable, and if so, why? Is the organic union of British Methodism practicable, and if so, how? These questions embrace the vital aspects of the subject as it presents itself to-day. The answer to the first question must be, I think, in the affirmative by a vast majority of the most devout and laborious members of the Methodist Church. A united Methodism for Great Britain and all its missions is a magnificent conception, and its realization would

be a splendid triumph of wisdom and charity. We preach the same doctrine. Whatever diversities of church polity may prevail among us, whatever variety of methods we may employ, one theme fills our pulpits—salvation for all men, through faith in a crucified and exalted Christ, salvation now, and salvation to the uttermost either of guilt or numbers or time. We have the same ministerial itineracy, more or less rigid—a hard and fast three years in the mother-Church and three years with reasonable modifications and extensions in the other branches. We are glad to see that the parent is learning from the children, and is contemplating some relaxation in that stern and unbending law of three years' ministerial term and no longer. We have the same methods for the culture and expression of spiritual life—the Methodist class-meeting, an institution of priceless worth for the building up of Christian character and the training of Christian workers. We all share in Wesley's noble missionary creed, "The world is my parish," and we want to send the Gospel to every land. What divides us? Some small point of church polity, sometimes of microscopic proportions, and only exalted into the dignity of a difference by denominational preference or prejudice. And whatever differences have existed are disappearing. There may have been a time for the assertion, the vigorous assertion, of the claim of the laity to a place in the highest courts of the Church. This claim has been practically conceded, a concession never to be canceled, and it only requires time to work out its own complete development.

The less emphatic assertion of points of difference by the smaller branches, and the spirit of conciliation which exists in the parent Church, its responsiveness to the reasonable demands of its own people, have a message for us, and it seems to be this: "There is a time to unite as well as to divide."

There are seven different Methodist Churches represented here as coming from England. Does not this divided condition of affairs demand some change? What would a united British Methodism do for us? It would effect an enormous saving of toil, time, and treasure in the working of the Church, and set free energies and resources now absorbed in maintaining feeble and rival interests for the worthier task of Christian aggression. It would terminate the reproach of division, and an uninitiated world is often perplexed to know what divides us.

It would make Methodists brothers in fact and name who never ought to have been any thing else but brothers in heart. It would neutralize the painful results which have followed past controversy, and concentrate and develop the vast powers and possibilities of the Methodist Church in the most effective way. It would make some contribution, and not a small one, to the realization of our Lord's tender prayer for his disciples, a prayer not yet fully answered. And whatever would secure that result demands the thought and effort, the prompt thought and effort, of those who can in any measure contribute to its achievement.

My second question is: Is the organic union of British Methodism practicable, and if so, how? This is a question for sanctified ecclesiastical

statesmanship, and this is scarcely the time to formulate legislative proposals; but it would be a reflection on the statesmanship of Methodism to affirm that where there is so much in common among us, and so little to divide, an organic union is impossible. Let the subject be approached with the tender tones of Christ's prayer in our ears, "that they may be one as we are;" let us look more at the points on which we agree than on those on which we differ; let us cherish toward each other a larger measure of the charity which thinketh no evil; let us be ready to concede non-vital points for the sake of the general good, and have a holy rivalry as to who can show most of the spirit of Christ; let us have these conditions, and the day cannot be far distant when the flag of Methodism shall float over a united people; when divisions shall be at an end, and all past controversy forgotten in one glad and triumphant effort to make the Methodism of the future the mightiest and most beneficent force for the uplifting of humanity and the honor of the name of Christ the world has ever known.

I speak for myself alone, and have no mandate from the Church to which I belong. It has been thought that in the grand reunion of the coming time our Church would be the last to share in the great fusion of Methodist life which, I think, must come sometime. That, I think, is mere assumption. It is said we are strong, far away the strongest of the minor Methodist bodies—stronger than all of them put together. We have approaching 200,000 members, £3,000,000 worth of trust property, 450,000 young people in our Sunday-schools, and as we think a splendid future before us. It may be that we shall not be the first to move, but Primitive Methodists are sensible people, and I may venture to prophesy that when the battalions of a united Methodism move on as a leading force to the conquest of the world for Christ, the stalwarts of the Primitive Methodist contingent will not be found apart or behind.

Meanwhile let us be brothers in more than name. Let us foster rather than force the great movement. The times are trying, problems of vast significance and far-reaching issues press for solution, and can only be solved by the combined intelligence and force of a united Church. Let us help each other in our struggles and rejoice in each other's prosperity; and it may be that sooner than some think, to use Mr. Selby's beautiful figure, the warm sunshine of God's love and presence shall melt the icy differences which now divide us, and fuse the sections of the Methodist Church into one grand unit of power and blessing to mankind.

The Rev C. F. REID, of the Methodist Episcopal Church, South, introduced the discussion, as follows:

Mr. President: I stand here in this body representing one hundred and fifty Methodist missionaries, who form that wing of Methodism which stands eager and alert at important points in China that we may win that empire for Christ.

I come as the representative of those one hundred and fifty Methodist missionaries, and I ask for more unity among the Churches who send us to that field. A year ago last May we had a General Conference of mis-

sionaries at Shanghai. There was at that time a Methodist reunion which I had the privilege of entertaining at my house. At that reunion over seventy Methodist missionaries formed themselves into an association which they called the Methodist Union of China. Since 1847 Methodism has been operating in China. It now numbers six bodies of Methodists, and I must add another one—the recent addition which we have had from our Canadian brethren. These seven different battalions of Methodism are marching up and down the great empire of China, crossing and re-crossing, without any concerted movement and without reference to the objects and movements of each other. That we wish to have changed. There are some things which we can do a great deal better by being more closely united. We do not presume at this time to ask you for an organic union, either on the mission field or among the churches at home. That will come, we hope, in God's good time. But there are some things that we do want. In the first place, we want a common name for the Methodist Church in China, so that when our members go from one mission to another they may find themselves at home and may not be almost as strange as if they were uniting with some other denomination. We wish to be known by some name that shall designate all the Methodist churches of China. We want more than that. We want a common hymnal, so that when our brothers go about from place to place, when they enter a Methodist church and pick up a hymn-book they will find themselves at home and will at once be able to take part in the services. We want a Methodist Discipline that shall be common, so that our Chinese members shall all be under the same system of government every-where. We want a periodical, and we want a common periodical. There is no one branch of Methodism that is able of itself to sustain a strong periodical there. We want an Advocate, a Methodist Advocate that shall be able to command the best talent of all and the interest of every missionary there. We want a Sunday-school literature. Instead of employing six or seven men to make Sunday-school literature for each separate denomination of Methodism, we want to employ one man, and the very best man, for that purpose. We want one great Methodist university where we may raise up among the Chinese men who shall go out from its walls and bring back victory from all the eighteen provinces of that great empire.

It is an office of the heart to pump its blood out into the extremities of the body, thus giving to them strength and efficiency. We at the farthest extremities of the Church say to this great heart of the Church, give us your blood, give us pure blood, and give to us in such measure and quality as will enable us to grasp with vigor, and to deal efficiently with, the great problems that confront us on the mission field.

The Rev. WILLIAM NICHOLAS, D.D., of the Irish Methodist Church, made the following remarks :

I very fully sympathize with the sentiments that have been expressed this morning so far, although I must confess that the matter appears to me in a somewhat different aspect.

The unity of the Church seems to me to be contained in the very idea of the Church. Who constitute the true Church of Christ? All those who are in vital connection with Christ. Some of those may be conscious of that connection; that is, persons who have been converted and found pardon by faith in Christ. Some may be unconscious of that connection, as in the case of infants who may not be able and who are not able to apprehend Christ, but who are apprehended by Christ and are really *bona fide* members of the Church of Christ, and who are part and parcel of the

mystical body of which Christ is the head. Therefore, the unity of the Church seems to me to be an existing fact. It is not something that we should be exhorted to. When we say there ought to be this unity, we have a right to say there is this unity.

And now, as there is this real unity in the Church of Christ, this unity may be manifested just as in the case of a family. You may have a family separated by internal strife, and yet there is a very real natural unity in that family. All the members constitute one family. They may differ; they may disagree; they may quarrel; but they are still members of the family. So is it among Christians. Every real Christian is of the same family with every other real Christian; and although they may be called by different names, and although one may refuse to recognize another, that does not alter the essential fact of their unity. "Ye are all one in Christ Jesus," can be applied to all those who have vital relationships with Christ. Therefore, it seems to me that there should be insisted upon a manifestation and recognition of this real unity. In order that these two things might be carried out we must cultivate a good deal of liberality; we must give a great deal of freedom to thought. We have no right to say: "We will unchurch you if you do not believe in every article of our creed." We must give liberty of thought; John Wesley gave liberty of thought. It often seems to me that instead of going forward we are in danger of going backward in this very matter, and that we are disposed to insist sometimes more than we ought to insist upon absolute agreement in matters of doctrine. Then, I think, we ought to give considerable freedom in matters of ritual. I do not think we have a right to say to all around us: "You must worship in precisely the form in which we worship." If we are to have this unity recognized and manifested, there must be liberty of thought and there must be liberty for diversity of taste in public worship. Then, sir, I believe with these two ideas impressed upon the Christian public by an inward normal growth, union among the various Churches, possibly a confederation of many Churches, and then an organic union of many Churches, will ultimately result. I am very happy to be able to tell you that in Ireland, where we have a great deal of strife of different kinds, we have, practically speaking, but one Methodist Church. I was not much in favor of this union at one time, but my experience since the union of the two principal bodies of Methodism in Ireland has led me to change my opinion entirely. That union has worked well and with less friction than any body could have anticipated, and has been a greater success than the most sanguine advocates of the union expected.

The Rev. RALPH ABERCROMBIE, M.A., of the United Methodist Free Church, continued the discussion, as follows :

Mr. President and Christian Brethren: As a member of the Joint Committee appointed by the Methodist Free Church and New Connection Conferences to negotiate terms of organic union, I beg to say that though that union was not consummated, the meetings of the Joint Committee were the brightest and pleasantest business meetings of the Church I ever attended, and afforded a happy augury of a successful issue in a not distant future. We have no right to expect that organic union will be effected the day after to-morrow. "He that believeth shall not make haste." Measured not by the lives of individuals, but by the larger life of great religious communities, the movement for Methodist union is still quite a juvenile movement. It is really only about fifteen years old, and in these narrow limits of time it has made greater progress than could have

been reasonably anticipated. One great result has been achieved—the unification of Canadian Methodist bodies. It will go down to posterity in the pages of ecclesiastical history that Canada took the lead in the practical realization of Methodist unity.

The Ecumenical Conference of 1881 did much to spread and intensify the spirit of union. Union for a number of years has been a sentiment. I do not despise sentiment; but we ought not to stay forever in the sentimental stage. We ought to advance beyond the position of the Pan-Methodist Conference of 1881. We ought at this Conference to do something practical for the realization of Methodist unity. Can we not arrange for a day of universal prayer once a year for the increase of the spirit and also for the practical embodiment of Christian unity? Can we not have two Conferences meeting half way between the Ecumenical Conferences, one representing the communities of the Eastern and the other those of the Western Section? Can we not have a permanent committee of the Ecumenical Conference, whose object shall be, in a judicious and catholic spirited way, to take note of and to promote all that tends toward Methodist union?

When the day for organic union comes no difficulties, legal or other, will be able to prevent it. As one of the great moral poets of America has said:

“Nor think I that God’s world will fall apart
Because we tear a parchment more or less.”

But the day for organic union has not yet arrived. Meanwhile, let us do what is practicable. Let us draw nearer to each other. Let us promote the federation of Methodism. Thus shall we do something tangible and effective at this Conference to hasten on the dawning of the better and brighter day for all Methodist Churches and, through them, for the entire brotherhood of mankind.

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, spoke as follows:

Mr. President: I do not know that I shall be able to make myself heard, but I will try. I remember when Charles H. Spurgeon was a very young man, and I had never seen him, but I had heard some of his utterances and had read a great deal about him, I was in company with some Baptist ministers and heard something said very unfavorable to this forward young man. I said, very quietly: “Well, I do not know much about it, but I have a deep impression that he is the right man and that God means to make great use of him.” “O,” said an eminent Baptist minister, “if you only heard how he anathematizes your Arminianism.” I said: “That will never trouble me. I would much rather have a man that exalts the Master and anathematizes my Arminianism than a man that will not exalt my Lord and will not anathematize anything.” That gives you a hint of my idea of unity, that where the substance is all right the diversity does not amount to much. Not that I made little of the difference between his Calvinism and my Arminianism. The lapse of years has made no difference in my Arminianism; I ask not if it has made some difference in his Calvinism; but I know that he has exalted my Master.

On one occasion the late Bishop of Lincoln, who was well known as one of the most distinguished ornaments of his type of ecclesiasticism in our country, speaking with a great desire to bring about what he thought would be a most desirable thing—the incorporation of the Methodist

Church back again into the Church of England—said to me: “Would you not be glad to preach in Lincoln Cathedral?” “Well,” I said, “I should be glad to preach in Lincoln Cathedral, and I should be glad to preach in a wheelbarrow.”

The first fact illustrates my idea of unity and the second illustrates my idea of uniformity.

I concur in every word that I have heard to-day about the utter delusion of the human mind when it accepts uniformity as meaning unity. I hold, and have said again and again in print and in speech, that the great enemy of unity has been the search after uniformity. When I, in that very same conversation, quoted, “One Lord, one faith, one baptism, one God and Father of all,” the Bishop of Lincoln replied: “St. Cyprian added: ‘One bishop.’” I say that in all the breaches of unity, in particular St. Cyprian it was who first really had a schism. I say that all the breaches of unity have sprung out of St. Cyprian or St. Somebody adding something, and our business is to see that no St. Anybody adds any thing. Let us take what the Lord has given us. Let us take what we have received from our Father, and we have received the spirit of catholicity. The man who would say to this or that brother: He who is no Methodist is not as good as we, would himself be no Methodist. The man who would say to Dr. Hunt that wherever he sees a type of Christian holiness that strikes him as higher than that of many of his Methodist brethren that he ought not to profit by it and tell us of it would be no Methodist. Our duty is to recognize Christ’s mind and image wherever Christ’s image and mind are. If you want really an incorporation of the different bodies do not attempt to force it. It is not a thing that you can make; it must grow. And grow it will if you do not try to hurry it. Unless the Methodists here are made of a different material from the Methodists as I have known them, they are a people that it is not impossible to lead, but they are a people that it is impossible to drive. You cannot drive them, above all, if you crack the whip.

The Rev W. B. LARK, of the Bible Christian Church, continued the discussion, as follows:

Mr. President: I rise to express my gratitude to the reader of that magnificent paper this morning, and, furthermore, to express my indebtedness to Mr. Arthur for that beautiful speech which he has just uttered.

I was very much surprised to hear the first speaker this morning say that the prayer of our Lord that we all may be one still remains to be answered. I can quite believe that it is so if Christian unity is of human creation. But we have not to create this unity; we have to recognize it and to act accordingly. Hitherto we have failed to do this, and that is our sin, and we are suffering therefrom to-day. We have ignored the true Christian unity, and we have gone about manufacturing unities of our own, such as unity of creed and unity of organization. But have we succeeded on such lines? No; and we never shall succeed, because the true principle of Christian unity does not lie in these things. You know that Rome has a unity of doctrine, a unity of organization, and a unity of polity; but what has Rome sacrificed to secure this unity? Why, it has sacrificed freedom of thought and liberty of action. Is that the unity that we desire? Is that the unity which Jesus Christ promised to his Church? No; Jesus Christ promised that there should be one flock, not one fold. The folds may be many, but the flock is one.

The human body consists of many parts, but it is one body, and its unity is secured by the indwelling of the one spirit and the operations

of a common life. "In my Father's house," says the Saviour, "are many mansions," not many families. Though the mansions may be many, the family is one. Wherever we have union with the Lord Jesus Christ, there we have the very root of church membership; and I contend that no Church has any right to demand for the fellowship of saints any more than the Lord Jesus Christ demands for Christian discipleship.

As regards the union of Methodism in the old country, there are many of us who believe that we are ripe for such a union; and if we are not, I do not see any thing to object to in our hastening the ripening process. Let us do what we can to bring about that time when there shall be but one Methodist Church in our whole country.

There is a great deal of work to be done for our country which, in our opinion, can only be done by united Methodism; but if this union is ever brought about the initiative must be taken by the British Wesleyan Church. Will that Church rise to the occasion? She has a grand opportunity, such as no Church has ever had since the days of the apostles. There are many hearts all over the country praying that she may rise to the opportunity and take the initiative. Will she do it? I appeal to her in the name of our common founder, of our common Methodism, and, above all, in the name of our common Lord. Depend upon it, that the united Methodist Church in God's hands will save our nation!

The Rev. J. SWANN WITHINGTON, of the United Methodist Free Church, made the following remarks:

Mr. President: I have a great interest in this question. I have fought for brotherly love. This matter has been brought by me before our assembly year after year. I was the first to move fraternal greetings in Methodism.

We are all greatly obliged to Mr. Selby for his paper, elegant in diction, forcible in appeal, apposite in illustration. We all believe in Christian unity, but we also believe in the manifestations and verifications of its blessings. We have an instance of Christian union complete and satisfactory in the Churches of Canada. A successful union has been made there, and a prolific union; and I have no doubt that if a similar union should take place with reference to the memberships of the other Churches that we would have similar results. The result is before us. In Canada, the land of Canaan of Methodism, it has been successful, and they have given us a striking illustration of union Methodism.

Several years ago, as an editor, I used the expression, "The United States of Methodism." I think it possible for us to have such a state of things, if each Church and if each connection should have the privilege of retaining some of its peculiarities—peculiarities to which some of the brethren are fondly attached; to retain some of their peculiarities, and at the same time to have a central Conference every four or six years. Then at last I suppose we would, by common consent and brotherly love, come to a fusion, and that there would finally be a union of all the Methodist Churches. It has been stated that we are one in doctrine. There is no heterodoxy. We speak out distinctly and unmistakably the doctrines which came from the lips of John Wesley, and it is a matter of congratulation that in a body of Churches so large and influential there is the same utterance with reference to doctrines. Why should there not be more of unity in Methodism?

It is well to manifest in every possible way that we are one in Christ Jesus. Let it be seen, let it be felt, let it be spoken, and in this way we shall lead forward the great charge we have in hand.

The Rev. E. E. Hoss, D.D., of the Methodist Episcopal Church, South, said:

Mr. President: I shall not undertake to say any thing at all with reference to the condition of things in Great Britain, but I have long ago formed my opinion upon the subjects with which I am acquainted. It is my distinct and deliberate conviction that our Methodist denominational divisions in America have been a great advantage to us. It is not my habit, Mr. President, to feel one thing in my heart and speak another thing with my lips. An organic unity of the different branches of Methodism in America is a problem which, if not impossible of solution, is at least one of tremendous difficulty. Leaving all other questions and all other considerations out of view, the size of the Methodist family in this country makes the problem of organic unity one of great difficulty. I have room enough in my heart for all of my brethren and sisters and their children, but I have not room enough for them in my house. Any Church has the right to maintain its distinct denominational existence as long as it stands for some vital aspect of Christian truth or some important feature of ecclesiastical economy, or as long as its existence is determined and required by external circumstances of the need and binding effect, of which it itself must be the judge.

All movements toward unity must proceed upon the supposition of the absolute Christian equality of all the parties concerned. The size of the Church does not entitle it to any special consideration. The smaller bodies are equally to be consulted, and their opinions to have equal weight according to their worth. And then, if unity is to be secured, the different Churches must at once and forever stop their maneuvering for position as against one another. I do not hesitate to stand in my place here and say that when any Methodist denomination goes into a little village in which there is already a Methodist church of another denomination, and builds a house and sends a pastor, it makes it absolutely unnecessary for the devil to be personally present in that village.

I belong, Mr. President, to one of the border Conferences, and I know what I am speaking about. I do not for one single moment think that the Church of which I am a member has been utterly faultless in this matter, nor would I dare to say that other Methodist denominations have been utterly faultless. We have all been wrong. We ought to stop our nonsense and our unchristian conduct.

If, by and by, an external organic unity comes, all right, let it come; but there is no immediate prospect of it, and if I ever see it at all I expect to see it from the heights of heaven.

The Rev. WILLIAM GIBSON, B.A., of the Wesleyan Methodist Church, spoke as follows:

Mr. President and Friends: There is one thought that is burning in my soul this morning, and I cannot refrain from expressing it. I do not agree with what the last speaker has said. I believe that the union of the different sections of Methodism is not far away from us. It seems but a short period of time between the last Ecumenical Conference and this. During this period this union has come in Canada. Why may it not come to us between this and the next Ecumenical Conference? I have a great hope that it will.

The thing which I wish especially to say is that we as Methodists are a missionary Church if we are any thing, and if there is one subject that ought to be treated as the foremost by this Ecumenical Conference, it is

the great subject of missions. The Methodists of all sections ought to unite in saying that they will join as one for the conversion of the world to Christ; and that for this end they will unite their forces. I know that there are difficulties in the way as to financial arrangements, etc., but why should there not be unity of action among Methodist bodies upon the mission field? I look upon it as one of the blessed results of this Ecumenical Council that we shall come nearer to becoming one grand missionary organization for winning the world.

MR. THOMAS LAWRENCE, of the Primitive Methodist Church, concluded the discussion, as follows:

Mr. President: So far as I can gauge the opinion of this great Ecumenical Conference we are one in the desire for Methodist union. Can no practical suggestions be made by which this grand consummation can be expedited? It has been said that the outcome of the first Ecumenical Conference was union in Canada. If the Ecumenical Conference held ten years ago helped to bring about Methodist union in Canada, may we not readily expect that our deliberations here to-day, and throughout the succeeding days of our Conference, will produce a like effect?

My suggestion is that arrangements should be made for more frequent fraternal intercourse between the various sections of the Methodist Church, both on this and on the other side of the Atlantic. I think it would be a good thing if there was an exchange of pulpits in England, particularly between the larger and smaller Churches in Methodism. I see no reason why that should not be done.

The last speaker has said that we ought to have a united missionary policy. Would it not be possible to establish a united Methodist mission board in England, so that they might consider the fields of labor, and which fields should be entered by one Church and which by another?

Then could there not be a fusion of interest without organic union? I believe I am right in saying that the Primitive Methodist Church some time since made advances to the Bible Christian Church with reference to a withdrawal on their part from certain districts where they were weak and we were strong, and that we would give up a *quid pro quo* by withdrawing from certain other districts where they were strong and we were weak. Would not that be one practical solution of this question?

The Secretary requested that the various speakers correct the type-written copies of their addresses, stating that the accuracy of the printed volume depended upon compliance with this direction.

The session was closed with the doxology and the benediction.

SECOND SESSION.

THE Conference opened at 2:30 P. M., the Rev. Bishop H. W. WARREN, D.D., LL.D., of the Methodist Episcopal Church, presiding. The devotional services were conducted by F. F. JEWELL, D.D., of the Methodist Episcopal Church.

The Rev. A. COKE SMITH, D.D., of the Methodist Episcopal Church, South, read the following essay on "Christian Co-operation :"

The Church of Jesus Christ is essentially one in all ages and places. The deposit of truth, the basis of faith, and the source of spiritual life are the same. By the same Spirit all are purified and sealed, and under his guidance all are working to the same end. This may consist with much variety in the non-essentials of creed and practice in the individual and the denomination. Unity is not sameness, and the highest unity in purposes so far reaching as those of the Gospel requires the greatest variety of endowment and work, and a mobility in form that can adapt itself to its ever-changing environment, and speak in word and deed to each age and nation in its own tongue. But while this is true it must be acknowledged that much that is inconsistent with the spirit of unity and catholicity has appeared in the history of the Church, and much still remains. The misunderstandings, divisions, and strifes in the Church have presented a sad spectacle, and have given great occasion to the enemies of the cross to blaspheme. "I am of Paul; I, of Apollos; I, of Cephas; and I of Christ," have been the discordant cries of a divided Israel. In what could this result but in alienations, strifes, divisions, and fratricidal wars? Amid these shameful contentions the commission under which the Church existed, and for the accomplishment of which alone it was established, was long forgotten. It is well that the power of propagation is in large measure denied a contentious and uncharitable Christianity, and the vast regions yet unevangelized are the marks of our shame. Christendom is only nominally Christian, the majority having no saving knowledge of Christ.

There may be as yet little if any unmixed good in the world; there is no unmixed evil. God is in nature and providence working continually toward the good. He allows the evils which may be inwrought into the institutions of real life to work themselves out to sight in consequences which will lead to their elimination. The Reformation of the sixteenth century was the protest of individual right against the usurpation and tyranny of an ecclesiastical hierarchy which claimed authority over the thought and conscience and conduct, making the Church every thing and the individual nothing. This great movement proceeded upon the right of the individual's opinion in matters of religion. The emphasis was on the individual. The individual conscience, enlightened by the word of God, was to be the guide of the life. The spirit of intolerance, however, was

not exorcised from the Protestant body, but soon manifested itself in attempts to enforce conformity to creeds and forms of worship. But the right of protest had been taught, and it was exercised. Of course, it suffered abuse. Matters indifferent were elevated into essentials, and sects and denominations arose upon insignificant issues. The blame for divisions among Christians is largely distributed, and no stone will be cast if only the blameless may throw it.

But the truth which underlies all these divisions is that taught by our Lord, the responsibility of the individual in the matter of salvation and his consequent right to freedom in worship and in the conduct of life. It has taken long for the Church to learn this lesson of the worth and consequent rights of the individual soul, and its superiority in the sight of God over the Church itself considered merely as an organization. But the lesson when learned is worth the time and pains of its teaching. With God a thousand years are as one day. He does not force issues. A great principle is allowed ages to work itself out; but when it has been wrought out into the forms of human life then one day is with the Lord as a thousand years, and results which would seem to require centuries for their attainment are wrought out in a day. Let us hope that the days of preparation and waiting, of misunderstanding and contention, are over, and there will be crowded into a day of glorious harvest the results of a thousand years of pain and toil.

The call for closer union among the Churches and for co-operation in all Christian work coming up from all directions is significant. A conscious need is a prophecy of provision and satisfaction. If in the past the worth of the individual has been taught, we seem now to be at the dawn of the day of organization and combination. Combinations which ignore or degrade the individual can be no more; they have had their day and are gone forever. The Church is not a crystallization of lifeless particles which obey without will, but it is a vital organism, instinct with personal life, a "body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, [making] increase of the body unto the edifying of itself in love."

This movement of the Christian bodies toward each other is not a spurt of enthusiasm or a dream of visionaries. The call for closer union is not from one, but from the many. It comes backed by reason and conscience and the word of God. It is the uttering of the answer to the sacrificial prayer of our Lord that his people might be one. Springing from such a source, and enforced by conscience and the word of God, it has in it the guaranty of success. One indication of the high origin and right issue of this movement is that it has no plans. The breath of the Spirit has blown upon the scattered multitudes and there is a movement toward each other. It is not a human impulse, but a divine constraining, and methods are left to circumstances and the demands of the hour. There is more concern for results than for methods. There is certainly no purpose to attempt the organic unity of all the Churches. Such could only be in name and never in fact. Geography and climate, race, temperament,

political institutions, the special needs of special times, all forbid the effort at uniformity in government and forms of worship did not common sense declare such uniformity unnecessary. One result, let us hope, of the contentions of the past is the settlement of the fact that no form of ecclesiastical government has divine sanction to the exclusion of every other, and that the manner of the administration of the ordinances of the Church must be left to the good sense and piety of those who administer them. New methods and new forms are continually demanded by new circumstances and opportunities. There must of necessity be mobility and adaptability in all the outward forms of government, civil and ecclesiastical, to keep pace with the advancing movements of our humanity as it responds to the impulse of God's great purposes. This fact the intellect and conscience of Christendom appreciate and acknowledge; and the better to meet the calls of divine providence, as expressed in the needs of the hour, co-operation among Christians of all names is demanded. The day has come for consolidation. It is a time for gigantic enterprises. The hand is not less daring than the mind. There is combination and accumulation of power to make real what the mind dares to conceive. And there is rapid movement. The dreams of yesterday are surpassed by the achievements of to-day. In the industrial world to-day's needs are the measure of to-morrow's work. Shall the Church be behind? Is she not the appointed leader of men? Is this comity among men and nations not the result of the teachings of her Lord and of the Gospel she proclaims? Will the Church refuse to follow the precepts she has taught, and decline to practice what she has urged on others? It cannot be. The fullness of the times has come, and the Church, one in heart and purpose, must move to the command of our conquering King; and at the victorious shout of God's united hosts the walls of fortified evil will fall down and the world be redeemed for Christ.

In order to effective co-operation the spirit of intolerance, which has been the *casus divisionis* in the past, must be cast aside and the equal rights and privileges of all God's people recognized. This recognition must be real and not formal. The latter is no new thing. We have long been accustomed to call each other brethren, and periodically to display our brotherly love in formal declarations of fraternity and the eloquent speeches of our most distinguished orators, and then go back to live as before, each contending against the other. These declarations of brotherliness are either the honest sentiments of our hearts or hypocritical attempts to deceive. If the former, let us speak in action what now we do in word. If the latter, let us have no more of them.

Nor does this recognition of the ecclesiastical equality of other denominations mean the abatement of love or zeal for our own. Must a man defame or injure his neighbor's family in order to be true to his own? Must he regard his wife and children as better than all others to be loyal to them? For him they should be first of all and best beloved; but why try to force his judgment upon others? It may be said that to hold such broad views as to the Church would require a high state of grace and

large information among the people; and that while it may be attained to by few, it will take long for the masses to reach it. Alas! it must in candor be acknowledged that the leaders are responsible for the bickerings and differences which have disgraced the Church. The masses are nearer union of heart and sentiment to-day than the few; the laity more unanimous for Christian co-operation than the clergy. Let the preachers of the Gospel move to each other's aid, let them show a desire to form a league offensive and defensive with every other servant of God, and they will find the laity with them. With the people the great truths of Christianity alone have weight, and they stand ready to work for the furtherance of the kingdom with any and all who are loyal to the King. Let the equality of all believers in Christ be acknowledged, and questions of modes of worship or of government, of origin or age, and matters of local or temporary interest be put in the background, and the first step toward genuine Christian co-operation has been taken.

Certain organizations and plans of labor are peculiarly fitted to accomplish particular kinds of work. Peculiarities of time, place, circumstances, or persons render work under certain forms more effective than under others. Ethnological differences, national laws and customs, peculiarities of location and climate affect and modify language and all expressions of thought. So that while the spirit of piety may be everywhere and at all times the same, the forms of its expression appearing in modes of government and worship will be different. Episcopacy or Presbyterianism, Congregational or connectional government, a settled or itinerant pastorate, or any other denominational peculiarity, may be demanded for the most efficient work, and it would be criminal to attempt to enforce another. And why should the attempt be made? The organic union of all the Churches and the adoption of like forms in worship and government would prevent the adjustment of the Church to circumstances and hinder the advancement of the Gospel.

Consultation and adoption of plans for co-operative work will follow the recognition of equality among Christians and mutual respect for each other's gifts and labors. Attempts at co-operation not founded upon mutual respect and brotherly love will prove abortive. Without consultation and mutual understanding there will be confusion and conflict. The plan or extent of such conferences for the adjustment of work it is not designed to suggest. As already said, no such plan has been formulated; but the need of better understanding has been felt. This Conference is a response to this sense of need. The co-operative union desiderated may follow the process usual in nature—bringing into closer relations those located near each other, massing those nearest alike into larger bodies, and the inter-correlation of these into an ecclesiastical cosmos, one in purpose and effect, but differing, as members of the body, in form and function. We need not concern ourselves as to how the final issue may be reached, nor need we hold back and refuse to move till we are sure of results. The call of God voices itself in the present need, and the measure of duty is the present opportunity.

The work in nominally Christian lands demands the closer union of the Churches and united effort for reaching the unsaved multitudes who are without God and without hope in the world. Christian comity and co-operation would at once remove a great barrier to the success of the truth in that it would challenge the respect of the world by the exhibition in practical form of brotherly love, instead of as now exciting its sneer by envious strifes and jealousies. That our differences have driven many away from the Church may not be denied. Earnest men, men with great questions stirring the depths of their natures, men with hearts longing for peace and rest, have turned away from the Church in despair when they have seen those who profess to love bite and devour one another. Without the respect of men the Church can never reach their hearts or win their service; and a contentious and uncharitable Church cannot command the respect of men. It is no unreasonable demand that is made of the Church. It is not expected that all should think alike. Honest divergencies in matters of doctrine while holding Christ the head would be looked upon as natural. Differences in administrations would not offend. But in the midst of diversities of opinion and practice it is expected and demanded that there should be unity of heart and purpose so real as to fill the hands as well as the lips, and cast over all our intercourse the glow of a fervent charity.

Co-operation in Christian work is needed to reach the unevangelized masses of Christendom. We have a heathenism in our midst as dense and hopeless as that in China or the Soudan. Dark places full of the habitations of cruelty and breeding-places of vice and crime blot our great cities. In the face of such facts it is criminal for the Churches to stand apart. The instinct of self-preservation calls for the adoption of the most effective means for the defense of the truth on which our civilization is built and without which it must inevitably perish. But more; the constraining love of Christ and the fearful exposure of men to the ruin of sin should lead us to demand the quickest and most efficacious way to reach and save them. That the means heretofore adopted by the Church have not been sufficient needs not to be argued. We have had, and still have, splendid churches, elegant music, eloquent preaching, imposing ritual, fervent prayers, and hearty songs, and yet the great multitudes have not been reached, and never will be by such means alone. In rural districts the destitution is not so great and can be more easily supplied. But the trend of population is toward the cities. Hence our cities furnish the great strategic points for evangelistic movements. And here where the greatest strength is needed the Church is weakest. Here, too, is the possibility of greatest strength. The Churches are nearer together, the forces may be easily massed, the ground to be occupied is well defined and within easy reach. Where danger is greatest there our strength should be, and may be greatest if we do not consume it in fraternal strife or waste it in divided and useless labor. Multitudes in sight of our churches are as ignorant of God as though born in the heart of Africa, and much more hostile to the Gospel. In these neglected and neglecting multitudes are born and fos-

tered those socialistic and anarchic doctrines which are a menace to our civil peace and a disgrace to our Christian age. Here sin in numberless and nameless forms imbrutes the heart and deforms the life. The Church is the only power that can reach these evils and destroy them. The State cannot do it. Repressive measures may keep down the blaze for awhile, but cannot put out the smoldering fires underneath. From the very measures which civil power uses to crush evil new evils spring. To the Gospel alone the world must look for the destruction of evil and the establishment of the truth; and for the Gospel the world must look to the Church. "The Church—the one Church of the one Christ, having one body though many members, and each member adjusted to every other—should in love for him and for man give itself in Christ-like spirit and according to wise methods to these Gentiles of our own Judea."* To carry the Gospel to these multitudes there must be co-operation. No one Church can do it, and all the Churches together cannot do it if they work not in concert. It is not churchly zeal that is needed for this work, but a burning love for Christ and man. The only proper incentive to effort is sympathy with the great world-plans of our divine Lord. There is an inspiration in the consciousness of unison with all the children of God which the narrow zeal for Church or creed can never equal. There is an enlargement of soul which comes from sympathy with Christ in his love for man which brings all into the fellowship of its love and into the participation of its labors; and when this is felt by the Church at large it will draw all together into the fellowship of labor, sacrifice, and suffering, and insure the speedy victory of the truth.

Individual effort has done much. In the days of the Church's infancy and weakness God came wonderfully to the aid of the few scattered ones who bore the message of truth to men. But these days of weakness are passed and the time of strength has come. God will not do by extraordinary means what can be accomplished in ordinary ways; and if we have that now by which the work assigned us may be done, he will make no further provision for it. But in the divided state of the Church this work cannot be done. It could not be done were there division without hostility. Let any single church in one of our cities attempt to supply the destitution around it and the vastness of the work at once appalls the heart and paralyzes effort. A few attempts are made, and the results appear so insignificant, the Sanballats and Tobiahs discourage and sneer, and the church lapses into inactivity born of a sense of helplessness from which it can hardly be again aroused.

But this desultory warfare against evil, disheartening amidst the indifference of fellow-Christians, becomes hopeless amidst their hostility. Attempts by individual churches to reach the destitute are resented by others as efforts not for Christ and humanity, but for churchly glory. The evils of sin in many cases can be better tolerated than the success of a rival Church. These things are not pleasant to contemplate, and it may

* *The Working Church*, Thwing, p. 124.

appear ungracious to say them, but they are true, as witnessed, alas! by too many facts. Is there not brotherly love enough in the Church to exorcise this miserable spirit of jealousy and strife?

If the territory in our cities and country places could be parceled out among the Churches, and each held responsible for all Christian work within its parish, much friction and waste would be avoided. This is not possible now. Churches of different denominations are often located in close proximity to each other, because of the convenience and general fitness of the locality for houses of worship. But this does not prevent union of effort in carrying the Gospel to all. It has been done, it may be done every-where. The destitution of our land may be provided for, the dark places flooded with light, and the peace and joy of the Gospel borne to millions now strangers to God's grace. For the accomplishment of such results can we not hold our differences in abeyance, have our peculiar faith to ourselves before God, and emphasizing our agreement upon the essentials of salvation, unite our hands in rescuing from sin and death those for whom Christ died?

The Church was designed not only for an evangelizing agency, but for a conserving power in the world. It is likened to leaven and to salt. It has propagating and preserving power. If co-operation is necessary for the propagation of the truth, it is equally so for the conservation of the good which it brings to society. Salvation by faith is an individual work, but the benefits accruing are shared by society in all departments from the family to the State. The Church is not a political organization, and it should be always separate from the State in government and control; but that Church which does not affect for good the politics of the State in which it exists, nor influence legislation toward righteousness and purity, has failed of its mission and has little right to live. The Church of Christ may not engage in political strife for place and power or bedraggle herself in the slime of partisan contentions. The power which she wields is a moral power, and her influence by that means more potent and pervasive. But in order to exercise this power and meet her obligations to God and mankind, it is necessary for the Church with one voice to speak out the truth in denunciation of evil and in encouragement of righteousness. There are stupendous evils to be destroyed before the Gospel has accomplished her mission in the world. One by one evils great in power and hoary with age, "buttressed by thrones and precedents stronger than thrones," have been swept away before the steady advances of the truth; and it has only been when the Church, like faithful Nathan, has gone to the source of governmental power whence the evil sprang and charged it home upon the evil-doer that the work has been done. There is need for the Church to-day to speak in no uncertain tones of the monster evils which disgrace our age. The desecration of the Christian Sabbath; the loose divorce laws which strike at the sacredness of the marital relation and destroy the family; the unholy passion for gain which tramples on right and virtue and gambles with the bread of the poor; and, above all, that blackest in the catalogue of

evils—cruel and remorseless as hell—the legalized traffic in intoxicating liquors—all these and their accompanying evils must be destroyed. *Carthago delenda est!* To whom is the world to look for this work? To the Church alone; and a united Church, united against wrong and for the right, would soon accomplish the glorious result.

Through the Church have come all those charitable and philanthropic institutions which look to the amelioration of human suffering and ministering of human need. Much has been done, much remains still to be done. What a cry of need goes up to God from Christian lands! Our benefactions withheld or misdirected condemn us before the bar of God. The Church moves to the work of blessing with halting step and divided purpose. The greatest efficiency cannot thus be attained. There must be concert of action or the vast resources now sacrificed to this miserable spirit of pride and contention will cry for vengeance against us. We spend thousands of our hardly gathered means for aiding the poor in superfluous buildings and expensive management, because each denomination must have its own institution. We need to combine for larger results and greater efficiency. Were all our poverty-stricken asylums, homes, and hospitals sold out and the money put into one fund, and institutions, Christian without being sectarian, wisely located and efficiently managed, a hundred per cent. more of good would be realized by those in whose interest they have been ostensibly established. I say ostensibly, for it is to be feared that too often the needy are forgotten in denominational pride and desire for display.

The interests of Christian education suffer likewise from our divisions, and call for co-operation among us. The work of education the Church cannot ignore. What the State may do cannot discharge the obligations of the Church. Even in our public schools there is call for united action among all Christians to save them from infidelity and Jesuitism. In our church schools there is shown the same folly and sin of rivalry which we see elsewhere. In a State where no one denomination is able to build and endow an institution of learning such as is needed, but where if all would unite on one it could be done and done efficiently, we find each one trying to build its own school, appealing to church loyalty for patronage and support, and, alas! in too many instances making pretensions which are false in fact and pernicious in their influences. Why should such a policy continue? While we thus contend against each other parties indifferent or hostile to our Christianity step in and do what we fail to do, not from inability, but for want of brotherly love and confidence.

But little need be said of the need of co-operation in foreign missionary work. The Missionary Conference in London in 1888 spoke in no uncertain tones on this subject. The call for comity and co-operation comes up from all our mission fields. This cannot be abroad till it first obtains at home, for our policy at home must govern in our dependencies abroad. Division here means division there; co-operation here, co-operation there. There is still opportunity for amendment in this work. The

tribes may meet and parcel out the land. Where there are successful mission stations already planted, if our missionaries are encouraged by the action of the Church at home they, in the face of heathen opposition, will find a basis of cordial co-operation which will greatly aid them in the stupendous work which they have undertaken. There as well as at home there would be a vast saving of expense as well as increase of efficiency were Christians of all names to unite in wise measures of evangelization looking to the salvation of souls rather than the upbuilding of some particular Church.

In addition to all this there would come vast advantage to the individual members of the Church in vitalizing their piety by active employment in Christian work and in broadening their views of the Church and her mission. Too many of our people mean by the Church the congregation to which they belong or the denomination with which they are connected. Their vision is circumscribed and their sympathies contracted. It is difficult to rouse them to any sense of want otherwheres when their local church is meeting the necessities of its existence. No great sense of the world's want can come to a soul till that want is looked at as it is. No adequate sense of responsibility can come to a soul until the greatness of the work to be done is seen and appreciated. When the Church of Christ as one, though having many members, faces the problem of the world's salvation, and the eyes of all are given to each with which to see the world's need, and the ears of all are given to each with which to hear the world's wail of suffering and cry for help, then will there be that response in enthusiastic devotion, personal consecration, and willing offering which shall bear as on the wings of light the glad story of salvation to every creature.

The Rev. WILLIAM REDFERN, of the United Free Methodist Church, then delivered the following appointed address:

Mr. President: So far as the old country is concerned, this question of Christian co-operation is no longer an academical question, but already ripe and ready for practical settlement. During the last few months, by a singular coincidence, we have had a remarkable series of ecumenical councils in London—international parliaments of the Churches—Anglican, Presbyterian, and Congregational, all related to the question now under consideration. Nor can we altogether dissociate this gathering from the remarkable meetings held last March in connection with the centenary of the death of our great founder, John Wesley. What do those religious demonstrations mean? They indicate that there is a very wide-spread desire on the part of good men and good women not only for unity, but for some sort of practical co-operation. The fact is that honest minds are getting thoroughly tired of the aimless and sentimental talk about unity, which is only like the bleating of lambs. They are positively eager to know how they may come nearer together—nearer together for spiritual union, nearer together for philanthropic effort, and nearer together for evangelical work.

There are two reservations which must be borne in mind by us for the sake of lucidity. One is that we are not here to enter any protest against the existence of denominations. So far as I am concerned, I have very little sympathy with the outcry against denominationalism. I hold that the great communities of Protestantism have abundantly proved their right to be. They were born of great convictions which we cannot afford to disparage; and they have given the religious life of Christendom an intensity, a richness, a flexibility, and a tenacity which could not have been obtained by any outward uniformity.

The second reservation is that we are not at liberty to overlook the co-operation, conscious or unconscious, which has existed in days gone by. In the very largest sense of the word I believe in the communion of saints. "The good and the devout," says the great William Penn, the Quaker, "are all of one religion." The fact is that the leaders of the sacramental hosts of God's elect, alive or dead, have been as comrades in the service of Jesus Christ. John Wesley, Cardinal Newman, General Booth, and David Livingstone have all been friends and brothers and comrades, working together with each other and for each other. However little or however much they might covet the honor of being fellow-laborers, they could not but be working together in the service of Jesus Christ.

Take our historical theology and our hymns. Our theology, although formulated by trained thinkers, is the outgrowth of the accumulated experience of all the saints in all ages. There we find church co-operation. And as for our hymns, we sing with the greatest delight the hymns of Romanists and of Unitarians and of Calvinists and of Quakers and of Plymouth Brethren. In fact, wherever we find tracings of the work of Jesus Christ, whether it be in the conversion of souls or in the healing of the wounds of the downtrodden or in the leavening of society or in the producing of distinctive Christian character or in the making of nations—wherever we trace the influence and the power of Jesus Christ we find that good men have been working together.

But now, Mr. President, a golden opportunity has arrived. We all feel that the Church of Jesus Christ is entering upon a new era. The three arch factors of disunion—sectarian bigotry, the temper of the doctrinaire, and ecclesiastical pedantry—blessed be God, are fast dying out. The living Christ of Nazareth and Calvary was never more manifestly in the midst of his people. The inspiration of the Churches was never so pure and strong as to-day. Their ideals were never so high. Their sympathy with the people was never so intimate and real. Their perils were never so serious nor their problems so momentous. And all these forces are compelling the Churches to think how they may come nearer together. They are making this question of church co-operation to be not only practicable, but also inevitable.

But now the question comes, "How shall the spirit of co-operation be embodied?" In what direction shall it advance? There are three directions that have already been suggested in the valuable paper to which we

have been listening. First of all, there is the direction of foreign missions. I was delighted this morning in the paper and discussion on church unity to hear the opinions of missionary experts. I hope that not the least result of this Ecumenical Conference will be that in our missionary work we shall be inclined to approach toward some sort of missionary co-operation—one board of directors, one periodical, one designation, and one predominant policy.

But there are two other directions about which I have some knowledge. The first is evangelism. We have all been told, and we have learned it from experience, that the great problem of the Churches of England is how to deal with the great centers of population. In the city where I live (Bristol) we have practically decided already upon a scheme in which all the Non-conformist ministers of the city will take part, dividing the city into districts, visiting from house to house, carrying on spiritual agencies, not for the benefit of this or that Church, but for the improvement of the people at large. What applies to the towns applies equally to the villages.

I am sometimes disposed to think, indeed, that the severest and the most trying of church problems in the future will be how to capture the villages. The power of sacerdotalism in England is more and more threatening. There are hundreds and thousands of rural parishes in England in which the high-church priest, poisoned with the notion of holy orders, is making it his avowed aim to close the dissenting chapel. The Dissenters are timid simply because they are disorganized and disunited, and the only cure for this Non-conformist timidity is to have some sort of federation of the Churches.

The other question to be noticed is that of social morality. In this day of democracy, for the Churches to refuse to condemn social immoralities is to be entirely untrue to Him who preached the Sermon on the Mount. What could the Christian people of England and America not do if only they were true to their convictions and thoroughly organized! They could speak with a power quite invincible. They could go into the dens of iniquity with an authority like that of the Master when he turned the money-changers out of the temple. In fact, if all the Christian men and women were to utilize the force that is in them, and speak with undaunted courage, they could, probably before the twentieth century is born, close every drink-shop, they could sweep away every sweater's den, and forbid the selfish accumulation of riches and unbridled enjoyment of luxury. As for the crime of war, they could put a stop to its perpetration once for all; and they could make it impossible for any man of immorality ever to sit in our political legislatures.

Very seriously and earnestly I will now, with your permission, Mr. President, ask whether in this Ecumenical Conference there cannot be suggested and discussed some sort of federation of the Methodist Churches? This morning we had a very valuable discussion on the subject of Methodist union; but Methodist union, I fear, is to some extent only a beautiful ideal, although the stream of tendency is drifting us along,

and may make the ideal very shortly to be actualized. But Methodist federation, I respectfully submit, is not an ideal. It may take place here and now. It is within ranges which are practicable.

I do not forget the influence which was extended over England, and especially over the different Methodist bodies, last March in connection with the centenary movement.

The spirit of our Conference in the discussion this morning evinced that the happy influence still abides. Why should it not find immediate and suitable expression? I will not offer arguments, because there is really not much to argue about. Let the sentiment of catholic and brotherly Methodism be strong, and the holy stream will quickly clear all difficulties out of the way. This is no time for Methodism to be affected by prudential calculations. Methodism, strong in faith and giving glory to God, can afford to trust to her divinest instincts. She never mounts so high as when she knows not whither she is going. And, I say, in this Ecumenical Conference, where we represent a world-wide Methodism, where we feel so intensely the beating of the great Methodist heart, where we can rejoice in the oneness of our evangelical faith which abides underneath all our manifoldness of working, and where we can realize so vividly the enormous influence that Methodism may exert over the future of mankind—in this Conference, I say, we ought to initiate some system of federation that will make Methodism the mightiest community in the world.

May I not, then, submit to Dr. Stephenson, the President of the Wesleyan Conference, and one of the most catholic minds in Christendom, that if he will place himself in communication with the presidents of the other Methodist bodies, and with the leaders of our Methodist world, and by their co-operation will initiate some step toward federation, he will make his presidential year the most memorable year since the time of John Wesley?

The Rev. T. J. OGBURN, of the Methodist Protestant Church, gave the following appointed address:

Mr. President and Brethren: By Christian co-operation we do not mean the organic unity of the Christian Church. It is rather the concrete expression of the Church's invisible but real spiritual unity. It is a practical unity; the best unity possible at present, and the easiest and speediest stepping-stone to that ideal organic unity for which so many have hoped and prayed, as yet in vain. It implies the working together in the essentials of religion of those who believe apart in its non-essentials. Euodias and Syntyche were not "of the same mind in the Lord," but they both "labored with Paul in the Gospel." It is the different beliefs in the realms of theory and speculation, blending into one harmonious faith as they rise into the higher realm of the practical. It contains "the promise and potency" of the visible oneness of the universal Church, and must ever remain the highest form of its manifestation.

Christian co-operation I take to be the co-operation of Christians as

Christians in Christian enterprises, especially the great enterprise Christ came to inaugurate and left to his Church to complete, namely, the establishment and perpetuity of the kingdom of God in the world for the world's salvation. This co-operation is essential (1) to the development of this kingdom and (2) to the accomplishment of its God-appointed mission.

1. The perfect development of any organized body is impossible without the co-operation of its various members, the work of each contributing to the good of all. The Church is a vital spiritual organism. "For we, being many, are one body in Christ, and every one members one of another." The members are as truly united to one another to form the body as the body is to Christ, the head. And the unity of this body is declared clearly and positively in striking connection with the unity of God. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This is the unity of the Christian faith.

Then follow the different gifts—personal endowments for personal work: "But unto every one of us is given grace according to the measure of the gift of Christ. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And all these gifts are to be used by the members for one another, and by all for the common good. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." The more grace he has the more let him minister. For of this body, composed of working members only, Christ is the only head. "One is your Master, even Christ, and all ye are brethren." In this body politic there are no "separate and independent sovereignties." No member can, by any gifts and grace of God, nor by the election of his brethren, be made a "lord over God's heritage." Superior talent is not designed to separate its possessor from the inferior masses, but to link him more closely to them in the loving fellowship of superior service. "He that is great among you let him be your servant; even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." In this kingdom of love helpful service, and not authority, is the responsibility greatness imposes. Special gifts are for special service, and no extraordinary endowment releases any one from the ordinary obligation to labor; while nothing more obliterates gift distinctions, and yet more distinguishes gifts, than this fellowship in the use of them and their consecration to the common good.

Thus far we have considered Christian co-operation as affecting the Church, as developing this kingdom—that co-operation in which the members "by love serve one another," the employment of gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ, from whom the whole body fitly

joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

But God has in every good thing a purpose beyond that thing. All instrumentality is but a means, and not the end in itself. Machinery is to be judged, not by the adjustment of its varied parts, but by its product. So an edified and perfect Church is not the ultimate design. Such a Church is God's great salvation agency—a candle, not bushel-covered nor self-illuminating, but giving "light to all that are in the house." "Ye are the light of the world." The Church is salt, not to preserve itself. "Ye are the salt of the earth." The Master prayed for the oneness of all believers, "that the world might believe that the Father had sent him." A Church merely self-sustaining is self-decaying.

Light must shine or go out. Salt exerting no savor is good for nothing. "To the Church has God intrusted the deposit and monopoly of his saving grace." "The Church has God made the custodian of his evangelizing light." "To us hath he committed the ministry of reconciliation." The word of life is materialized in printer's ink and embodied in a living ministry. The power of God unto salvation is placed in our weak hands, and heaven's richest treasure had in earthen vessels. The isles wait for his law until the Church shall carry it to them, and those in darkness will see no light until the Church shall flash it upon them from the face of Jesus Christ. Truly ours is a great work; the darling project of the Father's heart, the world's salvation; a work so large and glorious as to merit and demand the combined energies of the whole Church of God.

"We work for souls for whom the Lord
Did heavenly bliss forego;
For souls that must forever live
In raptures or in woe."

The salvation of one poor heathen afar off on some lonely isle were worth the missionary possibilities of the whole Church. Not an angel is there who would not gladly fly out from heaven to carry him the good tidings.

Intelligent, well-planned Christian co-operation in gospel countries would prevent the over-crowding of churches and the over-lapping of church work in some communities, and the lack of both in others. Under such economy the Gospel would be preached "in the regions beyond," "where Christ is not named," rather than to the gospel-hardened in church-burdened communities. So Christ is preached, and by whomsoever preached we should rejoice, and not "consider as mission ground every field unoccupied by our denomination." How displeasing to Him who would not have even the fragments lost must be the present useless waste of untold energy and millions of money—attributable, must I say, to sectarianism. How it must grieve him to see ministers crowding one another, and preaching to handfuls in costly churches overshadowing one another, while whole races have never heard the word. To see denominations struggling hard for standing-room, while in the broad, open field

of the world are millions of square miles untrodden by the beautiful feet of Him that bringeth good tidings. Let Christian co-operation displace denominational antagonisms. Let every one work where needed most.

The Church is an army, waging war against sin. We fight a common foe whose forces are united. As far as their selfish natures permit them our enemies co-operate. "They have made a covenant with death, and with hell they are at agreement." The most discordant elements are harmonized. The conflicting phases of infidelity combine against the faith. "Pilate and Herod are made friends." Petty differences are forgotten in their hostility to Christ. "Against the holy child Jesus both Herod and Pilate, with the Gentiles and the people of Israel, were gathered together." Impelled by their intense hatred to Christ to unite against him, should not our love bind us into a stronger union for him? Says Mr. Spurgeon: "What can individual men do in a great crusade? We are associated with all the people of the Lord." If the enemies of temperance, in utter disregard of party affiliations, so co-operate as to secure legislation favorable to the nefarious liquor traffic, why cannot the four millions of Christian voters in these United States co-operate? Is not the saloon united stronger than the Church divided? God help us to combine to "wipe away this blistering curse from the face of our civilization!" A full discussion of this subject would compass the question, Is not the present non-denominational co-operative spirit an unhealthy and extreme reaction against former sectarian exclusiveness; and whether it is possible to be antidenominational without being antichurch, and so antichristian? If the Church is to us the only complete and visible embodiment and practical expression of Christianity, and God's appointed agency for the salvation of men, then just how far may members go outside the Church to do her work? Is there not danger in their revolt against mere Christianity that men array themselves against real Christianity? Has church loyalty come to be a crime? Are positive doctrinal convictions to be despised? Is it unimportant what a man believes or teaches, so he be only a worker? These questions are suggested by the fact that thousands of men and millions of money belong to co-operative organizations whose attitude toward the Church is sometimes uncertain. The compromising policy of some Christians, who would come down out of the Church to secure the money and influence of those who hate her to do her legitimate work, is, it seems to me, to be condemned. "The Church," says Dr. H. H. Wells, "is honey-combed with societies for doing the very work that the Church of God ought to do. The tendency to supplant the Church of Christ with some organized, some human society is one of the evils of our times." If such a tendency exist, and if it be an evil, may not the Church be justly held responsible for it? Is it not the product of her mistaken policy? Has she not left undone something she ought to have done? Says Dr. Josiah Strong: "The Church should always have been the first to recognize and relieve human needs and right human wrongs. But with a narrow understanding of her mission she has sat with folded hands while a thousand organizations have sprung up at her

side to do her proper work. The Young Men's Christian Association, the Woman's Christian Temperance Union, the charity organizations, are all doing the proper work of the Church. All these organizations draw their life, their inspiration, and most of their members from the Church; but their success is not her success, and some of them contribute little or nothing to her upbuilding." The Church must be forward in all ministries of good to the souls and bodies of men. All moral reforms should "begin at God's sanctuary." Her vast and comprehensive benevolence should monopolize every righteous enterprise in the world, and give full scope to all her activities, thus removing all occasion for outside organization. Constitute the whole Church of Christ one grand missionary society, charity society, moral reform society, international peace society, temperance society—an organization for every good word and work; a great universal salvation society, with all that salvation means—then must all her members co-operate along church lines, and in her name and to her credit. Then

"For her our tears should fall,
For her our prayers ascend;
To her our toils and cares be given
Till toils and cares shall end."

At a recent revival-meeting in North Carolina the preacher's urgent entreaty to the sinner to "come to Jesus" was taken up by the congregation, voices here and there crying, "Come, come, come!" and several young men, coming, found Christ.

"Still let the Spirit cry
In all his children, 'Come!'"

Let the bride, the Church, with united voice echo the Spirit's call, and cry to a lost world, "Come!" "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see, eye to eye, when the Lord shall bring again Zion."

The Rev. JAMES LE HURAY, of the Methodist New Connexion Church, gave the following appointed address:

Mr. President: Almost every thing about us exemplifies and enforces the power and preciousness of co-operation. It is one of nature's divinely appointed laws. She has encompassed man with beneficent forces—the sunshine to ripen his corn; the wind to waft his ships; and the water to turn his wheels. By co-operation he can make all these his servants and constrain them to do for him what he cannot do for himself. Ignoring this law, he remains poor and powerless; by acknowledging and acting upon it, he becomes almost omnipotent. Nature stands at his back. She pours through him the tides of her strength; she makes all things possible to him. No man in his own strength could push the train over the metals, however resolutely he put his shoulder to the wheel; but let the driver touch the lever and at once the greatest elemental forces of

nature become his vassals, and carry him and his stupenduous load easily and swiftly along. Thus to unite with nature's forces is man's special function. He alone consciously does it, as whatever is done by any other creature is done without volition. And this volition, acting through co-operation, marks the highest human wisdom.

Co-operation is also an instinct of human life; a law encompassing our being which we can no more fling off than we can the all-embracing atmosphere; a genial, gracious bond which unites all hearts with a cement which no acid can dissolve. Men as naturally draw to one another as rain-drops mingle. Without co-operation there could be no substantial advance in civilization, for "art is long and time is fleeting." No human being, unassisted, could produce the comforts enjoyed by the barest life in the humblest cottage. We all live through others and are dependent on their ministries. An independent man, therefore, is an impossibility. And every generous nature feels that unless he gives back to the world as much service as he takes from it he is a delinquent—a drone instead of a working bee in the busy hive of human life. Is it not largely to the ignoring of this instinct that we owe many of the most cruel and "crying evils" of our times—the "rocks ahead" which our political Cassandras see and sigh over?

Where shall we find the cure for the maladies which afflict modern society, gathering about it like doom in its pride of wealth and its heyday of material triumph—that deep, dark gulf which separates class from class, the unequal distribution of wealth; the sickening contrast between the palace homes and the pauper warrens which almost touch each other in our cities; the chronic warfare between capital and labor, capital dealing blows on labor with its weapon of lock-outs, and labor retaliating by strikes? In what shall we find the solution of all these painful and pressing social problems? Why, surely, in the one word "co-operation," with the understanding that it have Christ for its center and Christian principle as its constraining motive. Accept the term in this its best and broadest sense, and we believe you will find in it the only and all-sufficient cure for the cankers which are eating into and threatening to eat out the heart of our national life. Mutual sympathy and service would bind men's hearts together with ties so tender and sensitive that, like the chords of a well-arranged instrument, all would vibrate at the touch of one; each would feel his neighbor's care and share his brother's burden. Macaulay's dream of Rome in her palmyest days would be realized.

" Then none was for a party;
 Then all were for the State;
 Then the great man helped the poor man,
 And the poor man loved the great;
 Then lands were fairly portioned,
 Then spoils were fairly sold;
 The Romans lived like brothers,
 In the brave days of old."

We find this law of co-operation equally potent in the spiritual realm.

There are powers of grace as well as of nature; infinite divine forces adequate and available on the same condition for all Christian work. And by co-operating with these forces man becomes pre-eminently a "co-worker with God." Clothed with this power of living union with a living God the apostles went forth to conquer the world, and though the work was a stupendous one it was not beyond their ability. Their own arm was weak, but it was rendered omnipotent by being linked with divine strength. God went out with them from Jerusalem and in them from the upper chamber. He flamed on Peter's earnest lip, he argued in Paul's philosophic brain, throbbed in every pulsation of John's loving heart, and shone in Stephen's face when it shone like the face of an angel. Every-where the energy of the divine Spirit gave effect to their word; with God on their side they were more than a match for their countless and combined foes. And through prayer we, too, may become endued with apostolic power—power with God, and through God with men and things all the world over. Through prayer the flinty rock has gushed forth in living streams; the sea has rolled back to provide a way of escape for the oppressed; the sevenfold heated furnace has lost its power to burn; and the lions have crouched harmless as lambs at the feet of their intended prey. Hence, that we may obtain this power we are exhorted to co-operate in prayer. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." It was the united supplication of the Church that brought down the power of Pentecost; "when they had prayed the place was shaken, and they were all filled with the Holy Ghost." It was while a cottage prayer-meeting was being held that fetters snapped and prison doors unlocked, and an angel hand led Peter forth to light and liberty. And it was while Peter and Cornelius, all unknown to each other, were praying that the set time for the Gentiles to be personally admitted into the Church arrived. Their prayers joined and entered heaven together, just as streams that start miles apart mingle their waters at last and fall united into the sea.

From these great and primary analogies we see what a large justification there is for Christian co-operation. In nature and grace we unite with divine forces. By Christian co-operation we unite with human forces, and this union of human forces with divine aid, and with a divine aim, constitutes the highest wisdom of the Church. In Christian as in other work union is strength, and separation, which is the daughter of dissension, becomes in turn the mother of weakness. Too much and too often has the Church been hampered and hindered by the jealousies and bitterness of her own members. Professedly brethren in the Lord, yet not seldom they have appeared to the world as a rabble of rival sects, each impressed with its own excellencies and its neighbor's defects.

Power wanted for Christian service has been wasted in sectarian competition. Surely the eye can look on no sadder sight to-day than places where men and money are being lavished, not that Christ may win souls, but that sects may gain proselytes.

One feels more inclined to weep than laugh over the story told by Dr. Gladden at the London International Council, of "how away in the far West, fifty miles from anywhere, a surveyor got off the train to stake out a new town. After driving four stakes he went away to lunch by a spring. When he came back, lo! there sat a church extension agent on each of the stakes—a Baptist on one, a Presbyterian on another, a Methodist on a third, and a Congregationalist on the last. They had all come to locate churches in the new town." Only a playful way this of portraying a sad reality all too common in the old land as in the new. Who among us does not know of small villages in which four men are doing the work which one could do, ay, and do better than the four? As though four heavy cannon had been placed in position, loaded to the muzzle, for the purpose of blowing to atoms a child's windmill, or a great river turned from its course in order that it might grind the corn which should supply a single baker's oven! Is it not a shameful and sinful thing that such a waste of mental and moral power should be going on in our midst for the honor of denominational names and to the injury of human spirits, narrowing them down into ecclesiastical flies and gnats when they are capable of being lions for strength and eagles for power of vision? It is such facts as these which make sectional names discordant and jarring in men's ears—as the bugle tones of battle rather than the sweet harmonies of the sanctuary.

Sometimes it is said we are regiments in one army. All the greater the pity then that we are not more thoroughly united in appearance and before the world. Actually we misrepresent ourselves. We convey to those seeking to divide us the impression that we are not as much in union as is the fact. We magnify our surface differences and minimize our deeper unities. We may secretly entertain good feelings toward one another, but the world generally sees nothing of this. What it sees is that every purpose which touches the higher interests of mankind is seized on at once by our jealous sectarianism and becomes a matter of discord. Keble has asked if the passions raging in the breast of a man of kindly appearance could be seen openly, "who would not shun the dreary, uncouth place?"

But the dreary, uncouth place of our denominational strife lies open to all the world; and who can say how much of the skepticism of earnest minds and how much also of the alienation of the multitude is due to our perverse divisions? Do not let us be misunderstood here. We are not sighing after a vain agreement on all points, an organic union of all denominations of the Christian Church. Such union will, we believe, be practicable and probable among Methodists in the near future, but it is questionable whether it will ever be possible, even if desirable, among all the disciples of Christ.

Denominations are the product of intellectual difference. You cannot run thoughts in the same molds as those in which you make leaden bullets. Different temperaments and idiosyncrasies cannot be thus fused. Uniformity is no more a law of grace than it is of nature. You can no

more make men worship alike or think alike on matters which are not essential to salvation than you can make them wear the same expression of face or speak in the same tone of voice, for there are as great natural differences in the minds as in the bodies of men.

Hence probably in the future, as in the past, we shall need, and we shall have, the Congregationalists and the Presbyterians with their broad culture and their convincing logic; the Methodists with their fine enthusiasm and their impassioned eloquence; the Episcopalians with their sublime liturgies and chants; and the Baptists with their manly independence and tenacious devotion to principle. Separate in organization, all these honest, earnest seekers after God are one in heart. Distinct as the colors of the rainbow, they are one as the pure white light in which those colors combine. The mount of truth has many paths; those who are ascending it by different ways look too often upon each other with coldness and suspicion; but they will all be led onward and upward by the Spirit till at last they find themselves standing side by side before the throne of the Eternal.

In the meantime let us not be unduly depressed by our differences. Denominationalism, rightly viewed, is no more an evil than regiments and battalions in an army are an evil. It is not division, but orderly arrangement—aggregation, like seeking like—family likeness asserting itself on a broader scale. In this sense it contributes to order and may tend to make co-operation all the easier. While as separate bodies we have our distinctive work to do, we may as different divisions of one great army move forward with harmonious step, seeking by means of our various differences to supply each other's defects in dealing with the sins and sorrows of the world.

Remembering that the Church's commission is to carry the Gospel, not church government, to the people, let us act in loving concert not only in mission fields abroad, but where sectarian strife has been most bitter and baneful at home. We shall never as Christians understand or love each other as we ought until we come closer together and, as co-workers in the Master's vineyard, forget in sympathetic labor those sectional names which, like old monuments from Nineveh and mummies from Egypt, are very interesting for historical museums, but of no great account elsewhere.

Every thing which looks toward this consummation is a morning beam of the millennial glory; a long step taken toward an effective answer to our Saviour's high-priestly prayer for the visible oneness of his disciples on the earth. When Wesley said, "I desire to have a league offensive and defensive with every soldier of Christ," he expressed what must be the relation of the Churches before the incoming of the new earth and heaven.

It is recorded in French history that when Napoleon was an exile in Elba there still remained in Paris thousands secretly devoted to his cause and desiring his restoration. They constituted a large secret organization, making no noise or public demonstration, but whenever they met on the

Boulevards and wished to recognize each other they brought out from their pockets a tiny bronze statue of the emperor, and, whispering the name of Napoleon, quietly passed on to labor for the re-establishment of the empire. So surely in the good time coming the disciples of all denominations will draw nigh to each other, and with true Christian sympathy grasp each the hand of the other, whisper the magic name of Jesus, and then pass on with one spirit to extend his blessed empire of love.

And by such affectionate co-operation not only shall the Master's cause be served, but the disciple's own spirit be enriched. He will be cheered with the blossoms in every garden of the Lord, and gather fruit from all his brethren's labors. This is the wise way of putting our brethren under tribute—having a heart so open and sympathies so broad that we shall receive some help from all. We shall be the richer and they none the poorer; nay, such open sympathy and sensibility to all Christian influences will make us more helpful in turn to all. We shall feel that we are members of one body, each given to all by the loving care of Christ, and all ready to serve each for his dear sake.

Christians, like wheat, grow best and strongest together. If you scatter the grain thinly over the field, it will start well at first, but weeds will soon spring up and choke it. The slender stalk growing alone is easily broken down by wind and rain, and you may scarcely hope for any increase. But if the grain stands close each stalk helps to sustain the other.

“Like the wheat should Christians be,
Side by side and hand to hand;
In the eye true sympathy,
In the heart the ‘new command.’

“Strong in union, strong in love,
In one brave, unbroken line,
Born of God and blessed above,
Moves the Church with strength divine.”

The Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church, began the general discussion, as follows :

Mr. President: I wish to say but a few words on this question. I have been permitted to take part in the inaugural meetings of a new movement which has been started in Portsmouth, Leamington, Ashton-under-Tyne, London, and other places, where all the free evangelical Churches are already banded together for a united attack upon the seven great social evils—intemperance, lust, gambling, ignorance, crime, pauperism, and war. We have already had sufficient evidence that if all the free evangelical Churches, to say nothing of the others, whom we would heartily welcome if they would join us, are prepared to get together on any one of the seven great questions I have named, they are practically irresistible.

With respect to Methodists co-operating with one another, I am convinced that the only kind of effective co-operation for them is organic union. Something has been said here about four branches of Methodism struggling for existence in a small village where one could do the work,

but the question is, "Who is to withdraw?" Until we have enough religion to suppress our differences at head-quarters we cannot expect villagers to do so.

There is no Methodist preacher who of recent years has talked to so many Wesleyan Methodists in England as I have. On a thousand platforms before vast audiences I have pleaded in favor of Methodist union. That proposal has always been received with hearty applause in every part of England. I am quite sure that the masses of our people favor it. I remember that some years ago one of your bishops came to my country—he is listening to me now. I asked him, "When will there be a re-union between the Methodist Church, North, and the Methodist Church, South?" He said: "As soon as we have had a few prominent funerals." I believe that that reply is of universal application. I am not at all sure that these funerals have not already taken place on both sides of the Atlantic. I am confident that the union sentiment grows and spreads continually. In the meantime I am personally prepared to respond most heartily to the Christian appeals that have been made this morning to those of us who belong to the parent Church of Methodism. Let us do any thing and every thing which tends to union.

The Rev. T. G. WILLIAMS, D.D., of the Methodist Church, Canada, made the following remarks :

Mr. President: I have listened with a great deal of pleasure and attention to the papers and addresses which have been delivered here to-day. It has given me great delight to hear the discussions of this morning and afternoon, which were intimately connected with each other. In 1876 the Presbyterian Churches of Canada united and formed one Presbyterian Church. There were principles, or prejudices which were mistaken for principles, to be overcome, for Scotchmen can easily find principles and tenaciously adhere to them. But they were overcome, and Presbyterianism in Canada became one. In 1883, encouraged by the example of the Presbyterians and the blessings which followed the union of the Wesleyan Methodist and New Connection Churches in 1874, the remaining Methodist Churches of Canada submerged their prejudices and formed one great Methodist Church for the Dominion—great because of the prejudices uprooted, principles embodied, and the successes attained. The lesson thus taught by union was not lost on the Methodist and Presbyterian Churches. Soon the opportunity was afforded to use the strength attained by union. The "Canada Temperance Act," popularly known as the Scott Act—known in England as the Local Option Law—was submitted to the constituencies of Canada, and I am warranted in saying that it was by the united energy of the two Churches—the Methodist and the Presbyterian—that the act became law in a large majority of the counties in the Dominion of Canada. Profiting again by this same lesson, the Churches organized a plan for the conservation of their energies in mission fields, which plan has been sanctioned by the General Assembly of the Presbyterians and the General Conference of the Methodist Church in Canada.

The speeches of to-day have brought to my mind the discussions to which we listened when this question of union was under consideration by the Methodist Churches of Canada. The same reasons for and the same objections against it were vigorously presented and sustained by earnest argument; but the union sentiment prevailed, and the Methodism of Canada now is one from the Atlantic to the Pacific. The successes which have followed have gloriously vindicated the wisdom of the decis-

ion at which, under divine guidance, we were able to arrive. The Churches referred to—the Presbyterian and the Methodist—by the union of their different branches, thereby husbanded their resources and increased their efficiency, and as the result were ready for closer co-operative work than previously. This is significant, that they closed up their own ranks before they attempted united efforts with other Churches.

And in view of the enthusiasm with which the sentiment embodied in the addresses on union and co-operation has met, I would suggest respectfully to our brethren in America and our friends from the old land that they first heal the breaches existing in their own Methodist ranks, and then seek a wider and grander co-operation with other evangelical Churches in the work of advancing the Redeemer's kingdom. With the union of all the Methodist Churches of America what iniquity could they not overthrow! And with one united Methodism in England, concentrating all its energies on the destruction of evil, God only knows the magnificent moral results which would be attained!

The Rev. J. C. HARTZELL, D.D., of the Methodist Episcopal Church, continued the discussion, as follows:

Mr. President: I rejoice greatly in all that has been said about the essential unity of the Church of Christ, and also in every indication tending toward closer union among different branches of Methodism; but I arise to call the attention of this great Ecumenical Conference to the marvelous results of Christian work during the past twenty-five years in the southern section of the United States. Twenty-five years ago four millions of emancipated people of one race and twelve millions of another race just out of a great civil and military revolution presented a demand for Christian endeavor unequalled in the annals of modern civilization. The Southern churches themselves have achieved wonders; the Methodist Episcopal Church, South, has grown from half a million to one **million** and a quarter members; the African Methodist and the African Methodist Zion Churches have had marvelous development. In addition to this the North, through her churches and benevolent organizations, has taken at least twenty-five millions of dollars into the South for the maintenance of the Christian ministry, the building of churches, and the establishment of institutions for Christian learning. The Methodist Episcopal Church alone has built over five thousand new churches in those sixteen Southern States, and has established forty-one institutions of learning, in which there were last year three hundred and thirty teachers, and over **nine** thousand students. Questions of organic union have not been discussed; it has been rather a question of earnest work, and in this there has been great progress. This work has been carried forward in the midst of great racial, social, and political problems. The result has been a marvelous demonstration of the essential unity of Christ's Church not only in organization, but also in widely separated differences among her people touching social and political problems affecting every part of society.

The Rev. Bishop O. P. FITZGERALD, D.D., of the Methodist Episcopal Church, South, said:

Mr. President: Leaving San Francisco on last Wednesday morning, I first passed through three hundred miles of garden vineyards and orchards, the roses in bloom, the raisin-grapes drying and sweetening in the sunshine, the prunes, plums, pears, and peaches hanging in alliterated lusciousness and beauty from the heavy-laden trees in that land of bright-

ness and fruitfulness which is also the land of promise, for Methodism, in alliance with other evangelical forces at work there, proposes to take possession in the name of Him whose right it is to reign in all lands and throughout all ages. Then I passed through five hundred miles of snow—snow on the Sierras, snow on the Wasatch ranges, snow on the Rocky Mountains, snow all around, snow coming down in the middle. Then I came on and on, through leagues and leagues of prairie on which countless herds of cattle were grazing, and many millions of American pigs getting ready for a visit to Chicago—a place somewhere out West of which, despite the morbid modesty of its citizens, some of you may have heard. Then I rode into Chicago itself, of whose greatness I was an eye and ear witness. I had intended to go on to New York—a city in which the science of municipal government is carried to almost perfection on certain lines, and where every thing good and every thing bad in our national life may be found in concentrated form; but I stopped here at Washington, where America, as it were, takes the Ecumenical Conference of the people called Methodists to its heart in its capital city. On this long journey across the continent one of the many things that struck me with wonder was the mixed railroad trains—cars from St. Paul and from Fort Worth, from Pittsburg and from Atlanta, from Council Bluffs and from Louisville, from Santa Fé and Memphis, from San Francisco and from St. Louis, from Kansas City and from Nashville, and from Chicago to Duluth, and from I know not how many other places, all on one track, drawn by one engine, and headed for the same destination. These mixed trains, it seemed to me, symbolized the new and happier era of Christian unity which has dawned. Our Churches are getting happily and harmoniously mixed, the several branches of Methodism are coupling together their trains, all moving on the same evangelical line, the Holy Ghost the propelling power of the whole.

In 1886, on a given day, all the railroads of the United States of America were brought to the same standard—all except a few narrow-gauge lines that lead to nowhere in particular. The change produced a little inconvenience at the first, but in a very short time all concerned realized the vast benefit accruing to trade and travel. The broad-gauge religious bodies, of which Methodism is one, and one of the chiefest, are coming to the same standard. And when we get a freshly formulated Arminian Confession of Faith, why may not all come to the one standard of a universal atonement, faith in the present tense, pardon in the present tense, the consciousness in the present tense, a new heart and a new life, and then take an air-line for the millennium?

The Rev. E. L. SOUTHGATE, of the Methodist Episcopal Church, South, made the following remarks :

Mr. President and Brethren: From my persistent effort to secure the floor you might suspect that some Presbyterian endowed with the grace of final appearance had slipped in among you unawares. Sir, I have been waiting for an opportunity like this for about a quarter of a century. I have been waiting twenty-five years for an opportunity like this to say some things for the glory of my God and the advancement of the kingdom of our Lord and Saviour Jesus Christ.

In an article in the *Encyclopædia Britannica* on Edward Gibbon, I remember reading something like this: that almost all philosophic thinkers are now agreed that whatever else Christianity may mean, it means for mankind a higher conception of truth and a nobler conception of duty than the world ever knew without it.

And so it seems to me to-day that there is just one point that we need to consider in this connection. We are in possession of that inestimable treasure, the truth, that is superior to all treasures that the world has ever possessed. We ought, therefore, to be able to give a higher example of moral conduct; and so it seems to me that the first thing to be considered to-day is not plans of co-operation, but co-operation itself. We should not stop to inquire as to whether any given denomination will co-operate with us at any given point or any particular church in any particular locality. But we should work with might and main to put ourselves in line with all who are seeking to glorify God by doing good to men. I remember to have seen this statement in regard to the illustrious Duke of Wellington: That at one time when in India, through various arts he was supplanted in an important command when he had the promise of securing rich laurels. The officer who succeeded him was thrown into a position of peculiar danger, and disaster seemed certain. There was in the heart of that great man, Arthur Wellesley, something higher than mere personal considerations, and not waiting for orders he moved with his remaining troops to the support of his brother officer, and aided him to the achievement of victory. So I say that we should enlarge our hearts to help our brother and leave the plans of co-operation to the divine guidance and overruling. We should co-operate with our whole soul and mind and strength with every man and with every church that is seeking to advance the kingdom of our Lord and Saviour Jesus Christ.

We find this significant exhortation given to us by the apostle Paul: "Look not every man on his own things, but every man also on the things of others." And while it is an imperative law that every man shall attend to his own business, he has an immediate interest in and connection with his brother's business, when that business is the business of the Lord Jesus Christ.

Now it occurs to me that the organic union so emphatically proposed by some of the brethren might prove to be a merely outward relation. The true union is a union that is based upon the Sermon on the Mount, and that has for its working plan the thirteenth chapter of Paul's First Epistle to the Corinthians.

If we seek ourselves to draw near to God and enter into the holy of holies, there to claim fellowship with God; then if we will take that great law of love, the law that leads us to prefer one another in honor, the law that leads us to charitable judgments, the law that puts aside suspicion, the law that gives every man the benefit of every doubt with respect to the motive that governs his actions—then shall we find that there shall be a genuine and a practical co-operation that will do more to further the common cause than any thing else, and that will hasten the kingdom of our Lord and Saviour Jesus Christ to its millennial consummation.

The Rev. A. B. LEONARD, D.D., of the Methodist Episcopal Church, continued the discussion, as follows:

Mr. President: I believe, sir, that we have already a very large amount of co-operation—co-operation among Methodist denominations, co-operation with other evangelical denominations—and I believe that we have all the co-operation that we can expect until conditions are changed.

In order that we may have co-operation, we must be able to stand somewhat upon the same plane, and as long as we occupy different planes

and move in different spheres, we will find that our effort at co-operation is somewhat embarrassed. Our very denominationalism itself is an embarrassment to co-operation. Somebody on the other side of the house, I think, struck the key-note when he referred to the village with its several churches, and raised the question as to which one of these denominations was ready to withdraw. Every denomination is jealous of its own position, and that in some sense is a source of strength. At the same time it is sometimes a source of embarrassment to our practical co-operation. If we can remove some of these denominations—if we can find some way in which we can relieve the community of denominations that are regarded as unnecessary—we will very greatly facilitate Christian co-operation.

Then again, we are embarrassed by reason of the fact that we are not yet free from our caste prejudices, even here in the United States. Just as long as caste prejudices control our minds and our actions we will embarrass co-operation. We must have a sentiment toward each other that does not make distinction upon the ground of race or color or previous condition of servitude. While we have prejudices upon those lines we shall find it very difficult to co-operate. We must reach the point where we will look upon men as one in Christ Jesus, no matter what may be the color of their skin, no matter what their condition; and as long as these caste prejudices prevail we shall find embarrassment in co-operation. Let us get rid of that, and then we will come to a point where we can co-operate more readily.

Then again, another difficulty in the way of co-operation is the difference between capital and labor. We have in our pews very often men who control large sums of money, and they are not always willing to use it for the good of humanity and for the glory of God; and we find it very difficult to cause these men to fall into line on co-operation that will benefit those who need to be lifted up from the lower levels of society. Until we reach the point where a man is a man in the Church of God, whether he has a lean purse or a fat purse, we are not in very good condition for co-operation.

Then the reason why we do not co-operate for the purpose of wiping out that great evil the rum traffic is because we are not on a plane where we can co-operate. I undertake to say, Mr. Chairman, that our struggles for constitutional prohibition in these United States have been defeated by Christian votes. I make the declaration broadly, that the reason why we do not wipe the saloon out of America is because professing Christians do not stand on the same plane. When it comes to a battle on this line there are not a few who fall into line and fight with those who are in favor of legalizing the saloon business.

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, made the following remarks:

Mr. President: I believe that I was born under the physical necessity, or something else, of asking, "What does it mean?" I never get on comfortably with a word until I have said to it, "What do you mean?"

I remember during the revolutionary period of 1848, and the years preceding it, in Paris I was constantly hearing of competition and co-operation and co-operation and competition as being the two things that were mutually destructive one of the other, and equally of labor and capital and capital and labor, until I came to conclude, well, the only way to have peace between these enemies is to get rid of one or the other; kill either capital or labor, and then you will have peace. But I found every one

said, "If you kill one you kill the other." And so it was with competition and co-operation.

When the Cunard Company was in almost absolute possession of the Atlantic, no doubt it felt it a very hard thing that the White Star or some other company began competition. That company was competing with the Cunarders, but at the same time it was co-operating with you, Bishop Warren—with you and also with me.

And so in regard to this question now before us for consideration. Let us take care. I want co-operation, but I believe that we are not to wait for union to commence co-operation; but, on the contrary, that one of the best roads to union is co-operation. But take care; there is one thing that must be held sacred. That is liberty. Liberty! I have more faith in that than in all of your rules and all of your predeterminations.

I have seen in my own history several attempts at co-operation **which** began with the best-meant restrictions of liberty that possibly could be. The Methodists were to withdraw from Samoa and to go upon this side of a line to Fiji, and the Congregationalists were not to go on that side of the line, but to go to Samoa. Better intentions never existed than led to that arrangement between John Williams and our committee; but more contentions sprang out of it than out of all the so-called competition that ever had taken place in the South Seas.

So I have seen the same thing attempted again and again and again, and you will never get co-operation with any satisfaction if you begin by restricting the liberties of any body. You are founded upon the same principle of conviction. The modern principle is to have some respect for doubt, but great intolerance toward conviction. Now, our Churches are all the fruit of deep conviction. As to co-operation and competition, while I have no doubt the competition of Primitive Methodism was often a disadvantage to us Wesleyans in England, it was not a disadvantage to the Church of God.

I have no doubt that the competition of the Salvation Army is a great disadvantage to the Methodists and different denominations in different places; but is it not co-operation with the whole for the salvation of the world? You may be competing with one and co-operating with many.

Let us therefore take care. Press for co-operation. Press toward union. Co-operation is much easier in a high and general sphere than in a local one. Aim at co-operation in general first, then at co-operation in particulars. You will not get co-operation in villages until you get organic union, and do not despise these poor, narrow people in the village, the old women and the old men.

The Rev. J. C. EMBRY, D.D., of the African Methodist Episcopal Church, addressed the Conference, as follows:

Mr. President: I was desirous of saying something this morning on the splendid theory of church unity and union; but I am one of those who are somewhat of the same temperament with my brother who spoke a few moments ago—timidity—and I cannot stand the rush very well.

I remember when we were in London in 1881, at our general gathering, that venerable man Dr. Osborn told us this, that in his puzzle as to what was best to say to the Conference at the opening session he consulted with a very excellent lady, made her his oracle, and she advised him to repeat the memorable words of Mr. Wesley: "What hath God wrought?" "So far, very well," said Mr. Osborn. "What next?" He said she studied a moment, and then she added: "Well, let me see. What will he do for us

if we do not hinder him?" I have never forgotten that saying of the venerable Dr. Osborn; and so, my friends, I rise in my remarks to observe that our Almighty Father is working out for us even greater things in the near future than he has done in the past if we do not interpose hinderances, or, perhaps, better still, if we withdraw our hinderances.

Now, Dr. Hartzell a moment ago was speaking of what had been wrought with respect to the emancipated millions in the South during the last twenty-five years. We are witnesses to the success and the joyful work wrought by the various denominations of Christians among the free people of the South—our race. We rejoice in the progress made and the good work done, and yet we are constrained to say in this presence that we believe we know that a great deal more might have been done if this principle of co-operation had prevailed. There has been every thing else but co-operation in the work of rehabilitating the Church among the colored people of our Southern States. Our councils have been divided in that behalf from the beginning, and we can but pray and hope that the sentiments uttered at this Conference may be the beginning of a new era for us with respect to their work.

There was a thought prevalent among us right after our unhappy strife that this great Methodist Church, the mother of us all in America, would kindly consent to afford some of her boundless resources to her weaker sisters of African descent to carry on the work of organizing societies and building up Methodism among our people of the South. And there were those prominent in place and influence in the Church who thought well of the idea. But for some reason or other they soon changed their notion, and no more was heard of it.

And then it must be said, also, that that most excellent Church, the Methodist Episcopal Church, South, our senior sister Methodist branch, was disposed to co-operate with us in the matter of transferring her colored membership to our Church. In many instances it was happily done, but in the process of time, somehow or other, she changed her mind, and so it is we are found to have almost the same babel of confusion in colored Methodism in America that we have among our fairer brethren.

There is no reason for division among us but the common one that may be found every-where—human pride and human vanity; and the suggestion of our eloquent and gifted brother, that the remark had been made to him by one in the mother-country that there was need in America a few prominent funerals, has been the uppermost thought in our minds for a long time. But somehow, providentially, prominent funerals among us come slowly.

D. ALLISON, LL.D., of the Methodist Church, Canada, continued the discussion in the following remarks:

Mr. President: I believe that Mr. Hughes was largely correct in the remarks he made a few moments ago on the subject of this discussion. If it is desired that the various religious denominations, standing entirely apart from one another in their history and their conditions, should co-operate, certainly the co-operation of those who belong to one Church, who are under one ecclesiastical organization, ought to be more effective and beneficent.

I do not desire to prove that simple declaration. It carries its own demonstration with it. It has been said here that we are dealing very largely with the sentimental, with the ideal, with that which is a mere dream. We should also consider the practical side of this question, and

for a moment or two, if you please, I would like to call your attention thereto.

I venture to obtrude my humble personality upon you as an individual who, in the course of a not very long life, has belonged to five entirely distinct Churches.

I was born and baptized—and I shall ever regard this as a great privilege—I was born and baptized in that Jerusalem from above who is the mother of us all. In my early manhood it pleased the parent connection—the British Wesleyan Conference—to set off the Methodism of eastern British North America as a family by itself. As a school-boy I well remember Dr. Beecham, the agent who was sent over to attend to this business, as he pronounced his benediction in a most fatherly and loving manner upon us. Shortly after that I spent three or four years as a student in the Wesleyan University at Middletown, and during those years I had the honor of being an accredited member of the great Methodist Episcopal Church. Years after, in 1875, the spirit of grace and unity was so poured out from on high on the Wesleyan Conferences of Canada, East and West, and on the New Connection Conference, as to bring these bodies together in absolute unity, not only of spirit, but of organization, as the Methodist Church of Canada.

The intimation has been given that our Methodist union in Canada was the direct product of the great Ecumenical Conference of 1881. But the first Canadian Methodist union, as will thus be seen, was effected several years before that Conference convened in London.

Nine years after, in the year 1883, we had a further pouring out of this spirit of union and charity upon us, which brought into one body and welded together as one compact unit and entity the present Methodist Church located in Canada, including the Methodist Church of Canada, first organized in 1874, the Methodist Episcopal Church of Canada, the Primitive Methodist Church of Canada, and the Bible Christian Church of Canada—all those names have gone, and we are now known as the Methodist Church in Canada.

Now, I say—and I am prepared to prove it—that in aggressive power, in defensive power, when the time shall come for us to defend any thing that we hold sacred, the power of the Methodist Church in Canada is immensely greater than was the power of the parts in their separate state. It has been quadrupled by the union.

If any one asks for the human secret or explanation of the welding together of these elements of a long divided Methodism, it is to be found in the fact that each was led to look less on the infinitesimal idiosyncrasies of his own little system, and more on the grand essentials which were held by all. My heart sympathizes with the yearning for further and more wide-spread unifications so manifestly present in this assembly.

The Rev. J. M. KING, D.D., of the Methodist Episcopal Church, addressed the Conference, as follows :

Mr. President and Brethren : While I am on the platform as Secretary from the necessities of the case, I am a member of the Conference and want the privileges of the Conference in an occasional speech.

I am interested in this subject of Christian co-operation, and I want to inject a single thought that seems to me has not been sufficiently emphasized in the discussion this afternoon. As large as we are in all the branches of our common Methodism, yet we must not forget we are not the only Christian Church in the world. I want to make a plea an instant for that broader co-operation between Christians of every faith, of

every denomination. It will make us, as Methodists, a great deal broader to come in contact in co-operation with other Churches.

The distinctive differences between us and even the Calvinistic branches of the Christian Church are very narrow in these modern times. They have the same aggressive evangelistic forces that we have, and in many a place—not only in the smaller towns, but in the cities—we could economize our forces and save an immense waste of Christian energy by not crossing each other's lines.

Much has been accomplished in this land under what is called the new advance movement of the Evangelical Alliance—a wondrous work for good and Christianity, where by family to family visitation, co-operating not as Churches, but as individual Christians of different creeds, they are making sure that the Gospel is carried to every home. That is practical co-operation, and I pray God that Methodism in this land and in all lands will always stand shoulder to shoulder with every one who wants to advance the kingdom of Christ in definite work among the people.

I will not attempt to speak for the other side, because I do not know their opinions. It seems to me that we need a greater willingness on the part of Methodism in our great centers of population to co-operate with the great undenominational benevolences. God help us to crowd into places where, by standing heart to heart, we may advance the interests of co-operation.

The Rev. T. B. STEPHENSON, D.D., LL.D., of the Wesleyan Methodist Church, made the following remarks:

I would not have intruded myself upon the meeting to-day but for the personal appeal which has been addressed to me, to which it seems courteous I should make some reply.

You have in this country a quality of which we do not hear so much abroad, but which we hope we have, to some extent at least. It is called "level-headedness," and it appears to me that we want a little of it in this matter, for it is very valuable in an enthusiastic meeting like this, where we all love each other and are ready to fall upon each other's neck. Those who have to do with the administration of church affairs are perfectly aware that there are practical questions in reference to this matter of co-operation which demand the most patient consideration.

The question of finance is a very ugly one, not at all very poetical, but one which cannot be overlooked. There are also many questions of a constitutional character to which it is necessary to give our attention. I am constrained to say that I do not think the whole question of union resolves itself into a question of a little more or a little less religion. "When we get religion enough," Brother Hughes says, "we will all come together." I believe that that is not an accurate putting of the case. I believe that to put it thus is just one of those clever ways of begging the whole question, which may be possible for a genius like my dear friend, but upon which plain, simple men like myself cannot venture.

Now, I think we shall have to come to union, if ever we reach it, probably by two or three steps—co-operation being one, federation, perhaps, being another. How much there may be between these steps it is not possible for us to say just yet. I believe we are thoroughly one in desiring a close approximation. I believe we have got a great deal of the spirit of union, more than we ever had before; and to get the spirit of union is the very first step toward the realizing of it.

But, sir, I arose because a personal appeal was made to me. Although I have no authority whatever or any mandate to speak for my Confer-

ence—and I therefore cannot pledge it to any thing I may now utter—yet I am quite at liberty to say that it will be with the greatest joy to me to meet my brother presidents of the Eastern Section, and if possible devise some plan by which one further step in the direction of union can be taken—a step which I hope will be so wisely and carefully taken that we shall not have to draw back from it—a step which I trust may lead on to other steps until in God's own time we may realize the fulfillment of all these hopes and prayers, and by which the Eastern Section of our great Methodism may be united together as it never has been before.

It seems to me that in some matters the Western Section of the Ecumenical Conference must always act distinctly from the Eastern Section; and for this reason: We live under different laws and have to deal with great public questions which are different, inasmuch as they arise under different political constitutions; and while that need not break, as I trust it will not, the most perfect harmony and brotherly kindness and co-operation between both Sections, yet in the different condition of things, social and political, existing on this side of the Atlantic and the other, I feel confident there is a certain class of questions on which each section must act by itself. For this reason I trust we may have something—a sort of half-way Ecumenical Conference for the Eastern, and perhaps a similar gathering for the Western Section. We cannot meet in full Ecumenical Conference more frequently, but if we could have somewhat more frequent sectional meetings we might be thus co-operating for very important results.

The Rev. D. McKINLEY, of the Primitive Methodist Church, continued the discussion, as follows:

Mr. President: I have very little to say, nor shall I say that little long. I have been very much pleased with the discussion of the Conference this afternoon on the subject of "Christian Co-operation," and I was also pleased with the tone of the discussion this morning on the kindred subject of "Christian Unity." Of the spirit, the principles, and the conditions of Christian unity we have definite knowledge, and again and again all that is necessary and essential to Christian unity has been stated with much fullness and force. Oneness with Christ is essential to Christian unity, and where there is such a unity it will give us some of its results of Christian union and Christian co-operation. Much was said this morning and much has been said this afternoon on the subject of Methodist union, but neither the essayists nor any of those who have spoken so well on the subject have stated or even hinted at what shall be the principles or conditions on which the different Methodist Churches of Great Britain shall or may be united. Mr. Hugh Price Hughes has told us that he has discussed the question of Methodist union on a thousand platforms in England, and it may be that the desire so unmistakably expressed in this Conference is the result of his advocacy. Some brother, during the discussion, said that we should approach God on this subject, and pray him to grant us the blessing of union. We should not forget that such a prayer, as well as some other prayers which we offer, must be answered by ourselves. The matter is in our own hands, and we may continue to pray until the day of doom, but there will be no Methodist union if we do not agree to unite and decide on some method of union. It was a cause of joy to us as a Conference to find Dr. Stephenson, the President of the British Wesleyan Conference, responding so readily to the appeal to confer with the presidents of the other bodies of Methodists in England on the subject of Methodist union. And it is my hope that something

may be done, some forward step may be taken to bring us nearer, if not to organic union, at least to such a confederation of Churches as will enable us to co-operate in Christian work. I cannot see any hope of my good brother, Dr. Reed, of China, ever obtaining all he so earnestly desires for China until there is a united Methodism. But union shall come. The idea which struggled for and found existence at the Reformation was justification by faith; and the idea which is struggling for birth at the present time is Christian union; and it shall sooner or later be realized, and the discussion to day in this Conference will help it forward.

The Rev. Bishop R. S. FOSTER, D.D., LL.D., of the Methodist Episcopal Church, made the following remarks :

Mr. President: I have never in my life so regretted that I have not the power of eloquence as I do at this moment. The discussion of the morning and the discussion of this afternoon accords with every sympathy in my nature. I have to confess that in the presence of an occasion of this kind, where my heart is stirred within me, and where I have been aroused as I have been here to-day, I am rendered almost incompetent to speak at all.

Nothing that has been said has fallen upon my ear with such grateful effect as the brief sentence of Dr. Stephenson, that he would so far initiate something of a practical kind as to consult with the various presidents of the bodies of Methodism in England. Would that we had religion enough and common sense enough in the United States to reach even such a point as that!

If organic union were possible there must be no question, it seems to me, in any mind that the power of this Methodism of ours would be tenfold if it were possible for us to bring ourselves into such close relations to each other as not only to co-operate, but to organize and systematize the work of this great Methodism of America, so that we should waste none of our force, but, on the contrary, utilize every bit of it for the salvation of the world.

I do not know how soon that time will come. I have been praying for it for twenty-five years. I have been waiting and longing for twenty-five years. I represent a great Church—the great fragment or fraction, the greatest fraction of Methodism in America—and I am certain that the sentiment and feeling of my Church for at least twenty-five years has been longing for the time to come when something could be done that would harmonize the movements of these great Methodist bodies in the United States, and when, as it seems to me, sir, the walls of separation might fall and entirely disappear.

For myself I know of no reason—I can see no reason—I am unable to find a reason—why that great and honored branch of our Methodism, once united with us, once a part of our body, dear to us yet, dear as it ever was, cherished and honored and loved as they were when it was corporate with us—I say I can see no reason why these two great fragments of a once united Methodism should remain longer separate. Others may see reasons. I am not able to find them. When I go before God, when I consult my conscience, when I think of the influence that arises from our separation, and when I think of the influence that might arise from our union, I can find no reason why at least we should not so far be eye to eye as to come together like brothers well-beloved, and shake each other by the hand and look each other in the eye and talk to each other out of the heart and pray together before God that he will soon send upon us wisdom, so that in some way the deplored separation might be healed.

and that, united together, we might take possession, as we are able to do, of the North and of the South of this great land.

Nothing has occurred in my ecclesiastical life of more than fifty years that has given me so much hope and so much comfort as the spirit I see pervading this assembly this day. I hail it. I believe God is with us. I look forward to the time that is near approaching, when we shall draw more nearly together, when we shall absolutely harmonize, when the scandal shall be taken from us in the great heathen world, in the great mission fields, and instead of having separate altars and separate organizations, we shall be able, not only as we do now, to feel that we are one, but to work as one in all branches of our Church.

I believe it is in the order of God, and I pray that it may soon come; and I beseech my brothers in all these branches of God's Church, let us try to reach that period.

The Rev J. C. DAVISON, of the Methodist Episcopal Church, concluded the discussion, as follows:

Mr. Chairman: One speaker said a moment ago that he had traveled overland three thousand miles to reach the seat of this Ecumenical Conference. I, sir, have come by sea and land three times three thousand miles to be present with you on this occasion; and, sir, with Bishop Foster I may say my heart has been greatly stirred as I have listened to the discussion of the topics before us to-day. In the land whence I have come there are left behind a great host of Methodist Christians who are praying for this assembly, that influences for good emanating from here may return in abundant blessings upon God's work in the land of the "Rising Sun." There are, sir, five branches of American Methodism represented in Japan. Among these we already have the essential unity referred to in the discussion of this morning's topic. What we further need is organic union. With us in that land co-operation practically means union even to the extent of independence that union may be secured.

It was said with-rejoicing this morning that Methodism in Canada was one; it was hoped it might soon be so in England; and the same sentiment was expressed in regard to the United States. Now these are severally independent of each other, and wisely so from national considerations—an indication that independence for the coming organic union of Methodism in Japan is not an idle dream. And, sir, the main thought I wish to emphasize to-day is the importance of early action before precedents already established shall ripen into a policy that may prove extremely embarrassing in time to come.

There has already been not a little waste from overlapping and consequent duplication of energy on several lines. Of the five Methodisms in Japan the only reason that each has not its own theological school in full bloom is that some are not yet financially able to support the same.

Dr. Leonard has called attention to the embarrassments to co-operation in this land arising from peculiar conditions in certain localities, and these are fairly well appreciated by most of us here; but I want to insist that we avoid the unwisdom, not to say the crime, of fostering like conditions where they do not now exist. The evil of several weak churches in country villages and the smaller towns was also pointed out; and be the cause of their existence ecclesiastical prejudice, political animosity, or whatever else, each must defray the expense incidental to the maintenance of its own organization. But I implore you to consider if it is not high time that concerted action be taken to prevent the repetition of this folly in

heathen lands, and that at the expense of the benevolences of the Church at large; and not only so, but the added crime of entailing upon our mission churches for generations to come a burden impossible to be borne when help from abroad is withdrawn!

May God grant us the wisdom and grace to avoid perpetuating in foreign lands the evils that have been among our greatest embarrassments at home.

Prior to adjournment representatives of the various English bodies spoke in response to the invitation of the Rev. Dr. STEPHENSON, as follows:

Rev. M. P. MYERS, of the United Methodist Free Church, said: Mr. President: I have listened to the discussion this afternoon with a great amount of interest. Having had a long experience in Methodism, for years I have been under the impression that something ought to be done to bring British Methodists together. That has been my conviction and the subject of my prayer for a long time. I was not acquainted with the object of Brother Redfern in appealing to the president of the Methodist Wesleyan Conference, but the president has responded, and his feeling I believe to be universal in our Church. All our leading ministers and laymen—and of course the little ones will follow—all our leading ministers and laymen are anxious to wipe out the blots and unite. They need union, and I am very glad that Dr. Stephenson has thrown down some proposition, and I, as president of our body, beg to say that we respond with all our heart and with all our might to further that grand Christian object, the union of Methodism in England.

Rev. H. T. MARSHALL, of the Methodist New Connexion, said: Mr. President: I desire only one minute; for, like many of us, my heart is too full for utterance. I just wish to say this: As the president of one of the Methodist bodies I reach out my heart and my hand to Dr. Stephenson, and I do with all fervor and earnestness say that I believe he has struck a keynote in this Conference that will echo through the whole of Eastern and surely through the whole of Western Methodism; for in this we are one. I believe, sir, that to-day will be historical in the annals of Methodism. I need not say more. We grasp hands with President Stephenson, and I believe, our hearts being one, the great bodies of Methodism will soon be unified.

Rev. JOSEPH FERGUSON, D.D., of the Primitive Methodist Church, said: I should like to say, Mr. President, as the chairman or president of one of the Methodist bodies, that I cannot commit my Church by any thing I may say, for I represent the democracy very largely; but I am prepared to say this, in our private circles as well as in our committees we are thoroughly in favor of not only ordinary fellowship—we have some dissension—but as a whole we are in favor of organic union. I know that there will be great joy in our Church when this proposition is heard. In spirit I think we are one with Dr. Stephenson and my friend Dr. Myers, and when Dr. Stephenson will set the time I shall be glad to listen to what all my friends have to say; and I do think that if we cannot go to organic union we might formulate ourselves into something like a federation, and so make that a step to organic union itself. I have been greatly delighted with the spirit of the Conference to-day and have felt special inspiration; and I hope and believe that instead of there being a divided Methodism there will be a Methodism of union.

Rev. F. W. BOURNE, of the Bible Christian Church, said: Mr. President: I can heartily respond to what all my brethren have said with regard to the general proposition Dr. Stephenson has submitted, and I may say that I feel a peculiar joy in this. A good many years ago I elaborated a scheme in some of our Methodist papers by which a kind of federation might be established; but nothing good was realized. I went forth weeping, then sowing the seed, and I have felt during these years that that seed would never spring up; but I think there is some reason to hope that I may, with others, live to come again rejoicing, bringing some sheaves of a united Methodism with me.

Rev. THOMAS BROMAGE, of the Wesleyan Reform Union, said: Mr. President: I should like to say a word. As President of the Wesleyan Reform Union I represent the last breach which was made in Wesleyan Methodism. Nevertheless, I shall be pleased to meet Dr. Stephenson, with the other presidents, and sincerely hope that we may be able to recommend something at least of Methodist federation if not of organic union.

Mr. THOMAS WORTHINGTON, of the Independent Methodist Church, said: Mr. President: I wish to say, as one of the presidents, that Dr. Stephenson's invitation, so heartily given, will be as heartily responded to by myself when the time comes.

Rev. J. C. EMBRY, D.D., of the African Methodist Episcopal Church, also spoke as follows on co-operation and organic union:

Mr. President: There has been a circular already issued by members representing the various denominations of colored people inviting us who are in America to a conference in this place immediately on the adjournment of this Ecumenical Conference, with a view to considering means of co-operation and possibly organic union. I believe there is general assent to that, and we expect to spend two or three days here with that in view.

The session then closed with singing, and with the benediction by Bishop H. W. WARREN, D.D., LL.D.

FOURTH DAY, Saturday, October 10, 1891.

TOPIC :

THE CHURCH AND SCIENTIFIC THOUGHT.

THE Conference opened at 10 o'clock A. M., the Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, in the chair. Hymn 622 was sung; the Rev. A. S. HUNT, D.D., of the Methodist Episcopal Church, read the twenty-eighth chapter of Job; and the Rev. JOHN WAKEFIELD, of the Methodist Church, Canada, led the Conference in prayer. The Journal of the sessions of the third day was read and approved.

The Rev. J. M. KING, D.D., read the titles of the following resolutions, and they were referred to the Business Committee :

1. A resolution concerning an address to the members of the Methodist Churches throughout the world.
2. A resolution on the closing of the Columbian Exposition on Sunday.
3. Resolutions in reference to an Ecumenical Methodist Missionary Council.
4. A resolution of thanks.
5. A resolution on the appointment of a general Foreign Missionary Council.
6. A resolution relating to the finishing of the reading of essays.
7. Resolutions on the erection of a Wesley statue in the city of Washington.

The Rev. J. M. KING, D.D., presented the following report of the Business Committee, which was adopted :

1. The Conference is requested to direct that the prayer at the opening of each session be made from the platform.
2. The Conference is recommended to fix the order of adjournment for the afternoon sessions at half past four o'clock on days when there are three sessions, and at five o'clock on days when there are two sessions.

The following resolution of sympathy with the Rev. Samuel Antliff, D.D., of the Primitive Methodist Church, was reported from the Business Committee to the Conference :

This Ecumenical Conference learns with regret that the Rev. Samuel Antliff, D.D., the senior representative of the Primitive Methodist Church elected to this Conference, after landing on this continent, is prevented from fulfilling his duties by serious illness; hereby expresses its deep sympathy with him in his affliction; and trusts that in the providence of God he may be restored to health and to the service of the Church.

The Rev. JOSEPH FERGUSON, D.D., was requested by the Conference to communicate this action to Dr. Antliff.

The appointed topic of the day was at this point taken up. The following essay on "The Influence of Modern Scientific Progress on Religious Thought," by PERCY W BUNTING, M.A., of the Wesleyan Methodist Church, was, in Mr. Bunting's absence, read by Mr. J. BAMFORD SLACK, B.A., of the same Church :

In obeying the instructions of the British Committee to write a paper for the Ecumenical Conference of Washington on "The Influence of Scientific Thought on Religion," I do not affect to have had any training either in science or theology. I have less acquaintance with either subject than many general readers, and I throw on the committee the entire responsibility for the existence of these pages. All I can do with the most obedient mind is to state briefly the thoughts on this great subject which have come to a casual reader of other men's papers bearing on it.

When we speak of the influence of scientific thought we all mean the great theory of evolution, which has changed not only our thoughts, but our methods of thinking, and has transferred both science and theology to a new plane. Speaking broadly, the former system of ideas was static; it sought to formulate the constitution of nature and man, conceived as working in certain fixed orbits, according to certain established rules. The newer system deals with nature and man conceived as impelled as a whole along a certain order of progress toward a future end; it is dynamical, and is concerned not so much with what is as with what is to be.

In order to take this view it is not necessary to adopt a particular theory of the methods or the limitations of evolution. Natural selection, sportive variation, acquired habits, struggle for life may have this or that range in the product of new species. The evolutionary process may prevail within certain bounds or may be held universal, absolute, all-explaining. In working up to man there may or may not be gaps to be bridged over only by the hypothesis of immediate creative volition at the point where organic life starts from inanimate matter, or where the spiritual life is breathed into the physical organism.

What is important is the broad view of progress by development which has given a new mold to thought.

I may, therefore, pass by a variety of deeply interesting questions which occupy scientific men and which often agitate theologians. To a plain man it is not to say: "Evolution is not proved; even if proved, it is only shown to affect certain departments of nature; only extreme men carry it into psychology and ethics; the outlines of orthodox faith are, therefore, safe and sound, and as religious men we will get up science and fight for moderate views." True it is, there are extreme views and extreme men of science. Some are speculative fanatics; some are biassed by a positive antipathy to theology if not to religion; some are crochety and pugnacious; some are better at controversy than at scientific induction, and mistake rhetoric for argument. But in all the turmoil and all the perplexity, what the religious man seeks is a secure foundation on which faith may rest pending the strife. Suppose the extreme view of the range and sweep of evolution to turn out, in the progress of thought, to be true; suppose it to be a universal method, the master-key of nature. Where, then, are the foundations of the Christian faith? This is what we want to know. If evolution be a revelation of a fundamental thought of the God of nature, how stands the kingdom of grace?

I must distribute the answers which suggest themselves to me briefly under several heads. They commit no one but myself. I do not think they represent average thought in Britain; but I am inclined to believe that they are something like a sketch of the position of the more advanced and reflective minds in my country.

1. As to God the first cause. Some dozen years ago it seemed as if theism was about to suffer a temporary defeat in England. Scientific agnosticism was much tempted, under the lead of Professor Clifford and others, to take the offensive, and preach downright, positive atheism. At the moment of greatest audacity the attack suddenly failed. This event has not been completely explained. We may perhaps say *Afflavit Deus*. I think the world of thoughtful agnostics—not all so cheerful in their religion of denial as Mr. Clifford—looked over the precipice and recoiled. I once heard a learned and observant German say that the Teutonic mind could not stand atheism—it went mad. Whether this is true of the Anglo-Saxon or not, I do not know; perhaps it is with us rather a balance of common sense which refuses to be pushed too far in any one direction. But so it is. It has been discovered that evolution itself postulates something out of which to evolve other things, and also an evolving force; that science only carries you by easy steps back to primordial matter and force of which it can give no explanation; that the more elaborate the evolution the more overwhelming the evidence of the directing influence of reason—that is, of mind—and that you are left with what almost amounts to a scientific demonstration of the existence of God, the designer and elaborator of this wonderful universe, intelligible only to the children who are made in his image to learn his thoughts and ways. I need not dwell on this point. The American writer, Fiske, has best pre-

sented evolutionary theism; at all events, science has nothing to say against it.

2. It does not appear to me, again, that the voice of science is in favor of the goodness of God. The idea of a creator of benevolent purpose but limited powers is, after all, an eccentricity in our day. Some powerful minds have argued for it, but not heartily; neither Mill nor Sir James Stephen talks as if he believed it. The supreme goodness is an intuition of the heart; the argument for it rests upon that intuition; the mind and heart both resent permanent chaos and desolation; the healthy soul flowers into belief in the good God. Science would rather teach to the contrary; the morality of nature, below man, is very mixed, and those who try to bring sub-human into human morality, to learn the character of God from physics and biology, are apt to come to grief. Witness the fascinating, but, as I venture to think, the radically unsound, book of Professor Drummond. God's moral character is to be learned from his moral creatures; from the characters he has made, not from his stones, vegetables, and beasts. On this head modern science has nothing more to say than had the older studies in natural theology. Some rather shallow optimism has been discredited, and on the other hand the exhibition of progressive purpose perhaps tends to reconcile the heart in some degree to the long process of suffering and wickedness; but, on the whole, the question of the fatherhood of God seeks and can receive little or no light from any part of his creation short of man.

So far as we can see the laws of the natural and the spiritual worlds differ too widely for comparison. Butler's brilliant *argumentum ad hominem* was good enough for the Deists; but deism is no more.

3. On the moral nature and immortality of man science, again, has so little to teach that its modern developments leave the matter much where they found it. The belief in immortality rests ultimately on the belief in the fatherhood of God. God is not the God of the dead, but of the living; the two thoughts stand or fall together. The hope of immortality has never rested on a physical basis; what modern thought has done has rather been to smooth away the physical difficulties in its way.

The conception of an underlying universe, out of whose atoms the atoms of our own are compounded, suggests a possible physical basis of another material state, and presents in scientific terms St. Paul's doctrine of the spiritual body. And recent research surely tends to encourage the belief in a direct action of one will upon another.

Again, the phenomena of consciousness at all events have not yet been accounted for on materialistic grounds; so that when science has said its say there is still room left for some further order of being. Further, whereas the old conception of immortality demanded the reunion of the same particles to make the same material body over again in another world, a more scientific view places the identity of the body not in the identity of all its molecules, but in the permanence of the organic formula, according to which it is born and grows; thus cutting behind many old-fashioned difficulties and transferring the question of identity to a quasi-spiritual sphere.

On this question, then, the effect of modern science fairly understood is, on the whole, friendly.

But I must admit, on the other hand, that indirectly modern science is commonly so interpreted as to be positively hostile. The modern mind has so steeped itself in science as to blunt, to no small extent, its spiritual faculties. Agnosticism appears to rest upon the idea that nothing is to be believed which does not rest on experiment and induction. The question is not one of science, but of philosophy; it concerns the nature of knowledge. The brilliant success of discovery adds nothing to the argument of this question; it may drug the mind, it cannot destroy the practical reason.

I have not the temerity to believe that the profound problem of free-will can come much nearer to a solution. It is closely connected with the intuition of immortality. The reasoning is instinctive; if myself is a real self it will endure. But some of the priests of science have endeavored to rule out the consciousness of free-will by a theory of automatism. We here, at least, are agreed that this is an utter fallacy.

It only means that the phenomena of consciousness and of will are not explicable by physical laws. Mathematicians are familiar with problems which in an arithmetical calculus are inexplicable and even irrational, but which yield to the treatment of a superior calculus framed by higher processes of thought; they are even glad to recognize and make practical use of expressions which are irrational according to all known systems of reckoning.

In the days of a mechanical theory of the mind, when the formula was *Nihil in intellectu quod non prius in sensu*, Leibnitz answered, *Nisi intellectus ipse*. Now that biology has enlarged the powers of science, and a fresh attempt is made to bring the fundamental qualities of the soul within its grasp, the same answer may be made. And when it is said that the will is a mere resultant of motives which appeal to the reason and passions, the will would seem to prove its freedom by again eluding the analysis.

May it not be said that the effort to explain free-will is an unscientific attempt to express the higher qualities in terms of the lower; that by the very terms of the theorem we are supposed to state will in terms of intellect, and that such an enterprise is necessarily abortive? If it be asked on what grounds the power of will can be deemed higher than that of intelligence, is it unsound to argue that evolution itself tends to make us so judge? If the faculties of men have been historically developed in orderly succession, would it not appear, from a survey of this progressive growth, that there is a real scale of lower and higher, and in such a scale do not the governing powers of consciousness and will stand higher than those of mere intelligence? I do not know; but I suggest the question.

And if this be so, are we not brought to the point that the highest, and indeed the only, authority on the question of the freedom of the will is the conscious will itself? Follow it one step further. The logical problem, co-existence of a supreme all-determining will with a free subordi-

nate will, may be insoluble; but carry it into the higher court, where in solemn state these two august powers stand face to face, each conscious of the other, and the difficulty has vanished.

The will of man knows itself to be at its best in loving and free submission to the will of God, and the will of God completes the freedom of the will of man by the revelation of love.

4. I come next to the spiritual history of man, the progressive revelation of the Father. It is here that we most clearly come upon the great revolution which has taken place in modern thought. It will be remembered that in this paper I am assuming the truth to the fullest extent of the evolutionary theory. In this view mankind have come into the world by gradual process, developed out of creatures infra-human, but possessing already premonitions of intellectual and even moral qualities in the form of instincts. Consciousness, volition, conscience are produced gradually, side by side with a growing complexity of physiological structure, which is probably necessary to their manifestation, and the interaction of society develops ethics and perhaps religion.

This theory seems to take the breath away from some of us. If duty is a slow deposit of tribal opinion and religion a growth from the worship of the ghosts of ancestors, where do God and truth come in? Where are sin and redemption in this elaborate process of education? Well, the theory of ghost-worship seems crude enough, as are most first guesses. But take the general thought that there is a natural order in which all these transcendent powers of man have been slowly developed. If we can perceive the growth of mind and soul from child to man, accompanying the physical growth, the increase of wisdom and stature, and still believe in the reality of the soul, where is the difficulty in accepting the same view for the race? There is a spirit in mankind as well as in man. The germ of all the future man is in the child; yes, and why not in his father, too? If the race be not a whole, what becomes of the theology of St. Paul, and what of the atonement?

In fact the evolutionary theory of religion is in strict accordance with very much that we are accustomed to believe. God speaks at sundry times and in divers manners, both times and manners being in his own order of consecutive teaching. The law was our schoolmaster to bring us to Christ. Certain races have throughout been selected and trained—no doubt in order that they may teach the rest. Evolution throws the whole history into a natural perspective, and once frankly accepted as the revealed method of divine education makes much that was to our fathers difficult to us easy. Of course the earlier mortality was defective, so is our own.

The ethics of the time of Joshua were not further removed from our own than ours are from what will appear when Christianity has had a few more centuries to run. But will any evolutionary theory stand with the facts of sin and redemption? Are not these at least hostile to all ideas of growth?

Well, the fall, I admit, does not readily fall in with any evolutionary

scheme. And yet the biblical view is that the religious education of man began instantly after the fall, and that redemption in the decree of God preceded the actual creation. The fall, therefore, has a place in a divine order, and though there is no satisfactory theory of sin, it is something to be able to perceive that it has its place in the production of virtue. The problem of evil is confessedly insoluble on any theory; but I do not see that evolution makes it more hopeless. The account of the fall postulates that man was made upright but untested. The fall represents the moment which on the evolutionary view must have come when his moral consciousness awoke to the sense of guilt.

The circumstances, possibly the whole story, may be parabolic; the actual fact of the first guilt must have occurred. The question is whether the account in Genesis demands a lofty as opposed to a merely innocent moral state in the first pair. If it does, it must, I think, be admitted that revelation on this point is only partial and leaves much to be explained; and at all events that the reconciliation of the narrative with a complete evolutionary theory is not attained.

Redemption stands with sin; but as its operation in human history commences after the fall, it is not inconsistent with evolution; indeed, it is distinctly a gradual process; it constitutes the history of mankind.

5. I pass rapidly on to the one other first rate problem: the Person of Christ. How is it consistent with any doctrine of gradual development that any one specimen of the race should be unique? This problem also must be considered unsolved, though it does not seem so far from solution as does that of the fall of man. Uniqueness is not necessarily unnatural. Genius has not been shown to be progressive. But the objection to uniqueness disappears as soon as it is recognized to be fundamental. If Christ be the one Man in vital relation with the human race—the Soul of the universe—then it is in harmony with these thoughts that he should be the God-man, not outside law, but the final expression of the natural order, the only-begotten, standing between God and all created things. This is the region of philosophy. And in the domain of history, does not all research and all development of the moral and spiritual nature but bear testimony to the actual fact of his transcendent greatness?

There are many who decline to recognize his divine majesty; but do the best and wisest of them tell us to look for another? It is not only that the human spirit acknowledges him as its chief so far, but that it is satisfied and looks no further within the range of human evolution.

6. I must stop, though there are other tempting topics. The evolutionary theory gives boundless scope to faith and hope. It does not yet appear what we shall be. The race of men may lose its physical basis by slow decline of heat, or, as the Bible seems to predict, by catastrophe; but its spiritual history would not therefore come to an end. The last things, like the first, are very dimly revealed to us; scientific evolution also is silent as to its own beginning and end. A little way in each direction we are able to see; our prospect discloses a progressive revelation of light and goodness displayed in stronger moral powers and a

higher ethical state, both with respect to God and society. The possible declension suggested by Mr. Spencer, even if there were ground for it in biology, would have no application to spiritual things. "O mighty God, thy matchless power is ever new and ever young." This everlasting evolution stands with the reality and immortality of God and man, the primary and necessary truths of our consciousness and our experience.

The Rev. M. S. TERRY, D.D., of the Methodist Episcopal Church, gave an appointed address on "The Attitude of the Church Toward the Various Phases of Unbelief," as follows:

Unbelief in all its forms is a matter of the heart. Our Lord upbraided the disciples "with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mark xvi, 14). The Epistle to the Hebrews admonishes the brethren against "an evil heart of unbelief in falling away from the living God" (Heb. iii, 12). Unbelief springs not so much from the mysteries of religion and revelation as from perverse tendencies of man's earthly nature. It is not the legitimate product of reason and scientific research, but rather of defective training of the moral and spiritual faculties.

The gradations of unbelief are scarcely capable of enumeration or of classification. They range from extremes of sheer indifference on the one hand to the most impious forms of open hatred and hostility to all religion on the other. Some declare that all religion is pitiable superstition, and a curse to the race. Some of these forms of unbelief are peculiar to individuals only; others have been worked up into a kind of system, and some claim to be the result of scientific research. But whatever their changing forms, we find upon examination that in spirit and substance they are all old familiar foes. They have been assailing the Church from the beginning, now under one name and now another. We are, accordingly, greatly to blame if we remain at this day "ignorant of Satan's devices" (2 Cor. ii, 11).

What, now, I am asked to say, should be the attitude of the Christian Church toward these various forms of unbelief?

I. We answer, first of all, "the Church of the living God" should now, as ever, know herself to be "the pillar and ground of the truth" (1 Tim. iii, 15). Her high and holy mission is to propagate in all the world the truth as it centers and shows itself in Jesus Christ her Lord. But she has no commission, as a divine organism, to pronounce on any disputed question of science, of philosophy, or of literary criticism. The Church transcends her proper mission when she attempts to solve the doubts of every skeptic, or utter a dictum on questions of science and philosophy. Let her rather keep to her own heavenly mission and leave the scientists, whether true or false, to fight their own battles. Surely the Christian Church of to-day, after an experience of more than eighteen centuries, should learn some lessons from the things she has suffered. The strifes and schisms and denunciations, which can only be a sorrow to the Christian heart to recall, have arisen mostly over non-essential matters, on which

the Church as such has no commission to pronounce judgment. Why should we still persist in trying to commit the Church, or any great section of it, to any doctrine or custom or question which is not clearly commanded in the Scriptures, and on which thousands of the most devout and earnest lovers of truth plead for liberty of thought and action? The Church dishonors her trust when she attempts to impose any yoke which God has not imposed.

The Church and the individual may be alike at fault in this. There are some who assume to be unbelievers, but honest skeptics for all that; and they demand that we shall explain all difficulties of the Bible, and settle all questions of criticism, before they will give their hearts to God and enter the fellowship of his Church. We must remove from their minds all doubts about the Book of Jonah and the miracle of the whale, or they will not believe. And it is not an unheard of thing for representatives of the Church to exhibit such lack of judgment and common sense as to meet such unbelievers on just those grounds; and so Church and skeptic alike commit themselves to the unspeakable folly of insisting—the one that he *will* not, and the other that he *shall* not, enter the fold of the Good Shepherd unless he go directly through the mouth of Jonah's whale!

II. But while the Church should thus stand aloof from questions with which she has received no authority to meddle, she may well encourage and invoke divine blessing on all inquiries which minister to the edification of the human mind. She has from the beginning founded institutions of learning for this very purpose. She has no fear of any serious or permanent conflict between true science and religion. She says to Science: "Come, child of light and promise, show us all that you can elicit from the secrets of nature and turn your discoveries and inventions to the good of men." She says to Philosophy: "Come, child of reason, and impress upon us more and more how wonderfully we are made." We welcome all the knowledge you can bring us. But when you have done your uttermost to reveal the secrets of the world do not command us to renounce the God of our salvation or doubt that he is the almighty Intelligence back of all phenomena. He may well admonish us of our limitations by asking: "Where wast thou when I laid the foundations of the earth?"

The Church will ever bless the true student of nature and of men. But we may, perhaps, treat the blatant unbeliever who makes a boast of his science, falsely so called, with the grim irony of the simple old class-leader who asked such a scoffer to specify wherein the Bible contradicted science. The skeptic at once referred to Joshua commanding the sun to stand still, and pompously declared that science has shown that the sun does stand still, and the earth moves round it, quite contrary to what Joshua imagined. Thereupon the simple but witty father replied: "Did you ever read that Joshua set that sun going again? Yes, Joshua did command the sun to stand still, and it has stood still ever since, and your noisy scientists have just seemed to find it out."

III. But while we may at times treat the scornful unbeliever with deserved ridicule, the representatives and builders of the Church of God should study to conform to Christ's example in his attitude toward the unbelieving Thomas. We know not how many prepossessions and doubts and prejudices have deeply troubled honest souls. Some have been reared in the midst of scoffers, and made familiar from childhood with current forms of unbelief, but have never met a wise and gentle friend to turn their minds to other modes of thinking. Where there is any disposition or desire to know the truth, where there may slumber the tenderness of some old affection, even though covered up by sinful estrangement and long years of neglect, there we should go with all the patience and love of a true heart and seek to win back the erring. We should avoid all controversy with him about the six days of creation and Joshua's sun and Jonah's whale. We should decline to discuss with such a man the critical questions about the composition of the books of Moses and the integrity of Isaiah's prophecies. We should seek rather to turn his vision directly on the person and character of our risen Lord. We may not ask him to put his finger on the print of the nails, or thrust his hand into his side, but we will beseech him in Christ's stead to consider the spotless life that was given as a ransom for many. And then we will try to persuade him that it is far better to be Christ-like in spirit than to work miracles; far nobler to believe on the Son of God than to parade a show of intellectual self-sufficiency. Ask him to show what unbelief has ever done to cheer the heart of man. Where has it ever builded institutions of mercy—hospitals and asylums and homes for the helpless sick and dying? Bid him take notice how the Church has led the way in all these acts of love. How has she carried good tidings to the poor, proclaimed liberty to the captives, and poured the oil of consolation on the broken and bleeding hearts? How has she been first and foremost to make known to all the world the fatherhood of God and the brotherhood of man? By directing all attention to such great facts and truths the Church of the living God may win many an unbeliever from the error of his ways. Let him sincerely open his heart to the vision of Christ and his doubts will depart and vanish, like dissolving mists, away. Then will he, too, cry out in deepest and tenderest emotion, "My Lord and my God!"

What, then, do we regard as the true attitude of the Church toward the various forms of unbelief? First and last and always, to know and keep closely to her divine mission, and publish the Gospel of salvation to all mankind. The fruits of such a course have been and always will be her most convincing apology. Second, let her lavish her encouragement and benediction on all scientific pursuits which tend to enlarge our knowledge and advance the welfare of the race. Her sons and daughters may thus show beyond all controversy that science is a handmaid of religion, and both are offspring of the everlasting Father. Finally, let the Church ever remember and imitate the example of her Lord. With unflinching patience and tender devotion let the believing disciples bear long with the doubting Thomas who seems to be sincere, and if the Lord himself come not to

dissolve his doubts, let them still testify that they have seen him, and have felt the inspiration of his Holy Spirit. Love may not be able to dispel all doubts and clear up all mysteries; but let the Church, in the person of every true disciple, study to show that "love never faileth." That fact, when clearly apprehended and made known, is our all-sufficient and everlasting apology.

The Rev. W. T. DAVISON, M.A., of the Wesleyan Methodist Church, gave the following appointed address on "The Bible and Modern Criticism:"

Biblical criticism is now a science. It is a very young science, though not younger than many of its strong and thriving sisters. It is still young, however, and its frame is by no means fully formed and set; but it claims to be treated as a science and must be reckoned with as such by religious teachers. It implies full and free inquiry into every thing that concerns the Bible as a series of literary documents. The text, the date, the authorship, the style, the subject-matter of the various books, including their bearing upon historical, literary, and scientific subjects, so far as the Bible touches upon these—all these are legitimate subjects of inquiry; and the examination into them has been so minute, so careful, so elaborate, and so comprehensive that it has been erected into a science with many important branches.

Little or no difficulty or difference of opinion arises with regard to one great division of biblical criticism—that known as lower or textual criticism. A believer in the very highest doctrine of verbal inspiration cannot object to the operations of a science which determines as accurately as possible the text of Scripture. Nay, like the late Dr. Tregelles, he should be the most anxious to promote it, that he may have the *ipsissima verba* of the original manuscript as nearly as possible before him. Nevertheless, there have been times when the idea of so handling the received text has been thought scandalous, blasphemous; the very versions of Scripture have been endowed with infallibility; the vowel points of the Hebrew text—a device of the seventh century A. D.—have been held to be a part of inspired revelation; and it is not many years since a fierce attack was made upon the New Testament revisers for having ventured to depart from the traditional text. It is, however, now generally recognized that textual criticism of the Old and New Testaments is desirable, inevitable. The process of ascertaining accurately and scientifically the precise original text is difficult and complex. In the case of the New Testament, the methods to be adopted and the results thus reached are accepted by scholars with fairly general consent. In the case of the Old Testament, however, much less progress has been made. Many circumstances retard the investigation; and, whether we like it or not, it must be confessed that at present the exact critical value of the Masoretic or traditional text remains to be determined. The variations, however, of readings both in the Old and New Testament, though numerous, are so slight and comparatively unimportant as affects doctrine that the Christian Church is content for

scholars to pursue their laborious work of determining these minutiae without any alarm or disturbance of mind.

It is otherwise, however, so far as what is called the higher criticism is concerned. There are two reasons for this.

1. By the higher criticism the subject-matter of Scripture is more considerably affected, and the attacks made on traditional beliefs are bolder and more serious.

2. There is much greater distrust of the methods employed by critics in this region, these methods in many cases being arbitrary and uncertain.

In this department also it must be acknowledged that there is nothing like the consensus of opinion which marks a settled science. Nevertheless, the agreement is steadily growing; and on some important points there is virtual unanimity. We ought to bear in mind:

(1) The delicate character of the considerations involved.

(2) The need of a thorough sifting of opinions, if truth is to be reached.

(3) The absolute necessity of time as a factor in the judgment of such questions. And then it must be admitted that the higher criticism—including especially the historical and literary criticism of the Bible—is now rapidly advancing toward, if it has not already reached, the position of a science, with conclusions of a highly important and more or less certain kind, which all religious teachers are bound to know, to face, and frankly and fairly to handle.

It is to be observed that the field of this biblical criticism is strictly limited. It may deal with literary questions—for example, the date and authorship of the various books; with historical questions—for example, the relations between the chronological system of the Old Testament and those of Assyria and Babylonia; with internal evidences of style, the modes of speech, and even of thought in the relative position of the writers one toward another. Within this field much has been done during the last half century; how much it is, of course, impossible to indicate within the limits of this paper. We may say, however, by way of example, that this higher criticism

a. Has considerably modified traditional views as to the composition of the Pentateuch and the historical books of the Old Testament.

b. It is endeavoring—though it has not yet succeeded—to affix a considerably later date than has been hitherto held for a large part of the literature of the Old Testament, including, notably, the Book of Psalms.

c. It has attempted, but altogether without success, to father a theory of “pious fraud” upon several of the Old Testament writers.

d. In dealing with the composition of the synoptic gospels it has proved the use of earlier materials by the several writers.

e. The early date and the Johannine authorship of the fourth gospel, with all that that implies, has been fairly, if not conclusively, established.

f. Four epistles of St. Paul are universally allowed to be genuine, and the case against those whose genuineness has been questioned is exceedingly weak.

g. The Pauline authorship of the Epistle to the Hebrews is generally

given up; and the evidence for the canonicity of Second Peter is admitted to be much less strong than in the case of other books.

These are but samples of the questions discussed and the conclusions reached. It is clear throughout that the scope of such criticism is limited; it touches but the fringe of Scripture. There are so many things that mere criticism cannot touch. If poetry and art resist the violence, the meddlesomeness of critical methods, and display in a thousand forms a beauty and a significance which evades the most subtle analysis of criticism, how much more religion! As in the case of physical science, so also with the new science of biblical criticism, religious teachers must not interfere with its work on its own plane and within its own limits. That work must be watched—watched with the jealousy begotten of love when reverently guarding her most sacred treasures; but the results reached within certain definite limits must not be ignored, still less must they be denied and anathematized by those who are unable or unwilling to study the evidence in support of them. It is open to the Christian Church to admit them, even to welcome them; for the inner shrine of religion cannot be invaded by the rude hand of the most relentless historical and literary criticism. Criticism may meddle with the casket; it cannot mar or scatter, it cannot even reach, the precious perfume within.

Here, however, we touch what appears to be the crucial point of our subject. The traditional views of the evangelical Churches of Christendom, in their more intelligent teachers and members, have been modified by recent criticism, and the question arises whether these changes are to be resented and opposed as dangerous, perhaps fatal, to our common cherished faith. The position taken in this paper is that in the results of a sober and well-balanced criticism there is nothing to fear. The word of God remains the sacred, awe-inspiring, authoritative word of God still. The changes affect the human element in revelation, the vehicle which contains the divine, the methods by which it has been conveyed to man. As Professor Driver, of Oxford, says in his work on the Old Testament just published in this country, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it presupposes it, it seeks only to determine the conditions under which it operates and the literary forms through which it manifests itself; and it thus helps us to frame truer conceptions of the methods which it has pleased God to employ in revealing himself to his ancient people of Israel, and in preparing the way for the fuller manifestation of himself in Christ Jesus."

The Methodist Churches—all the Churches of Christ which reverence God's word written and seek to make it the rule of faith and practice—will do well to beware of blindly and rashly setting their faces against the conclusions of truly scientific biblical criticism. We must not pledge ourselves to what may soon prove to be untenable positions or dare to identify them with the Christian faith. God has many ways of teaching his Church. He often leads us to a greater security of faith and a richer inheritance of truth by a temporary disturbance of our peace and accustomed

habits of thought. There is "a removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain."

The gains of religion from modern criticism are manifold. It has enriched our knowledge of the Bible, both directly and indirectly, often by very unlikely means.

1. The attention drawn to the process of growth, discernible both in the whole revelation and in individual books, has been a distinct gain. The gradual development of truth under the guiding hand of God has been seen to contain a deeper significance than any sudden manifestation of it mechanically conveyed.

2. The recognition of varying types of doctrine, which seemed at first to mar the uniformity of Scripture, has ended in our perception of a deeper underlying unity. Baur's examination of the teaching of the early Church has enriched our knowledge of it. His theories have perished, but the flood of Baurian speculation has left a fertilizing layer of soil upon the fields for which all Bible students may be thankful.

3. It has introduced more reality into our reading of Scripture. New interest has been imparted to the study of many parts of the Bible. The lives of the patriarchs, the legislation of Moses, the composition of the Psalms, the teaching of the apostles have alike become more vivid and real amid lights which at first seemed only to confuse and bewilder our ideas.

4. The result of criticism—not the first result—will be greater simplicity of faith and teaching. To me, at least, it seems clear that the end of all is to drive us back to Christ as our center, our foundation, our one object of faith and hope. There can be little doubt that views of the Bible as a mechanical whole, every part of it flawless and divine in precisely the same sense and on the same level, really tended to lower, not to elevate, the religious views of the Church. Instead, we begin and end with Christ. Some complex theories, perhaps, will vanish, like the ingenious cycles and epicycles of the Ptolemaic theory in astronomy before the bold simplicity of the Copernican theory. It is written on the statue of Copernicus at Cracow, "He dared to be wise." Some daring is needed even yet in those who would imitate him in theology, but wisdom lies in the "simplicity that is toward Christ."

That there are dangers against which Christians must be on their guard in the tendencies of modern criticism, perhaps also some losses, is undeniable; but if the dangers are guarded against the losses will be small indeed.

1. We must beware of the rationalistic assumptions which underlie the reasonings of many critics. These are usually tacit. But they creep in easily enough when men are engaged with the human element in the Bible, and with matters of which reason can take full cognizance. It is easy and tempting then to shut out the supernatural; difficult to avoid it in days when rationalism and distrust of the supernatural are in the air. But such air breathes poison and pestilence fatal to all true faith.

2. There is great danger of the hasty adoption of hypotheses more or less plausible on very scanty evidence, a great disposition to favor novel-
ties for novelty's sake.

“The old need not be therefore true,
O brother man—nor yet the new.”

This weakness of humanity is especially dangerous where religion is concerned, and all the skeletons of defunct theories which line the paths of criticism do not prevent new and hasty theorizers from finding ever new dupes.

3. The task of learning from the Bible and of teaching its contents becomes more delicate and difficult. The Roman Catholic cuts the knots of many difficulties by his doctrine of an infallible pope, or at least an infallible Church. The task is harder for the Protestant, who will not meet every difficulty by a mechanical reference to a text out of a book, but who recognizes the need of inquiring into the circumstances under which the word was spoken and its exact bearing upon the point at issue; who knows that in that wonderful book we call the Bible there is a human element as well as a divine, and that the human is none the less human because it is the vehicle of the divine, as the divine is none the less divine because communicated through a human medium. But great care and delicacy is needed if our deep reverence for the divine is not to lose its bloom amid our close examination into what is human.

What should be the attitude of the Christian Church toward modern biblical criticism is, under these circumstances, tolerably plain. There is no need of fear; there should be no room for suspicion; enmity is absurdly out of place. The Church must always display

(1) The courage which belongs to those whose faith courts the fullest inquiry, and which is prepared to unmask false friends as well as to face open foes.

(2) It will be wise to suspend judgment upon many secondary points connected with a history so long and complex as that of the Bible. This is the last thing some men are willing to do; but the true hero knows when to fight and when to wait.

(3) Our faith in the great primary truths of our religion should become deeper and firmer; it will be at the same time bolder and more tenacious. If poles and planks seem here and there to be falling, frightening timid souls by their noise, it is the scaffolding that is being removed, not the building. All the inquiries of criticism have but revealed more plainly in their simplicity and grandeur the great truths of divine revelation—“God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.” The record which brings us face to face with the Lord Jesus Christ is, like himself, divine and human. We may think that it might have been otherwise, that a revelation from God might have been more immediately, more indubitably, more overwhelmingly divine. But God has his own ways of teaching us, and as the heav-

ens are higher than the earth, so are his ways higher than our ways, his thoughts than our thoughts. The splendor of the divine glory shines through the written word for all who have eyes to see; the majestic beauty of the picture is not impaired, cannot be lessened, by all that critics may discover about the frame which incloses it, the canvas upon which it is painted.

We cannot determine *a priori* what a divine revelation ought to be, or how it should be conveyed to man. In the well-known words of Bishop Butler, "We are in no sort judges by what methods and in what proportion it were to be expected that supernatural light and instruction would be afforded us." Criticism, which means careful examination, must use the faculties God has given us and do its own work in relation to the human vehicle; the light of divine truth will not be dimmed, the great end of revelation will not be frustrated by any thing that a sober and well grounded criticism can do. Methodists, in common with all earnest evangelical Christians, will do well not to take up an ignorant and ill-considered attitude of suspicion toward men who study the Bible at least as carefully as the zealous and orthodox defender of traditional opinions. Above all, the great purpose of revelation must rule supreme in all our investigations. That purpose, both as regards what is revealed, what is not revealed, and the way in which revelation is made, is one—that man may be raised to the very life of God. Amid the dust raised by critical polemics be it ours to see the onward progress of the chariot of God; amid the babel of voices to hear his very voice speaking to our hearts in his holy word; and to remember that, of all the books of the Bible, it is true, as of that holy of holies in the temple of Scripture—the Gospel of St. John—"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

The Rev. E. H. DEWART, D.D., of the Methodist Church, Canada, introduced the discussion of the morning, as follows:

Mr. President: I consider that the great problem that the Church has to solve at the present day and the present hour is how to unite free, independent, candid criticism and examination of all the questions relating to the Bible and religion, with fidelity to the great central truths of Christianity. The time to settle great questions by the authority of great names is past. Every thing will hold its place in the balance, and must now vindicate its right to be by appropriate evidence.

I do not like to criticise a paper when the author is not present; yet there are some things in Mr. Bunting's paper to which I feel inclined to take some exception. Apart from the mere question of the logical consequences of the theory of evolution, there are alleged or assumed facts in science and in biblical criticism which we must grapple with, for the position we take in relation to them clearly affects our conceptions of God's method of governing the world and our relative ideas. I do not think it right to assume, as it appeared to be assumed in the paper, that Christians may believe and hold things that science condemns or contradicts. We cannot do that. If I understand aright, science is a knowledge of truth; and if you have a knowledge of a truth, and it is true, it cannot contradict any

other truth. Therefore, I do not like any thing that seems to indicate that faith is to go on on its Christian line, even when science contradicts it. I believe that true science does not contradict any true religious principle that we hold.

I think also that if freedom of the will is an actual fact, then it is a scientific fact just as much as any other fact. Evolution is the divine method of God in his arrangement of the world. I freely admit that evolution is the causal accounting for facts that exist, apart from the God behind it and the God that uses it; but I do not admit, and I cannot admit, that Christ was the product of evolution, for God sent his Son into the world that the world through him might be saved.

The phrase, "The result of modern criticism," has come to be a good deal of a cant phrase at the present time, and it does not mean the same thing in the mouths of different people. There are results of criticism, and results of criticism. There are some men who use this broad and sweeping phrase, "The result of modern criticism," to cover whatever new fad or speculation they themselves may have adopted. But you will find that what men call the result of modern criticism may be generally determined by what that particular man accepts. He calls all that he accepts as true as "the result of modern criticism," and all that he rejects, to the contrary.

"We have no hesitation in saying that we regard some of the so-called 'results' of the higher criticism as tending directly to undermine the authority of the Bible, and change the historic conception of God's method of dealing with his people, and of the authority due to the words of prophets and apostles and even of the Master himself. If it be believed that the Levitical system which is contained in the Pentateuch was formulated by some priest after the exile, who, in order to win acceptance for his work, falsely pretended that it was revealed by God to Moses; if there are no predictions in the Old Testament prophecies that refer originally to Jesus Christ; if the events of Christ's life and death are not a fulfillment of predictions that foretold them; if the statements of Christ and the apostles respecting the fulfillment of prophecy are of no weight against the views of modern criticism, either because they were ignorant or accepted and treated popular errors as true; if the prophecy of Daniel was not written by Daniel at the time specified, but was written by some one who falsely ascribed it to Daniel to gain acceptance for it; if there are no supernatural predictions in the Old Testament, whose fulfillment is convincing evidence of the divine inspiration and authority of the prophecies which contain them; if it be admitted that the fourth gospel was not written by St. John, but by some later writer who had no personal knowledge of the facts recorded; if several of the epistles ascribed to St. Paul were not written by him, but were ascribed to him to gain credit for them—if these things be accepted as true, then, although it may be still held that the Bible contains great ethical truths and instructive spiritual lessons, it is impossible to avoid the conclusion that the grounds of confidence in the truth and obligations of Scripture teaching are undermined, and the evangelical and scriptural conception of the character and authority of Jesus Christ as an infallible Teacher must make place for a widely different conception of the character of divine revelation, and of the Saviour and the religious faith it reveals."

The Rev. FRANK BALLARD, M.A., B.Sc., of the Wesleyan Methodist Church, made the following remarks:

Mr. President: I wish to point out the vast importance of the subject which we have in hand, and to say that I think it merits much more ear-

nest deliberation and consideration than it seems to be disposed to receive at the hands of some persons here. I submit, with all respect, that the very fact that three such subjects as those which have already been discussed are allotted only two hours for discussion does imply a kind of respectful disrespect, if one may so put it, on the part of a great Conference of this kind that is, to say the very least, unwise. We cannot plead that we are justified because the great work of Methodism is "spirituality," for if there are two problems in modern religion which require to be carefully thought out they are spirituality and worldliness. I suggest that it is highly necessary that the question of what we mean by spirituality should be considered. If it means a kind of religious subjectivity, which is independent of reason and defiant of fact, I, for one, repudiate it. I say that when the Master himself asked those about him to judge for themselves what is right, he subjected his own religion to the test of human reason. It seems to me that the noble words of Dr. Newman Smyth are a fitting echo to this when he said, "Whoever is afraid of science does not believe in God."

It has been said that it is our great work to save souls. Mr. Wesley is quoted as saying that we "have nothing to do but to save souls." I, for one, repudiate that sentiment; and I say, furthermore, that those that maintain it have caught the words, but not the spirit, of our great founder, who was a classical scholar, a student of medicine, and a producer of works on electricity.

I am told that in America opinion on these matters is twenty years behind that in England. I cannot decide; but this I know, that in England we are happily coming to see that the essence of the Gospel is to save men and women, and in order to do that there is as real room for the functions of science as of religion. If men were but balls of clay in the potter's hands, even then a ball of clay requires chemistry and geology to understand it. But living men and women cannot possibly be understood, or even honestly considered, without the aid of logic and psychology, physiology and political economy, all which, therefore, rightfully come within the scope of the Church's education, and should receive from it very earnest and careful attention.

I am inclined to think, Mr. President, that there is some danger, judging from words that have been uttered in our ears this morning, of the Church playing the ostrich, and thinking that if we are but sufficiently fortified in our own conceits we have nothing to fear from any thing outside; whereas, there is a very great deal to fear that demands the most earnest consideration from every faithful man. There is in so saying no pessimism necessarily involved. Yet I submit, Mr. President, that earnest pessimism is much more worthy of real Christianity than giddy optimism.

I must say that I disagree entirely with the speaker who has said this morning that unbelief is a matter of the heart. I am obliged to say so, for I know it, as I know my own existence. I know it from personal intercourse with noble-minded skeptics. I know it from numbers of written statements in my possession, which for depth of sincerity and pitifulness of pathos equal any thing that can be uttered in any class-meeting upon earth.

The Rev. J. M. BUCKLEY, D.D., LL.D., of the Methodist Episcopal Church, spoke as follows:

Mr. President: A certain court, when addressed by a young lawyer for about four hours, rebuked the speaker by saying: "The court must be

presumed to know something." Therefore, when the committee restricted the discussion of the subjects of this morning's session, it was upon the assumption, without doubt, that this assembly must be presumed to know something.

The extraordinary paper by Mr. Bunting I regard as one of the most candid and clear statements upon a vexed question to which I have had the pleasure of listening. I regard it also as showing that religion was, is now, and will be world without end a matter not of induction or deduction or observation, but of the faith of the heart. He showed it by advancing and retreating. Not one solitary proposition which he discussed did he finally and unequivocally affirm—"Here we pause," "I do not know," "I cannot tell."

As respects "consciousness and will," which he seems to assume as facts of the first importance, if my special reading of biology for the past thirty years, which has been my leisure and my business outside of my regular work, teaches me any thing, it is that conscience and will must be allowed as conclusively proved of the higher order of animals. Therefore, science cannot give us any light as to the fundamental questions relating to religion. As to the fall of man and federal headship, to say that if they be not allegorical, it must be assumed that revelation is only partially or impliedly incorrect, is to put the whole evangelical system in jeopardy.

Did you not observe the manner in which he approached and the manner in which he turned away from it? Christianity is as false as the wildest dreams of superstition unless Jesus Christ was the result of divine operation upon a woman without the agency of man. And the same is true as to the miracles of Jesus Christ. I pledge you my word before God and man, that if you will prove to me that the miracles of Jesus Christ were evolved in the order of cause and effect and in the natural order, from this very hour to my death I will never utter a word in favor of the supernatural origin of Christianity. I can bow my reason to a divine revelation, only using it to ascertain its meaning, and not presuming to sit in judgment upon the wisdom of the truths revealed, but I will not bow it to any theory on religious subjects evolved by man.

Now as to the other subjects of the other addresses. We know that the early Christian fathers were superstitious to the last degree. Any man who has read T. and T. Clark's edition of the ante-Nicene fathers is aware of the fact that not one of those fathers could stand here to-day and speak his sentiments as he wrote them without being regarded as foolishly superstitious. In the next place, we must remember that we are not living under the dominion of Rome, which accepts the infallibility of the Bible and then adds to it what it pleases. Let me say that nine tenths of the so-called higher critics bring forth propositions that intelligent people have been familiar with and have been studying for twenty-five years. The principal difficulties growing out of this matter arise from the arrogance of specialists who forget that we bear the same relation to them that a well-educated general physician bears to the specialist in medicine. He is capable of reasoning upon the deductions of many, and inductions of the specialist. So is the well instructed theologian or exegete. Yet these experts study and reverently and cautiously announce the results.

The Rev. JAMES CRABTREE, of the Wesleyan Methodist Church, made the following remarks :

Mr. President: I think it is very desirable for us as Christian ministers and Churches to do every thing in our power to establish the utmost possible friendship between faith and science. It cannot be in our interest,

as students of God's word, to regard with suspicion those who are honest and enlightened students of his works. We are not bound to accept every hypothesis of science, but it will be well for us to adopt the scientific method and spirit. In any divorce between religion and science it is religion that will suffer. Indeed, the religious doubt of the time is, in my opinion, largely due to the attitude of some theologians toward the new knowledge with which our age has been enriched. If the Christian faith is to retain its supremacy over the mind of man it must be shown to be in harmony with truth of every kind and in every department, and made credible to the highest intelligence and to the best culture of our age; and this is possible only as we adopt scientific methods of investigation and are governed by the same principles in our study of the Scriptures as have led to such magnificent discoveries in other departments of truth. The Christian faith, and the Christian records on which it is based, must not shrink from the most searching criticism, if only that criticism be made cautious and reverent by the devout and believing heart. Let us guard against imputing evil motives and a bad spirit to every one who may happen to differ from us; against ascribing all intellectual doubt to moral obliquity. We only expose ourselves as thinkers and teachers to the contempt of the world around if we assume that every body who may venture to differ from us does so out of a bad heart. Let us guard especially against identifying the Gospel with matters that are not essential to it, and making the glorious salvation of God depend upon the Mosaic cosmogony or upon questions of Old Testament chronology.

Let us remember that human conceptions, even of revealed truth, are not always infallible; to a certain extent circumstances determined them, and circumstances may modify them. The Christian creeds are, for the most part, the outcome of controversies which were intensely interesting to those who were engaged in them. They affirm and define great spiritual truths which had openly been called in question or weakened and obscured by error. Each succeeding generation of the Church has claimed the right to consider the truth from its own stand-point, and to interpret it according to its own knowledge and needs; and we in our day cannot claim less for ourselves. A sincere love of truth and a profound reverence for the Scriptures will preserve us from rigid dogmatisms on the one hand and from daring and dangerous speculation on the other.

At this point the Rev. J. M. KING, D.D., of the Methodist Episcopal Church, having been recognized by the chair, surrendered the floor to the presiding officer in the following words:

I have secured the floor now for the purpose of doing what, during the next five minutes, will be a joy to your hearts, and that is to surrender it to the president.

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, accepting the privilege thus granted, spoke as follows:

If I am to leave the chair and become a member of the Conference for the next five minutes instead of its president somebody must hold the gavel, and I hand it to the "King."

I never heard in a Methodist assembly any discussion that caused me such deep thoughts and feelings as the one I have heard this morning. I have no time to argue it. Continents have been shaken and we can scarcely

scratch the surface; but I should say to all young people here to take care not to take in words without saying to the word, "What do you mean?" I have heard words used this morning which, evidently, the men using them had not settled in their heads what they mean. What does the word "fatherhood" mean? In the minds of a great many I find that the word father means a certain official in the family, who shall say every thing will in the long run be right; and so, the son the forger, and the son the seducer, and the son the drunkard, and all the other bad sons shall, in the end, be as sure of a good place in the family estate as the good sons. That is their idea of "fatherhood." I do not say that was the idea with which the word was used to-day. It was used so vaguely that it would be very difficult to say what the meaning was; but I say that is a meaning which in England has been propagated far and wide under the allegation of benevolence. I say a father like that is a monster, and a family which is under such a father would be in ruins in next to no time.

Again, the word "evil" has been used. What does evil mean? In the mouths of many people it means pain, not wrong. But pain is not evil. Pain, so far as I know, is one of the administrative functions of the divine government. It is good or evil, accordingly as it is applied. If it is applied to hinder wrong, then it is good. If it is applied to increase wrong, then it is evil. "Wrong," what is it? Wrong is the father of unnecessary suffering. Never confound evil and wrong. Reject all attempt to confuse your thoughts by confounding them. Evil is wrong. Hate it, and cast it out. Then again, "evolution." What is evolution? It is the unrolling of a thing from within. It is never the unfolding of a thing by an influence from without. Ask the iron to unfold itself into that pillar, and it cannot do it; but the flower, if you give it the sun and the air and the rain, will unfold itself. And why? Because there is a power of life behind it. "Evolution." They point me to the variation of the species; they point me to the fertilization of the orchid; and they call that evolution. But it is not; it is a power from above and a power from without that acts upon the subject and brings forth that which in itself it has no power to bring forth. But it is a mistake to think that evolution, as is thought by certain classes of scientists, expresses any thing like the phenomena of nature. There is a large class of phenomena which comes with the term "evolution," and in the easy school of philosophy that is engrafted upon real science; but it is no part of real science. In that philosophy evolution is used to mean a great many things it does not mean. And so I may go on with a large number of these words.

But I shall only allude to one point in biblical criticism. I agree with every thing that has been said, that neither for physical science nor for literary science should we have any fear. Faith should be able always to wait and wait and wait. Depend upon it, as has been said, that truth is always for the truth, and light is always for the light.

The Rev. Bishop J. C. KEENER, D.D., of the Methodist Episcopal Church, South, made the following remarks:

Mr. President: Five minutes seems a very short time to me, but it may seem to be a very long time to you before I am through. The paper of this morning, which was very elaborate and very able, said that a plain man in these days was not satisfied with the bare statement that evolution is not true. I am a plain man. It is indeed a very difficult thing to conceive of creation, and the mind, after many attempts and defeats not being able to conceive of the fact, passes off into a conception of growth, forgetting that growth itself is an all-important part of creation.

Sir, I beg to read a verse from the Scripture which is certainly in point, being found in the Book of Genesis:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."

Now, sir, there is creation in the mind of God. There it is in the highest conception and expression of creation, which is the law of continued being. To make a tree would be nothing, unless there were planted in that tree the law of continuance. So this is the grand marvel. There is one law-giver. It is the law that is in the mind of God that is chargeable with giving to us a conception, feeble or strong, of the great work of the Master.

I say, Mr. President, that I cannot expect to go into any argument on this important subject, but I deprecate the apologetic views as to the whole matter of creation. I take the Mosaic account of creation squarely and fully, as positive, exact, and reasonable. I come entirely out of the region of speculation, and come into the region of positive truth. My brother says that after all the appeal is to the facts. I want to advise you that you cannot get facts into the mind of a man that has adopted a theory for twenty-five, thirty, forty, or fifty years. There is no clearer testimony of this than the statement of the Duke of Argyle, that you may present a fact before the scientific world, no matter how plainly, and it passes it by as if it had not been presented.

The Emperor William one day paid a visit to the great casting works of Krupp, and one of the managers of the company was showing him the remarkable control they had of the steam-hammer which forged the great cannon; that they could arrest it in a moment. The emperor took out his watch and put it under the hammer— (Time expired.)

The Rev. E. LLOYD JONES, of the Wesleyan Methodist Church, spoke as follows:

Mr. President: My first remark will be especially to you, sir, and to assure you that as one of the younger ministers accepting evolution you can be perfectly certain—at least I am certain—that there is no man in the Methodist ministry that believes in evolution according to agnosticism. To every minister who believes in evolution the question is not whether God made the world or not, but how he made it, whether it was brought into existence in six days or in six years, or whether God made it at all. We who accept the doctrine of evolution believe that behind and before all things Almighty God is the maker and controller of all. Be assured, Mr. President, I will say it in my own name and in the name of my brethren, that there are none of us who believe such an absurdity as that which you have described.

The PRESIDENT: I am not aware that I said any thing to that effect. I certainly never meant it if I did. I perfectly distinguished between the atheist and the evolutionist. Darwin himself was not an atheist.

Mr. JONES: I will assure you of another thing, and that is, that so far as I know the Methodist ministry, there are none of us who believe in a father according to the idea that you describe. We believe that the net result of good can never be the same as the net result of evil. We believe that in the conception of the Father there is righteousness. I assure this Conference that so far as England is concerned she is clear upon those two points.

Now, sir, we have been taught this morning that religious belief is not an act of the intellect, but an operation of the heart. It was exceed-

ingly unfortunate that the gentleman did not quote the balance of the verse, and then he would have learned that when St. Paul said that belief was an act of the heart he limited its meaning to one thing, and that is that the heart of man believes in righteousness. It is not with the heart that man believes that two and two make four. It is not with the heart that men believe that Jesus Christ is the Son of God. My friend Ballard quoted the words of Wesley when he said that we had nothing to do but to save souls. I contend that you can only save souls by enlightening people's minds.

Then there is another thing. I thought that there was not a man in America or England or anywhere else who believed that a man was bad, and that because he was bad he would accept certain doctrines. Am I to believe that Channing, who was a Unitarian, was a bad man, or am I to believe that James Martineau is a bad man? Am I to believe that Maurice and Stanley were bad men? O, I am glad when I get out of the narrow ruts of some men and turn to John Wesley. Methodism has never yet produced as broad a man as John Wesley. He did not make opinions the condition of salvation. He wrote the life of the Unitarian, and he admitted that although Thomas Firmin did not believe in the Trinity, he was still one of the most pious men that ever lived. I am a true conservative, and I stand by the principle of churchmanship of John Wesley, and not by the narrow pretenses of some men who cannot draw a distinction between the intellect and the heart, which every man who has read the smallest text-book, even one costing a shilling, ought to know.

The Rev. Bishop C. H. FOWLER, D.D., LL.D., of the Methodist Episcopal Church, continued the discussion, as follows:

I would like, Mr. Chairman, if we had the time, to utter some convictions about the truth involved in this discussion, for it has been my misfortune to come to the conviction, as a practical working minister, that I can produce conviction in the minds of the people who hear me only by having that conviction myself. I think we are a little imperiled by thinking that this company, with our anxieties and care about the problem which has been started, represent all the work of Methodism. There is a great host that goes out to conquest, holding chiefly a profound conviction that the Son of man hath power on earth to forgive sins. As the Jesuits never argue, but insist, they grow by their insistence. Let us not forget that great truth. Nevertheless, I must bear testimony to this, that unless we can defend the ground upon which we stand we must surrender, and for one I welcome every word of criticism upon the word of God, or upon the authority of the book, or upon the right of the Church, or upon the dignity of any man, for I have shipped for the eternal voyage. If you can demonstrate to me that I am only on a raft invented by priests for taking toll but ferrying us to no landing, that will go to pieces in the first storm, I would rather know it now. I would say to our enemies: If you have any dynamite bombs that can shatter the Rock of Ages, I beseech you strike them off. If you have any telescope that can dissolve the Star of Bethlehem, I beseech you bring it forward. I cannot afford to cherish and lean upon a fallacy. And more, sir, I am in deepest sympathy with the sentiment already uttered, that we ought to extend the warmest hand to every brother working in the great vineyard of God. They are pulling up the stumps and cutting down the trees, and making room for our better seed-sowing in this land which has been given us by God, and which we have all of us so poorly kept. They may not come near enough to the mansion to hear the music and feel the fatherly greeting, yet they may be doing valuable work in taming and subduing the

estate. So let us not club them off. Let us utilize their skill and industry. I think, sir, that we have nothing to fear on the front line. Something has been said in commending Drummond's great book. It has been somewhere called a "Drummond Light." It is a widely illustrated argument, but it has an underlying assumption of fatalism that needs scrutiny. I had rather follow the great book of our honored chairman (William Arthur) on Natural and Spiritual Law.

We have heard concessions concerning evolution, but I am content to walk in the broad and luminous way opened up by Principal Dawson. I like the doctrine as put by the great Agassiz. I had rather follow on this subject the lead of James Martineau, who says: "It is a mean device for a philosopher to crib causation by hairs'-breadths, put it out at compound interest through all time, and then deny the debt."

The Rev. THOMAS ALLEN, of the Wesleyan Methodist Church, made the following remarks:

Mr. President: It is impossible in five minutes to touch upon the three subjects which we have been considering this morning. In regard to evolution, my own idea is that it is strong in the fact that it is a well constructed theory; but I am not sure that its weakness does not lie in the fact that it is a theory. You cannot get all the facts of the universe into a theory, and I have an impression that you never will. In regard to the skepticism of the age, it seems to be very important that we should consider it and understand as far as possible the temper of it. I think it arises very much from a habit in which I confess I rejoice, the habit of looking things squarely in the face. It arises very much from perfect fearlessness in the investigation of truth, and in my opinion it is to be looked upon with hope rather than with fear. This has been called a critical age. I suppose the critical faculty in man was never developed as it is now, and I think, Mr. Chairman, that such an age as ours was bound to come. It was necessitated by the very accumulations of thought and of literature, and there is no doubt that it has been stimulated by these principles of Protestantism in which we all rejoice, and rejoice so much.

There is a strong tendency to-day to turn from the supernatural to the natural side of things, to the human side of the character of Christ, to the human side of the Bible, to the materialistic side of the human constitution, and the natural side of human life. We are in the midst of a great reaction in this respect, and it seems to me that we need to be cautious, and to study this reaction, and to consider how far it is likely to carry us, or else before long, you may depend upon it, it will weaken our hold upon those great supernatural principles in which we have trusted in the times gone by.

With relation to the subject that was so ably handled by my friend Mr. Davison, we are in the midst of a great controversy in regard to the Bible, and, to a great extent, it is a new discussion. It involves inspiration and revelation, of course, but it is especially a discussion as to the form which revelation has taken. Here is a particular book. What is the history of the growth of this book. What is the meaning of the fact that there are different styles and different temperaments indicated in this book? This discussion is of supreme importance, and we are in the midst of it. We must go through it and we must accept the consequences. Reference has been made this morning to the skeptical theories in regard to revelation which are now propounded. You will not misunderstand me when I say that in this Conference we have not very much to do with such theories. The great question with me is not what

the skeptics say, but what is the opinion of those Christian scholars who are investigating this subject.

Only a few years ago all England was alarmed by the publication of a book with a great title, namely, *Supernatural Religion*. Many people said that it would undermine the foundations of our faith. The book died years ago, and the late Bishop Lightfoot killed it. The question with me is, What do such critics say?

The Rev. DAVID BROOK, M.A., B.C.L., of the United Methodist Free Church, spoke as follows:

Mr. President: The essay of Mr. Bunting and the address of Professor Davison this morning I think correctly represent the prevailing thought among the Churches in the old country. We cannot say so much in regard to the discussion that has followed the paper and the address. Most of us who come from England, at any rate, feel that we might as well knock our heads against a stone wall as to try to object nowadays to a good many of the facts which have been abundantly verified in the great domain of natural science. We have to accept, and we do readily accept, these facts. Now for one, and I am quite sure that in this I speak for many, we regard ourselves as under the very highest obligation to men like Professor Davison, who approach the critical side of this question in so reverent and yet in so frank and candid a spirit. We cannot all of us go exactly in the line in which they may be leading, but it is a pleasure to be aware of the fact that in our own ranks there are men who are competent to lead the hosts of Israel in respect to the highest biblical criticism.

If we have in any thing lost our faith in theories of the mechanical inspiration of the Bible, I believe that loss is more than compensated for by the simpler and heartier belief in the Lord Jesus Christ, the Son of God and the Son of man, as the Saviour of our souls. If we have in any degree lost faith, as many of us have lost faith, in the merely verbal and mechanical theory of inspiration, we have not lost faith, but possibly have gained an intensity of faith in the real presence of the Lord Jesus Christ in our hearts as a guide of our lives and of our churches and the living leader of the age in which we live. And, besides that, the loss of that mechanical theory has made our Bible in many respects far more interesting to us than it used to be. We no longer make the attempt to keep our opinions in respect to the Bible apart from our knowledge and study of other subjects. And what is the consequence? We find our Bible to be made more interesting by illustrations from our other studies, and we find also our other studies to be more interesting by their relation to the Bible.

The specific purpose for which I rose was to suggest that there is one branch of study which has been very largely neglected by biblical students, and it is a branch which I believe would offer to us a very large advance in the correct interpretation of some of the most important parts of the New Testament. We are more or less familiar with the manners and customs of the Jews. By understanding those manners and customs we are enabled to enter into the meaning, say, of the apostle Paul in respect to some of his arguments which we could not understand without such knowledge. We are apt to forget, however, that Paul—Saul of Tarsus—was also a Roman citizen, and it seems to me that an acquaintance with Roman laws, institutions, manners, and customs as full and familiar as that we have with the Jewish would shed light on a great many of the apostle's allusions which are at present obscure.

J. J. MACLAREN, LL.D., D.C.L., of the Methodist Church, Canada, closed the discussion with the following remarks :

Mr. President: I am neither a scientist nor a theologian; but I wish to add one thought, if I can, to the discussion of this morning. And, first, as a layman I would express my appreciation of the brilliant paper we have had from the distinguished layman whose absence from this Conference I exceedingly regret.

It has been the aim of the profession to which I have the honor to belong to discover the principles which should govern inquiry, and to form rules by the application of which correct conclusions may be drawn from ascertained facts. For two thousand years and more it had been endeavoring to lay down and perfect the rules of evidence. It had almost come to be accepted as a truism that no educated class ask us to accept conclusions on such slender data as the clergy and clerical writers. Of course they would claim that the supernatural was not subject to the ordinary rules. Religious teachers and writers have made great demands on our faith, and, I may say, on our credulity, but as a class they are nowhere in comparison with a large number of so-called scientists of the present day. If these men would apply the elementary rules of evidence, they would not ask us to accept conclusions on such insufficient data. They draw their conclusions and then try to manufacture evidence to support their theory. If they would carefully observe and record the facts, and not be so hasty in their judgments, we would hear less of the conflict between science and religion. Advocates of Christianity may have had to abandon some untenable position of late years, but not half so many in my opinion as the apostles of the so-called advanced scientific thought. If more scientists would show the patience of a Darwin or a Dallinger, the conflict with religion would largely be avoided. Indeed, Darwin could hardly be called a Darwinian or recognize many of his so-called followers.

My young friend from across the water thinks Americans are twenty years behind his own land in science. As a Canadian I wish to tell him his mistake. In scientific investigation, and especially in the application of science, I believe America is quiet abreast of the Old World. I would remind the Englishmen present that China knew much of modern science, but made no practical use of it. So electricity was long known in Europe, but it was left to America to bring it down from the clouds and teach it the English language, and give us the telegraph and the telephone. One man alone—Edison—is, I believe, doing more to-day for practical science than scores of the professed speculative scientific writers who are making so much noise in England and running a-tilt against Christianity. In America science has generally kept within its proper sphere, has sought to learn the secrets of nature, and has not asked for a verdict before the evidence has been in. Hence scientific America has had little or no conflict with Christianity, but has furnished some of its more stalwart defenders. And such disputes as arise are largely a conflict about words.

As to the chief of the modern scientific theories which have found some defenders here to-day, I think the decision of the majority of intelligent, unprejudiced hearers would be as yet the Scotch verdict of "Not proven."

On motion of the Rev. JOHN BOND the following resolution from the Business Committee was adopted :

Whereas, Some of the widely circulated statements regarding the number of the members and adherents of the various Methodist Churches

place the number far below the proper figures, and otherwise do not fairly represent the forces and agencies of Methodism; be it therefore

Resolved, That a representative committee on the Statistics of Methodism be appointed, with a view to their presenting to this Conference, if practicable, an authentic report on the above subject that may be published in the proceedings.

On motion of J. M. KING, D.D., the following were appointed the Committee called for in the foregoing resolution :

J. J. Maclaren, D. J. Waller, F. W. Bourne, T. H. Hunt, J. Swan Withington, J. Smith Spencer, William Greenhill, A. B. Leonard, W. P. Harrison, William Briggs, B. W. Arnett, D. S. Monroe, and W. Morley.

The Committee was given power to add to its number as necessary.

The doxology was then sung, and the benediction was pronounced by the Rev. WILLIAM ARTHUR, M.A.

SUNDAY, October 11, 1891.

MEMORIAL SERMON on Wesley and His Mission, before the Ecumenical Conference, in the Metropolitan Memorial Methodist Episcopal Church, Washington, D. C., by Bishop JOHN P. NEWMAN, D.D., LL.D., of the Methodist Episcopal Church.

“There was a man sent from God, whose name was John.”—John i, 6.

All Methodism is a luminous commentary upon this remarkable text, which contains a principle and declares a fact. It is not more certain that John the Baptist was the chosen herald of the approaching Messiah than that John Wesley was called to be the apostle of a new era in the history of the Christian Church.

POWER OF INDIVIDUALITY.

It is a fact which rises to the majesty of a law, that all great movements of society, whether malevolent or benevolent, can be traced to some individual. It was Jeroboam rather than any other king of Israel who caused the ten tribes to apostatize. It was Caiaphas rather than any other Jew who instigated the crucifixion of Jesus Christ. It was Julian the Apostate rather than any other Roman who obstructed the onward march of Christian progress initiated by Constantine the Great. It was Voltaire more than any other Frenchman who made the French Revolution a possibility; a revolution which dissolved the elements of society, reddened the streets of Paris with human blood, and shook Europe to its center. It was David Hume more than any other Englishman who gave character to the infidelity of the last century.

And how equally true that all the great changes in society which have blessed mankind have had their origin with some royal soul who had risen above the selfishness of earth and time to the purity and charity of the skies. The discovery of this continent, destined to be the home of freemen, was the work of the illustrious navigator of Genoa. The Germanic Reformation was born in the heart of a solitary monk. The revival of learning in the sixteenth century is due to one philosopher whose name is deathless. More than to any other English colonist, the institutions of this country can be attributed to the immortal Washington. And, rising above all these in supernal majesty and glory, the redemption of our race is the work of the man Christ Jesus—who “trod the wine-press alone; and of the people there was none with him.”

Do you tell me that nations have missions; that one is to give letters to mankind; another, law to the world; another, religion to our race. Yet all history is in proof that in every great nation some individual is con-

spicuous, and that the momentous epochs of time crystallize around some man or woman. As the ages recede the less eminent vanish from the vision of the world, and one name remains to individualize a nation's life or characterize an era of renown.

It is a truth to which history has furnished no exception to the rule, that Jehovah raises up men to accomplish the exalted purposes of his will, men equal to their times and adequate to their calling. When a powerful monarch was to be confronted upon his throne; when a dispirited people were to be inspired with a nobler patriotism; when the most stupendous wonders were to be performed on mind and matter, on land and sea, on men and nations, then the prophet of Horeb was called. When idolatry was enthroned upon the hills of Zion; when the weak-minded Ahab and the bloody-hearted Jezebel reigned in Jezreel; when the altars of the Lord were thrown down and his prophets slain, then the prophet of Tishbe was set as a wall of brass against the encroachments of idolatry. When the Christian Church was in its infancy; when the learned Jew, the polished Greek, the proud Roman were to be met in argument; when the Redeemer's death and resurrection were to be proclaimed in the synagogues of Palestine, the Acropolis of Athens, and the palaces of the Cæsars; when inspired letters were to be written for the Church for all future time, then Saul of Tarsus was called, whose peerless intellect and sanctified soul enabled him to cope with the mightiest foes of the Holy One. And in after centuries, when ignorance fell like the pall of death upon the nations of mediæval times; when the degeneracy of the Church had turned the earth into a vast moral lazaretto; when priests were letterless and popes were godless, then the monk of Erfurt was called. Ascending the heavens like a flaming meteor, he dispelled the darkness of a night of a thousand years, and with the keys seen in the visions of Patmos he unlocked the dungeons of the nations of the earth and bade the people go free. His burning words fell upon the ear of astonished Europe, startling as the booming of a thousand cannon; Leo X. trembled upon his throne and the Reformation moved forward, resistless as the march of a whirlwind.

So, how apparent is the hand of God discovered to the children of men in the government of the world and in the administration of his Church, in raising up Wesley as his messenger and representative, at the beginning of the third of the three great centuries of religious liberty. Of an honorable and holy ancestry, his was a timely birth; a coincidence with his age that bespeaks the wisdom that brought him forth.

With a form compact and symmetrical; a mind evenly balanced—at once legislative and judicial; an intellect enriched from the treasures of sacred and profane learning; a memory capacious and suggestive; an understanding minute yet all-comprehending, it was like the tent in story—fold it, and it was a toy in the hand of a lady; spread it, and the armies of the Sultan might repose beneath its ample shade; with an imagination that borrowed its light from heaven's eternal sun; a will whose decisions were like the everlasting hills; a courage that was never blanched with

fear; a fortitude that never wavered; a gentleness tender as a woman's; a diligence that knew no cessation save death, and no limitations save the boundaries of earth and time; an oratory entrancing as it was appalling—that could raise rhetoric into logic and metaphor into argument, and thrill the most debased with the convictions of the truth; a piety sincere as it was exemplary, and with a love all-embracing. Behold, the man!

The clearest of thinkers, the wisest of philosophers, the most accurate of historians, the most versatile of scholars, the most astute of logicians, who never quailed in the presence of a foeman; an accomplished linguist, who could say with Paul, "I thank my God, I speak with tongues more than ye all;" the most incisive and voluminous of writers; a statesman in the disguise of an ecclesiastic; a philanthropist who sympathized with human nature more than with human condition; an evangelist who knew the letter and caught the spirit of the Gospel, the burden of whose message to mankind was, "Without holiness no man shall see the Lord;" and the Christian who had passed through all the stages of personal experience, from the depths of penitence to the heights of perfect love, who had translated the Sermon on the Mount into life and character more fully than any other man since apostolic times, he was the saintliest of men.

Surely, "Wesley was a man sent from God," who illustrated the exaltation of purified individuality as the reforming and conquering force in the world, rather than mere church organization, with creed and liturgy and imposing ceremonials. History was repeated. A living Christ in contrast with a dead Jewish Church; a sanctified and consecrated Wesley in contrast with the overshadowing ecclesiasticism of Rome and the powerless formality of the Church of England. This is the mightiest thought and the crowning glory of the Wesleyan movement. It stands forth sublime in its isolation, yet indicating the operation of immutable law—segregating the individual from the mass to be purified, and the return of the individual into the mass, whose unified power shall conquer the world for Jesus Christ our Lord.

ONENESS OF THE THREE REFORMATIONS.

Time is an essential element in unfolding the plans and purposes of Jehovah. The consummation of a great result is not the work of a day. Such is the constitution of mind, such the composition of society, such the operation of immutable law, that the ages are necessary to reach vast conclusions.

Jehovah takes a step to-day, and a hundred years hence the advance is apparent. He steps on the summits of the centuries. There are silent centuries in which he acts but never speaks. At such times he hides himself, and anon he drops the drapery of his invisibility, his naked arm appears, and his hitherto hidden hand writes upon some palace wall: "Mene, Mene, Tekel, Upharsin." He deals with empires as the instruments of his power. Things most esteemed by men are as the dust in the balance to him. He writes his decrees of a kingdom in the waste-book of temporary events, but in his imperishable ledger he records the progress of the king-

dom of his Son. The times and seasons are in his hand. Never hurried, never tardy, always on his throne, he ever holds in the hand of his sovereign sway the calendar of the centuries, and on that dread register he notches the epochs of weal and woe in our mortal history. With him a thousand years are as yesterday when it is past. He calls Abraham to found a Messianic nation, and four hundred years thereafter the chosen Moses leads forth the organized nationality. After five hundred years of judges and wars, prophets and inconstancies, Solomon ascends the throne of his father David. A millennium of years come and go, a regenerated people return from their exile, the voice of the last of the prophets is hushed, at length the silence of five hundred years is broken by the song of angels, and the Messiah appears—"the desire of nations." Three and a half centuries are necessary to conquer a nation of one hundred and twenty millions of people, whose vast dominion was from the Euphrates to the Western Ocean and from the Wall of Antoninus to the Mountains of the Moon, when Christianity ascends the throne of the Cæsars with the royal diadem upon her brow and the royal purple upon her shoulders, giving laws from that very tribunal where she had been dragged as a criminal and condemned as a malefactor. Twelve hundred years of decline, darkness, and silence are numbered with the ages ago, when the voice of a monk is heard in the wilderness of the Church calling the world to penitence and faith. Two hundred years of preparation ensue, and Wesley comes forth, the representative of a new era of purity and love.

The three great centuries of the Wesleyan movement are the sixteenth, seventeenth, and eighteenth, and the three conspicuous characters of those mighty epochs are Luther, Cranmer, and Wesley. Each of these immortal heroes had his peculiar mission. Each did a work demanded by his times. Substitution was impossible. Luther was not the man for the eighteenth century; Wesley was not the man for the sixteenth century; Cranmer was not the man for the place of either the one or the other. The three reformations are parts of one great whole.

LUTHER.

Luther lifted his voice in solemn protest against the ecclesiastical usurpations of Rome, and bravely assailed the foundations of the papal hierarchy. He pronounced against prevailing abuses and then denounced the principle from which they flowed. He denied that the episcopate is the Church and the sole teacher and ruler of the world. He asserted that all trusts assigned to bishops belong to every Christian; that ordination is a human arrangement by which the divine prerogatives lodged in the Church, as the congregation of faithful persons, are delegated to a few to exercise in the name and by the authority of all; that the "deposit" of rights and authority is in the Church and not in the episcopate, and that the distinction between a clergyman and a layman is that of function and of office. Brave man!

How bravely he advanced, step by step, until he proclaimed the ultimate truth of human rights. In his *Address to the German Nobility*,

in 1520, he sought to obliterate the false distinctions between the divine and human, and declared that they are not foreign to each other. By this false idea popes had assumed to reign over kings. He said that the secular power of the State is divine and is ordained by the Almighty, without papal sanction; that it flows out of the order and constitution of nature; that all things are holy.

He denied that the Bible is a deposit in the hands of the episcopate, and then boldly proclaimed that laymen should have the Scriptures; that to them belongs the right of private judgment. This was the death-blow to papal infallibility. It was the noble declaration of the rights of the Christian conscience which is the basis of the certitude of Christian belief.

The day of the Reformation had dawned. More and more the morning light was growing intense on the path of Luther. A new spiritual life rose before him. He had counted his rosary, kissed his crucifix, implored the Virgin for the last time. The divine Author of the justification of faith appeared in glory to his consciousness; he looked to the wounds of Christ, and in triumph shouted, "The just shall live by faith." No marvel that in his *Introduction to the Epistle to the Romans*, he has given the clearest, fullest, joyfullest exposition of saving faith extant in Christian literature.

CRANMER.

Great men appear in groups and in groups they disappear from the vision of mankind. In providential movements for the elevation of the human race contemporaries appear, often the converse of each other, but happily the supplements of one another.

Go back a hundred years, take a great Englishman and a great American, whose combined efforts prepared for the coming of our American republic. They were alike in spirit, but unlike in mental endowments. Edwards was a profound metaphysician; Whitefield was simple in his modes of thought. Edwards was vast in his scholarship; Whitefield was general in his readings. Edwards reared his pulpit on Mount Sinai and thundered the terrors of the law; Whitefield reared his pulpit on Mount Calvary and wept as he recited the story of the cross. Edwards was the storm-cloud whence came the thunder and lightning of Jehovah's wrath; Whitefield was the bow of promise thrown athwart its dismal form.

The effect of their preaching was unlike. Edwards lacerated; Whitefield penetrated. Edwards dried the fountains of human emotion by the terribleness of his appeals; Whitefield opened those fountains by the gentleness of his pathos. In his great sermon at Ensfield, Edwards preached from the text, "Their feet shall slip in due time," when many of his auditors grasped column and pew, feeling that they were already slipping into hell. In his great sermon in Philadelphia to twenty thousand, on the crucifixion of our Lord, Whitefield melted the vast auditory by the pathos of his eloquence.

Six years after Luther's birth Cranmer was born; ten years after Luther's death, Cranmer was burnt. Eminent in canon law, in theology,

in philology, at once a divine and a statesman, he did more than any other man of his times to produce the Anglican Church, a venerable Church, Calvinistic in creed, papal in liturgy, Arminian in clergy, within whose sheltering arms are peacefully gathered the high and low churchmen, the Calvinist and Universalist.

Historians may pronounce Cranmer the "First Protestant Archbishop of Canterbury," but his Protestantism was a difficult achievement. The action of Henry VIII. did not change the faith and liturgy of the English people; the Church of England continued in possession of the church property, the bishops remained in their respective sees, and the outward aspect of the Church was substantially unchanged. He dissolved the monasteries, withheld the tribute, and proclaimed himself head of the Church; but it was one head for another head; it was Pope Henry VIII. for Pope Clement VII.; a layman instead of a clergyman; a king in the room of a pontiff; it was London against Rome, and Parliament against the Vatican.

The English Reformation was of slow but certain growth; the struggle between Protestantism and Romanism was long and full of vicissitudes, and lasted for seventy years—from Henry VIII. to William of Orange, whose conquering sword made England Protestant forever.

Before that happy day came Cranmer had joined "the noble army of martyrs." Like Luther, he had visited Rome and returned disgusted; like him, he had entered the holy estate of matrimony; like him, he had translated the Bible into the vernacular and placed a copy of the Holy Scriptures in every church, to be read by the people; like him, he had prepared articles of religion, homiles, and liturgies for the people, and had, like him, bade defiance to all Rome, and denounced the pope as the antichrist of Scripture and the enemy of Christianity.

These two great men, alike in many things, unlike in some, were preparing the way for the coming of a greater man. The work of preparation was prodigious, vast enough to challenge the courage and faith of angels. They had lifted up their voices of solemn protest against a politico-ecclesiastical hierarchy of a thousand years, which had claimed the dominion of all the kingdoms of this world; which had plotted treason, inspired rebellions, conspired against authority, instigated wars and overthrown empires, and which still held in its iron grasp of unholy power the thrones and palaces of all Europe.

These heroic men saw clearly that such a prostitution of the holy office of a Christian bishop must cease ere the Church could meet the spiritual demands of a lost world. As apostles of human rights, they summoned the nations to a political revolution, and the Church to a moral resurrection. They resolved that no Hildebrand should compel another Henry IV. to stand three days barefooted and bareheaded in midwinter to do penance before his palace at Canossa, and that no Alexander III. should place his papal heel upon the neck of another Frederick Barbarossa. Luther had aroused all western Europe, and the German nobility had responded to his call. Cranmer had sustained and cheered Henry VIII. in

his resistance to Clement VII. and in his contempt of the bull of excommunication by Paul III.

But time was essential to consummate their work so bravely begun. An hundred and fifty years must pass. All nations must receive their baptism of blood. The brave Netherlanders must die by hundreds of thousands. The soil of Germany must be drenched with blood through her Thirty Years' War. France must endure her Saint Bartholomew Massacre of seventy thousand of her best citizens. And through three-score years and ten English Protestants must contend against English papists on many a field of carnage and death for civil rights and religious liberty.

But you and I have lived to witness the glorious consummation of the work begun by Luther and Cranmer. The splendid conquests of Julius II. and Leo X. have crumbled to the dust. The proud Spain of Isabella and Ferdinand, and of the bigot Philip II.—he of the “Invincible Armada”—ever stubborn in her papal allegiance, has been reduced to a third-rate nation. To-day England and continental Europe are free from the papal yoke. The temporal power of the pontiff is a thing of the past. All Italy is under a constitutional king, beneath whose benign protection Methodist itinerants are preaching the Gospel from the lagoons of Venice to the fires of Vesuvius; and, unmolested, and without the smoke of a fagot or the creak of a dungeon door, but amid the eternal silence of the Inquisition, they are publishing the glad tidings of a Protestant Christianity from the steps of St. Peter's and under the shadow of the Vatican.

WESLEY.

How much Wesley contributed to this great result, let history declare. Methodism is not a break in Christian history. The continuity of evangelical truth through the ages, through multiplied errors, through accumulated corruptions of faith and practice, through declensions and contentions, wars and persecutions, through episcopal treacheries and lay apostacies, is a sublime fact in providence, and a ceaseless inspiration to the faithful and the holy.

There are no breaks in the history of the administration of Almighty God. There may be declensions in numbers, but there are no retrocessions in his cause. His is a perpetual kingdom. The continuance of his Church is without cessation. In all the ages, the darkest and the worst, his saints, men and women, have walked this earth in white, whose conversation has been in heaven and whose saintly lips have testified for Jesus. The Church of God, greater than the Papal, greater than the Greek, greater than the English, is composed of the faithful of all creeds, of all liturgies, and of such in all the centuries.

Christ always has a to-morrow. Paul was the hereafter of Christ, Athanasius the hereafter of Paul, Wiclif the hereafter of Athanasius, Luther the hereafter of Wiclif, Wesley the hereafter of Luther, and *you* the hereafter of Wesley.

While each of the three illustrious reformers now under consideration

contributed to the splendid outcome of to-day, yet the work of each was peculiar to his times. Did Luther protest against organized politico-ecclesiastical usurpations? Wesley protested against sin as the cause of the world's misery. Did Luther's movement provoke the sword and lead to war? Wesley sought such a moral change in men and nations as to preclude the possibility of strife. Did Luther preach justification by faith? Wesley preached entire sanctification by the blood of the Lamb. Did Luther proclaim his ninety-five theses against the errors of Rome? Wesley gave to the Church his twenty-five articles of religion against all errors and all sins. Did the conquest of Luther's mission culminate in western Europe in forty years, and within one hundred years thereafter had not enough internal energy to possess the greater part of Europe, which could have been done with but little restraint? But Wesley's mission, after a growing life of two centuries, is to-day marching to the conquest of the world.

Was it the high mission of Cranmer to make the Church of England Protestant? It was Wesley's higher mission to make that Church evangelical. Did Cranmer seek the reformation of the morals of the clergy and laity by homilies and liturgies? Wesley sought the same end with the Bible in his hand. Did Cranmer subordinate his spiritual life to promote the ends of government and learning? Wesley subordinated governments, universities, charities, riches, honors, life, all things to the purification of the individual soul, from which would flow the advancement of all human rights and happiness here and hereafter.

WESLEY, THEOLOGIAN, EVANGELIST, PHILANTHROPIST.

The testimony of two centuries places this remarkable man foremost among the theologians of his or of any age, and as an evangelist he is without an equal. He may not have the honor of Warburton's *Divine Legation*, of Paley's *Evidences*, of Butler's *Analogy*, or Clarke's Commentaries, or Watson's *Institutes*, but his was the larger mission to eliminate error from accepted creeds and discover the truth that sets men free. Two disquisitions elevate him to his true position among theologians. His elaborate and splendid *résumé* of the argument on "Liberty and Necessity," a review from the early Greeks to Jonathan Edwards, including the deliverances of Augustine and Aquinas, Spinoza and Liebnitz, Locke and Kant, Hume and Pope, Clarke and Hartley, places the freedom of the human will in the clearest light. His answer to the Calvinists is the most discriminating, analytical, and annihilative found in the annals of Christian polemics, and from the destructive effects of which the "Institutes of Geneva" have never recovered. And his response to Dr. John Taylor on Depravity, on the Transmission of Sin, and on Original Righteousness is worthy the clearest and greatest of theological minds.

As a theologian he accepted and maintained the larger and more comprehensive truths of the Christian system, and it is evidence of the soundness of his views that his body of divinity contained in his *Sermons* and his *Notes* has not only remained unchanged amid the modification of creeds, but is to-day the modifier of the religious thought of the

universal Church, and that while Unitarians are retracing their steps back through Socinianism to Arianism, while the Universalists have become restorationists, thereby accepting the elements of future punishment, and while the Calvinists have practically adopted Arminianism, yet the Wesleysans hold fast the faith once delivered to the saints.

EVANGELIST.

As an evangelist three great thoughts filled Wesley's mind, and were ever on his lips: The absolute freedom of the human will in personal salvation; the ability of Christ to save to the uttermost; and the revelation of God to the consciousness of each believer. Freedom, sanctification, assurance, were the three magical words by which he called mankind to a moral resurrection. Wesley is the apostle of the freedom of the will against all forms and aspects of necessity, whether physical or moral, or from the arbitrary choice of the Creator. With a logical discrimination all his own he denied that man's moral actions are controlled by an overpowering evil, or the vibrations of the fibers of the brain, or ruling passions, or controlling motives, or ignorance, or hate, or a pantheism that supposes the universe his body and God the originating soul of all actions, good or bad.

In his loftier and truer conception of the nobility of man he did not contemplate the freedom of a being independent of God or detached from him, but allied to him by the endowment of liberty and honor.

He taught that there was a charmed circle into which Jehovah never enters uninvited. While he had reserved to himself the right to arouse the memory, fire the imagination, enlighten the understanding, terrify the conscience, and melt the heart, yet into the charmed circle of human volitions Jehovah does not enter, but stands at the door and knocks until his locks are wet with the dew of the morning. When invited, he enters, not as a sovereign, but as a guest. Hence the promise of the Father, "I will send the Comforter, and he shall abide with you."

As an evangelist Wesley preached Christ to a lost world—his ability, willingness, purpose, to save all, save now, save to the uttermost. His preaching compassed the whole of the Christian life, ranging between two extremes, from a desire to flee from the "wrath to come" to the "perfection of love that casteth out all fear."

Desire the Alpha; perfection the Omega. Desire is the infancy of the Christian life, to be manifested by desisting from specified wrongs, by doing specified duties. It is the beginning of a soul's salvation; it is salvation to that extent; it is the bruised reed that shall not be broken, the smoking flax that shall not be quenched; it is the mustard-seed in the ground, the leaven in the meal. It is a desire to flee from sin, its penalties and consequences, from its sinfulness and pollution.

Such a desire, cherished and enlarged, leads on to justification by faith, the pardon of all transgressions, the reinstatement of the soul into the divine favor, as though it had not sinned. Then follows that great change, the regeneration of the moral nature, when old things are passed

away and all things are become new; when the Christian virtues hold the mastery over their opposite vices; when strength is imparted to meet the requisitions of the divine law; and when the will, conscience, and affections are renewed, quickened, and elevated to respond to the voice of God.

Then follows that better, higher, completed state of personal purity wherein all sinful tendencies are destroyed, all carnal desires and aspirations are superseded, all appetites and passions are gratified within the limitations of law, all the higher faculties of the soul are dominated by love, and holiness is the atmosphere wherein the purified spirit moves in perpetual activity and peace.

Wesley's Christian perfection is the distinguishing doctrine of Methodism. It differentiates the Wesleyan movement from all other religious movements. It is the source of both the power and glory of that movement on both sides of the Atlantic. This great thought seized Wesley like some invisible power. It dominated his whole being. It possessed him. He would not be diverted therefrom. He subordinated all things thereunto. He defended it against all assailants. He preached it, he prayed it, he sang it. It was the one great subject of meditation and review at each yearly Conference. He wrote thereon minutely and extensively. He encouraged those who professed it, and his own humble and emphatic profession of it is as clear as it is beautiful.

By an irresistible logic he was led on step by step from his luminous experience of justification by faith to this completion of his regeneration. It was the majority of his minority. It was the verification of the saying of the Saviour, "First the blade, then the ear, after that the full corn in the ear." It is to be "cleansed from all filthiness of the flesh and spirit." "It is to be sanctified throughout, in body, in soul, in spirit." It is to "walk in the light as God is in the light, and to know that the blood of Jesus Christ, his Son, cleanseth from all sin." It is to be a "perfect man in Christ Jesus." It is "to be filled with the Spirit." It is "bringing into captivity every thought to the obedience of Christ." It is to have "all the mind that is in Christ." It is the reign of love in every motive, desire, aspiration, passion, appetite, thought, word, and act.

In the maturity of his great powers and in the fullness of his spiritual life, some time in the year 1764, Wesley gave "this sum of the doctrine of Christian Perfection: "

- I. There is such a thing as perfection, for it is again and again mentioned in the Scriptures.
 - II. It is not so early as justification, for justified persons are to "go on unto perfection" (Heb. vi, 1).
 - III. It is not so late as death, for Paul speaks of living men that were perfect (Phil. iii, 13).
 - IV. It is not absolute. Absolute perfection belongs not to man nor to angels, but to God alone.
 - V. It does not make a man infallible. None is infallible while he remains in the body.
 - VI. Is it sinless? It is "salvation from sin."
 - VII. It is "perfect love" (1 John iv, 18).
- This is the essence of it; its properties or inseparable fruits are re-

joining evermore, praying without ceasing, and in every thing giving thanks (1 Thess. v, 16).

VIII. It is improvable. One perfected in love may grow in grace far swifter than he did before.

IX. It is amissible, capable of being lost.

X. It is constantly both preceded and followed by a gradual work.

XI. "But is it in itself instantaneous or not?" In examining this let us go on step by step. An instantaneous change has been wrought in some believers; none can deny this. Since that change they enjoy perfect love; they feel this and this alone; they rejoice evermore; pray without ceasing, and in every thing give thanks. Now, this is all that I mean by perfection; therefore, these are witnesses of the perfection which I preach. But in some this change was not instantaneous. They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies, yet there is an instant in which life ceases. And if ever sin ceases there must be a last moment of its existence and the first moment of our deliverance from it.

"But if they have this love now they may lose it." They may, but they need not. And whether they do or not, they have it now; they now experience what we teach; they are now all love; they now rejoice, pray, and praise without ceasing. "However, sin is only suspended in them; it is not destroyed." Call it what you please, they are all love to-day and they take no thought for the morrow.

"But this doctrine has been much abused." So has that of the justification by faith. But that is no reason for giving up this or any other scriptural doctrine. "When you wash your child, as one speaks, throw away the water, but do not throw away the child."

"But those who think they are saved from sin say that they have no need of the merits of Christ." They say just the contrary. Their language is: "Every moment, Lord, I need the merit of thy death."

They never before had so deep, so unspeakable a conviction of the need of Christ in all his offices as they have now. Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly, and all believers should mind this one thing and constantly agonize for it. Against this blessed doctrine there is no law.

Having accepted, experienced, and preached this exalted Christian privilege, Wesley did not hesitate to accept and announce the companion truth, that the infinite God comes in direct contact with the believing soul and certifies to the consciousness thereof the pardon of sin and the completed deliverance from all the pollutions of our fallen nature. Deism had placed God at an immeasurable distance from the world, had denied a special providence and laughed to scorn the significance of prayer. But the Wesleyans accepted with zeal and enthusiasm what that deistical age was discarding. They controverted the deistic conception of God, both by reason and experience. They declared that every man might be conscious of the action of Deity in the recesses of the spirit, and they rested the reality of the religious life in their consciousness, which bore testimony to the presence of God. This changed the world's conception of

the Deity; it was accepted by many dissenters and by not a few of the Church of England; it swept away the intermediary priesthoods and sacramental agencies which had usurped his place, and man became the shrine and temple of the living God.

This was kindred to the revolution that Christ inaugurated at the well of Sychar.

The world was passing through the mightiest transition in the spiritual life of man. The great contention was between the divine transcendence and the divine immanence. The deists had exalted Jehovah into the highest heavens, and removed him far from the wants and prayers of his human children. The pantheists had degraded him to a materialistic association.

Wesley rose to the loftiest conceptions of the divine exaltation, yet contended that the Creator communed with his creatures.

The burning question was: "Shall God be banished from man, or shall it still be asserted that 'in him we live and move and have our being?'" He therefore asserted an indwelling Deity, *God with us*, and the fullest proof thereof was the incarnation of Jesus Christ our Lord.

From that day onward the Wesleyans have been a testifying people; that they knew beyond doubt that they were living in communion with the Father of their spirits, and calmly and intelligently declared that "The Spirit beareth witness with our spirits that we are the children of God." The assertion was hailed with obloquy, and the Methodists were called the "children of the feelings." The designation was accepted with gladness born of confidence. Our sensibilities are as logical and reliable as our mental operations. The great passions of hope and fear, of love and hate, of peace and remorse, of joy and sorrow, are as trustworthy as any mental operation. It is a slander upon the constitution of nature to aver that the Wesleyans in relying upon their sensibilities responding to the presence of the Infinite One were merely children of the emotions, and should have been considered irrational. All hail emotion! All hail the great passions God has given us! Testify, ye Methodists, that while Almighty God is enthroned in majesty higher than the highest heavens, yet he dwells in the purified heart, the throne of his love and the temple of his glory.

WESLEY SUBORDINATES ALL THINGS TO CHRIST.

Wesley's pre-eminence as an evangelist—a soul-winner—has lowered the historian's appreciation of the splendor of his intellect and the divine philosophy of his philanthropy. The historian has not yet risen to do justice to the intellect of this great man and the divine philosophy that was underneath all his mighty plans for humanity. You quote with honest pride from Macaulay. All hail to his splendid intellect and his marvelous resources! Yet he has failed to do justice to the founder of Methodism. His memorable words are: "A man whose eloquence and logical acuteness might have made him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered as the highest good of his species." Had

Macaulay been the analytical historian which Christian history required he would have given the reason why Wesley was not eminent in literature.

Is it true that he is not eminent in literature as men count eminence? that he has not written some one great work now universally read to give immortality to his name, like Gibbon's *Rome*, or Bunyan's *Pilgrim*, or Milton's *Paradise*, and that he is not to be ranked with Goethe and Dante, Hume and Burke, Addison and Pope? Of his ability and scholarship to have ranked with these, and to have written with the splendor of Hall and the magnificence of Chalmers, there can be no dispute, but he chose a more excellent way, and sought the sanctification of the intellect of the world, and the subordination of learning to Christ and holiness. He assumed that the end of learning is usefulness, and beyond this all is impertinent and immoderate. His greater mission was to lift the whole realm of mind into the influence of Christianity and make it a sanctified power in time.

Lecky has been deservedly praised by Methodist scholars for his recognition in a hundred and thirty-three closely printed pages in his noble, monumental *History of England in the Eighteenth Century* of Wesley and Methodism, but, like Macaulay, he has failed to appreciate the true conception of Wesley touching learning and charity. Of Wesley he writes thus: "He has no title to be regarded as a great thinker. His mind had not much originality or speculative power, and his leading tenets placed him completely out of harmony with the higher intellects of his times. If Wesley had not been very credulous and very dogmatic, utterly incapable of a suspended judgment and utterly insensible to some of the intellectual tendencies of his time, it may be safely asserted that his work would have been far less. He does not rank in the first line of the great religious creators and reformers, and a large part of the work with which he is associated was accomplished by others. Holding the doctrine of a particular providence, he could have had but little sympathy with scientific thought." (Vol. ii, pp. 629-631.)

But Lecky shall answer Lecky. His own vivid description of the moral degradation of the eighteenth century in all classes of society, from the peasant to the prince, and from the hovel to the throne, is proof of the inefficiency of learning to reform society. The great universities of Padua and Paris, of Heidelberg and Leipsic, of Glasgow and Dublin, of Oxford and Cambridge, had not only failed to restrain and refine the people, but had been sources of unbelief and immorality.

Wesley knew this, saw this, felt this. He wrote on light with Newton, on applied electricity with Franklin, on botany with Linnæus, but he wrote with a purified heart and a sanctified intellect. He knew that the moral monsters of history had been men of imperial intellects, and that the most cultivated nations of earth had passed from the vision of the world. He remembered that Bacon had said: "In knowledge without love there is somewhat of malignity;" that Coleridge had said: "All the mere products of the understanding tend to death;" that St. Paul had said: "Knowledge puffeth up." He therefore resolved to subordinate learning to piety, and control the intellect of the world for Christ. Has he suc-

ceeded? Let the Christian education of to-day answer. Let the great centers of learning reply. Let the expurgated literature of our times respond. Let Oxford tell of his transforming influence. Let the munificent gifts of Christian men to Christian culture answer for his love of learning.

Were I an artist I would paint a picture for immortality: Wesley's last sermon before the University of Oxford. It was on Friday, August 24, the anniversary of St. Bartholomew. The duty came to him by rotation, and he who failed to respond paid three guineas for a substitute. It was a supreme occasion. It was his last appearance in that venerable university, dating back to King Alfred and cherished by the great Wolsey, where royalty had reigned and parliaments had met. He was less than forty-one, dressed as an Oxford scholar, and attended by his brother Charles and his two friends—Piers and Meriton. The scene was the ancient St. Mary's Church, from whose pulpit Wiclif had denounced Rome, where Ridley and Latimer had been cited for trial, and where Cranmer "had flung down the burden of his shame" and thence went to the stake. The martyr spirit was in the air, and the memory of heroes inspired courage for the hour. The great church was thronged with gownsmen, proctors, heads of colleges, and private people; and conspicuous above all was the Vice-chancellor of Oxford. In that illustrious gathering was Kennicott, then an under-graduate and whose vivid pen has recorded the historic event. Wesley had preached in the city at five and again at eight, and at ten appeared in St. Mary's, his long black hair quite smooth and parted with care, and his countenance with that peculiar composure which gave a charm to his appearance. His text was: "They were all filled with the Holy Ghost, and spake the word of God with boldness."

Exposition, argument, exhortation, bold rebuke, flaming invective, terrible censure, awful appeals, holy invocations, and personal application followed. The vast auditory was alternately moved to tears and burning indignation by the pathos and the fidelity of the preacher. It was Wesley's last sermon in his beloved Oxford. A storm of persecution ensued. The vice-chancellor demanded the manuscript of the sermon that had given such offense and which Oxford authorities refused to pardon.

Had Wesley been other than a faithful minister of Christ; had he displayed his great scholarship by a discourse on rocks, or stars, or the harmonies of the universe, or delivered a sweet homily on "Virtue Hath its Own Reward," or repeated his first sermon in St. Mary's, given at the age of thirty-one, on the "Trouble and Rest of Good Men," he would have been hailed as the prince of orators. But he nailed his immense learning to the cross and said with One greater than himself: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Behold the change! To-day Oxford guards Wesley's room as a sacred shrine.

WESLEY AND PHILANTHROPY.

And perhaps in nothing more do the historians misunderstand and misrepresent Wesley than in his relation to the philanthropies of every-day

life. They picture him as a religious enthusiast, all absorbed with the great problems of sin and salvation; that the burden of every sermon, of every hymn, of every book, was the conversion of the soul; that holiness unto the Lord was more than to feed the poor, clothe the naked, visit the sick, educate the ignorant, and house the homeless; and that the founder of Methodism was a religionist rather than a philanthropist, a man of devotions rather than of charities.

But Wesley had the rare sagacity to discern that philanthropy without godliness was insufficient to reform society and create social and national happiness. He knew that sweet charity was not a stranger to his time and nation; that generous hearts had yearned over the miseries of the people; and that honorable efforts had been made for a common relief. Seven years before his birth the society for the "propagation of Christian knowledge" had been founded by a few private gentlemen, by which charity schools were multiplied, and which called forth a eulogy from Addison as the "glory of the age in which we live." Within twenty years two thousand such schools had been established in the kingdom, containing twenty-seven thousand charity scholars; and in London and Westminster five thousand such children were in one hundred and seventeen schools. Under the good Bishop Horneck, in the reign of James II., "societies for the reformation of manners" were formed to combat prevailing evils, to suppress vice, and reform the vicious. And two years before the birth of Wesley the society "for the propagation of the Gospel in foreign parts" was organized to spread Christianity in pagan lands. But Lecky himself testifies that within fifty years these societies became extinct, and vice, ignorance, and misery resumed their awful sway. Why? Because that philanthropy was not born of godliness; it did not touch the source of the evil; it did not reach down to the root of the matter. Wesley said misery comes from sin, happiness will come from purity. Had he founded universities and houses of mercy the very heavens would have rung with his praises. But he shut his eyes on such worldly glamour, and made his ear heavy to such vainful voices. He realized that human nature is bad and must be saved. He relied upon no dogma, old or new. He offered the people the promise of the life that now is and that which is to come.

Wesley is distinguished from the philanthropists of his day by this: they sympathized with human conditions; he sympathized with human nature. Not the rags, but the soul of Lazarus touched his deepest sensibilities. In this he followed the example of his divine Master, who never founded a university or built a house of mercy or framed a political constitution, but cried, "Repent, for the kingdom of heaven is at hand;" and, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And were Jesus to reappear on earth in bodily form, he would do as he did eighteen hundred years ago. His divine philosophy changeth not. Were he to visit "Darkest England," or "Darkest America," he would not come with a banjo, but with his old Jerusalem cry, "Repent, for the kingdom of heaven is at hand."

He would discard all those human appliances which attract but do not instruct. He would rely upon the application of truth to the conscience to arouse attention and create a desire for the light. If not welcomed to our cathedral pulpits he would mount the crest of a wave or the deck of a fish-boat, or sit by the wayside or on the mountain brow, or take to the fields, or stand in the busy marts of trade or in the haunts of vice. He would go to the people; go where they do most congregate; go where the lost sheep are astrayed. Thus did Wesley and Whitefield.

Would you see how Methodism combined godliness and philanthropy for the salvation of the people, "go to the old foundry in London near the Moorfields in 1739." It was a "vast, uncouth heap of ruins," a rambling pile of old dilapidated buildings, once a government foundry for the casting of cannon. It was in the year 1739; the great Christian philanthropist was but thirty-six; the purchase-money was less than \$600, and that was borrowed, and with the sum for necessary repairs the total was \$4,000. Look at the old but renovated structure, one hundred and twenty feet of frontage, with two doors and two stories. How prophetic of godly charity and the subordination of all human agencies to Christ. There were the seven spirits of God. All the great benevolences of to-day can be traced back to that old-fashioned building:

1. There was the Christian school taught by Silas Todd, eleven hours a day at two dollars and a half per week, prototype of sanctified learning.

2. A book-room for the sale of Wesley's publications and other religious works, foreshadowing the consecration of the press to Christianity.

3. A house of mercy for the poor orphans and destitute widows; for the blind and helpless, with whom Wesley and his preachers ate a common diet, illustrative of the hope of eating bread together in their Father's kingdom.

4. A dispensary where the moneyless sick were tenderly received by apothecary and surgeon; where one hundred patients were treated a month; and where Wesley, by his knowledge of medicine, made skillful prescriptions to the relief and cure of hundreds.

5. A savings-bank for the thrifty, and a loan office to relieve the temporarily distressed by the loan of a few pounds, which rescued many a one from the verge of ruin.

6. A church, wherein thousands daily assemble to hear the greater truth that misery comes from sin and happiness from Christian purity.

7. And a Christian home where Wesley rested from his labors, and from which his sainted mother passed into the skies; it was the gate of heaven.

METHODISM EQUAL TO THE PRESENT.

Since then the very heavens have been telling that he was right and that his critics were wrong. The success of Methodism is the marvel of two centuries. The vastness of her population belting the globe, the multitudes annually converted, the saintliness of her membership, the spirituality and scholarship of her ministers, the largeness of her contributions, the power of her press, the number of her temples of piety, schools of learning, and houses of mercy, and the vigor wherewith she is pushing forward the conquest of the world by her home and foreign missions are facts that indicate that the Lord is with his people.

Since the birth of Methodism there has been no other distinctive religious movement in the Church of God. There have been modifications of creeds, changes in church polity, revival of formal churches, organizations to meet special forms of vice and misery, and special classes in society, but nothing that rises to the dignity and proportions of a great reformation.

Is a new movement needed to meet the exigencies of our times? What are the exigencies? Political corruption, bribery in office, and instability of government? Is the present worse than when kings delighted to honor such statesmen as Bolingbroke and Chesterfield, Walpole and Newcastle; when prime ministers bribed the king, bribed the queen, bribed the Parliament; when elections were rated on the Royal Exchange, and when the maxim was accepted, "That government must be carried by corruption and force?" Are the clergy more worldly and the Church more formal than when Toplady said, "A converted minister in the Established Church is a greater wonder than a comet," and when, according to Butler, "Christianity is not so much as a subject of inquiry?" Is infidelity more audacious and assertive than that which gave birth to the French Revolution, which dissolved the very elements of society? Are the masses more degraded than when Whitefield preached to the colliers of Kingswood and the Merry Andrews of some Bartholomew's fair? Is literature more debased than when fame hailed with delight such authors as Voltaire and D'Alembert, Smollett and Paine, who ministered to the lowest and worst of human passions?

Methodism met all those social conditions, and behold the change!

Is it true that we are threatened to-day with new perils?

Is the lust of ecclesiastical preferment in the disguise of a holy zeal eating, as doth a cancer, at the vitals of the Church, and is there nothing better and greater than office? Has the spirit of worldliness entered our Zion under the pretense of innocent mirth, and at the expense of the means of grace? Is the Bible imperiled as never before, its authorship denied, and its histories impeached?

What is the remedy? A new religious movement? Has not Methodism all her ancient elements of strength? Her doctrines are as sound, her polity is as adaptive, her Redeemer is as great. The all-sufficient and all-efficient remedy is "holiness unto the Lord." Let the Church have that and the gates of hell shall not prevail against her.

Give us a ministry full of faith and the Holy Ghost, heaven-called and heaven-inspired, with hearts of flesh and souls afire. Give us men who will preach the truth as it is in Jesus; of dauntless courage, who stand unblanched before the mighty; men of tenderest sympathies, untiring zeal, and purest motives; give us the men who can write in lines of light and speak in sentences of fire; who can enter the arena of debate and maintain the Bible as the word of God to man; who can thrill all hearts by the power of their own experience; who will turn many to righteousness to shine as stars for ever and ever.

FIFTH DAY, Monday, October 12, 1891.

TOPIC:

THE CHURCH AND HER AGENCIES.

FIRST SESSION.

THE Conference was opened at 10 A. M., the Rev. Bishop J. W. HOOD, D.D., of the African Methodist Episcopal Zion Church, presiding. The Rev. C. H. PHILLIPS, D.D., of the Colored Methodist Episcopal Church, read the Scriptures, and the Rev. Bishop W. J. GAINES, D.D., of the African Methodist Episcopal Church, offered prayer.

The Journal of the session of the fourth day was read and approved.

The following memorials were read by their titles and referred to the Business Committee:

1. To continue the Executive Committee as a permanent committee.
2. Concerning an Ecumenical Hymn-book.
3. Concerning the Columbian Exposition.
4. Concerning competition between Methodists in small places.
5. Relating to the death of the Rev. James Leaton, D.D., of the Methodist Episcopal Church, a delegate to this Conference.
6. A memorial to the governments of the world concerning the suppression of the liquor traffic.

On the recommendation of the Business Committee the Conference fixed the hour of adjournment for the present morning session at 12 o'clock and the hour for re-assembling at 3 P. M., on account of the reception to be given the Conference by the President of the United States. Notice was given of this reception, and the Rev. Bishop J. F. Hurst, D.D., LL.D., was requested, as Chairman of the Business Committee, to make the presentation of the delegates to the President. The Rev. L. T. Widerman, of the Washington Entertainment Committee, and the Rev. John Bond were requested to stand at the end

of the East Room of the White House and identify the delegates.

The topic of the day was at this point taken up. The Rev. Bishop R. S. FOSTER, D.D., LL.D., of the Methodist Episcopal Church, read the following essay on "The Responsibility and Qualifications of the Preacher:"

Mr. President and My Brothers Beloved: Feeling a sober interest, I think, is the indispensable condition of approach to a dignified and respectable body of men. I have to confess that I come to you with a feeling of abjectness, of absolute humiliation. It has been announced, and with reason, that I am to read an essay on "The Responsibility and Qualifications of the Preacher." I am here without a single word of written preparation. And I have a certain sense of degradation in making that announcement.

I am specially desirous of securing the forbearance of my foreign brethren, as I am thoroughly satisfied it would be almost impossible for me to obtain the forgiveness of my own brethren.

I need not explain how it is that I am here without a written preparation; and perhaps it would be wisdom in me to retire and allow other brothers, who are prepared with carefully considered arguments and written preparation, to occupy the time. I have not, however, that deepest humiliation of feeling that I am here to extemporize thoughts. The subject is one which has long engaged my mind, and upon which I have spoken many times. I only humbly beg pardon that I have not found the time and the adequate facilities for preparing my words.

The first part of this theme I shall entirely omit, and hasten to the consideration of the second part. Not because the first part is unimportant, but because to my thought the second is more important, and because of the exceeding limitations of time. And now, Mr. President, you will understand that this is no part of my address.

I am known at home as a tedious preacher—I preach long sermons, sometimes two or three hours. I find it hard to begin to talk in less than an hour, and I am by your arrangement shut down to say all that I have to say in twenty-five minutes, and that is the time that I require to get half way to a beginning.

I now call your attention to the part of the theme to which I propose to speak—"The Qualifications of the Preacher."

The preacher is an instrument as really as the sermon is an instrument. I am, therefore, to speak of the qualifications of an instrument, and to conceive properly of the qualifications of an instrument we must consider and know what the instrument is intended to do—what it is for. Its qualification is its adaptation to the thing for which it is an instrument. As we understand it, the preacher is by the call of God an instrument to the regeneration of men. Broadly, in the Scriptures, we are called "preachers of the reconciliation." We are sent as ambassadors to reconcile men to God. Our utterances and all our personal forthputting to the

public has that specific end, and has no other end. We are exclusively ordained and set apart with that function to be co-workers with Christ, who came into the world on an exclusive mission for an exclusive object—came into the world to save sinners, and ultimately to save the world; as far as possible, to bring about on earth a regenerate state of mankind; to reach each individual soul of humanity with the message of salvation, and those instrumental arrangements which he created for the accomplishment of that purpose. The minister is but supplemental to Christ. He is the “carrying out” complement of the Christ in doing this great work.

Salvation, as we understand it, is the readjustment, the restoration of man to right relations with God; the bringing about of harmony between human souls and the divine Father. Whenever that is accomplished, salvation is an accomplished fact, whether in this world or in the world to come. The minister is a part of the instrumentality for the accomplishment of that purpose, and his qualifications must all have reference to that fact—they must be qualifications to produce and bring about that result.

And now, I can only indicate what these qualifications are; I cannot enter upon the discussion of them.

In order that the preacher himself, as an instrument, may be understood, I will say that he is to be viewed as a corporate man—a man in body addressing his fellow-men, a man coming to the conscience and heart and intelligence of his fellow-man with a message which is intended to effect his reconstruction and salvation. And may I say the important qualification is that he should be a man—a manly man; that there should be that in his conscience which lifts him to a feeling of pride in a dignified and worthy manhood—a consciousness which will enable him in delivering his message to look his fellow-men in the face; to search and scrutinize, and himself to be scrutinized, and after the most careful scrutiny to reveal an honest and earnest, candid, intense, intelligent nature, one that wins confidence and respect, or ought to win and will win confidence and respect, wherever it exists.

I think that, allowing that God is that intelligent being that we conceive him to be, that he has all wisdom and judgment in the selection of his instruments to the accomplishment of his purposes, we must conclude that, although there are insignificant men in the pulpit, men who fail to measure up to the ideal that I have presented, still it is the rule, with exceptions, that God in seeking his servants must seek such men as will bear out this character.

The preacher needs in addition to a manly nature high qualities of mind and proper qualities of body also, that can be instrumentalized to his purposes. The preacher must be a man who knows that about which he preaches. He needs to be a man of experience. It is indispensable, we think, to the successful preaching of the Gospel, to the right administration of this function, that the preacher should be himself a partaker of the love which he offers to the people, and that he should have passed

through all those experiences and divine processes by which he has come into this love.

And there are divine experiences and processes. Men are not born into the image of God and fellowship of God; it is not by the divine powers seizing upon the substance of a man's soul and intelligence that men are reconstructed and brought into fellowship with God. He has a process, and every soul that enters into his kingdom must enter through the door of the divine process. That process is the realization of truth—not physical force, not volitional power, but truth lodged in the intelligence, producing an awakening in the conscience, arousing the fears and hope and faith of the heart, leading the sinner by the gate-way of repentance to the Saviour, whose business it is to pronounce upon him the burden of his sin laid there by the Holy Spirit himself, and work regeneration in his soul. God works by process and not by volitional operations or direct power.

The preacher to be qualified for these things need not simply be a manly man. There are thousands of as manly men as any who occupy the platform, but who have no business on the platform or behind the pulpit. There are thousands who have the deepest and most thorough religious experience and consciousness of the power of God unto salvation who have no right to stand behind the pulpit as preachers. God has made it his order to designate his ministers. That is the theory of our Church from the beginning. It is a theory to which we in this country to-day hold with great tenacity. It is the theory to which Methodism in all parts of the world holds with the utmost tenacity. God calls the minister. It is by divine invocation. He selects and makes known to a person who is to do the work, and to others, that there may be no mistake in it. He sets apart a person to do this work, and we make it "a call to the ministry." It was a peculiar language among us, and was questioned by brothers of other Christian faiths who did not understand it. But they do not question it as much now as they did beforetime. We believe that the essential qualification is a call to this work.

And now I wish to say we hold, further, that it is not simply personal manhood, not intellectual and native powers, personal deep religious experience, and a divine call—we hold that these are not the only requisites. We go to the world that can be reached only through certain avenues of approach. They must be reached through their intelligence—their understanding. There may be methods of approach through the human conscience, through the emotions sheer and simple; sometimes imaginary statements that have in them not even the elements of truth; but God's method is to deal with them as rational men, through their intelligence; to make to them truths which ought to affect and influence their lives; and that that truth may come to them the instrument that is employed must know and understand the truth, and present it in such intelligent and intelligible forms as to attract attention.

I cannot dwell upon these truths; I wish to reach another point.

It is sometimes assumed that the preacher of the Gospel is sent to iterate

and reiterate the substance of the story of the New Testament. I do not believe it. That is a good part of the direct mission, but he does not and cannot accomplish his mission by this statement alone. He is bound to consider the environments in which he delivers his message, to consider the conditions of the people to whom he delivers the message, to be able to clear away from their minds the obstructions which hinder the reception of his message. We are in an age when the avenues of appeal to a man's conscience are obstructed by the difficulty of tremendous opposition, and it is the function of these ministers whom God calls to understand what these obstructions are. He calls them and sets them apart that they may give themselves to instruction and reflection, that they may be touched with the state of the mind that they approach and address. They are to gain a mastery over all knowledge. No one man is equal to that. But the Christian pulpit is bound by the authority which sends it out to preach the Gospel in the aggregate, to master all knowledge, and to be able to approach the human mind through all the avenues of knowledge.

We forget, sometimes, the state of things about us, and become helpless imbeciles because of that failure. Every man who thinks at all knows that he lives in an age where there is a huge and triumphant doubt, a difficulty in the minds of all thoughtful men who have not been rescued by the power of God and religious experience. No man, however religious, can look into the great questions involved in the fundamental principles and doctrines of God; no man can think of God intelligently and understandingly who does not think of God through his work, his manifestations, and what he has done. It is needful and necessary that we should be able to penetrate as far as any other class of men on the face of the earth into the secret things of God as they are contained and treasured up in this great universe he has made. So that, when those whom we approach come on with doubt or with objection, it is our function to remove this doubt or objection. It is our function to be prepared to grapple with them publicly and privately in a manly way, and with such spiritual thoughts that they will be compelled to acknowledge that we have traveled this road, gone over these lines, mastered these difficulties, and that we are able, so far as possible, to rid them of the paralysis to their minds, and open them to the reception of the Gospel. It is our business to know all that can be known, not simply from the word, but the works of God.

And I may say here that the works of God are the chief revelation of God. They set forth who he is and what he is. They indicate what his last thought is and what the method of reaching his thought is. So that the preacher, to be prepared for his work, is to eat up all knowledge concerning these things, and to have his life so full of living power that, touch him where you will, he is electric, and is felt upon the minds and consciences of men.

Qualification for this work should lead us to remember that we approach a new constituency every thirty years. Have you thought of that?

We do not approach to the people who have been hearing the Gospel from the time of Christ or Moses. Since then more than a score of generations, more than six scores of generations of men have come and gone from the face of the earth. We approach new-born minds. We go to men who are starting to think, men into whom God has put it to try and feel their way to truth. The deepest instinct in human nature is the love of truth, being influenced by truth. All men, every-where in all this world, bow to the imperial scepter of truth. Bring truth to man and let him receive it, and you conquer him.

These new minds in the new generations know nothing of truth; but they are full of desire, full of longing, to find their way to truth. There is a great hidden world which sense does not give to them, which the eye of the eagle has never seen, which no physical sense has ever traced, compared to which all this is dust and gravel, and amounts to nothing at all. And we are sent to unfold the mysteries of this divine kingdom; to bring forth unto these young consciences the great God who built the sky; to bring forth the great ethical and physical eye in the great scheme of the redemption; to unfold to them the mysteries of their own consciences; to show forth their sin, their guilt; to make them know themselves. How little preaching is there in our pulpits that brings men face to face with themselves, that brings them face to face with their horrid sins!

The Rev. JOHN BOND, of the Wesleyan Methodist Church, gave the following appointed address on the same subject :

I will begin by defining the topic on which I am to speak, and I will say that I have not understood it to mean the qualification of the pastor. In England, and in many other parts of the world, we have thousands of preachers who are not pastors. Looking back over the history of our churches, we can find the names of men of the highest renown; such names, for instance, as William Dawson, or, as he is more familiarly known, "Billy" Dawson; William Carvossa, and of Charles Richardson; and in the present day, to mention one as representative of many, whom I mention because he is not present here, Samuel B. Waddy, Q.C., and M.P. in two senses, Member of Parliament and emphatically Methodist Preacher. These men are not pastors, but they are, nevertheless, preachers of the highest order, and we rejoice in having in connection with us in all parts of England thousands of men of this class whom we call local preachers.

Now, sir, looking at a preacher as a preacher, as I read my Bible, he is called to be an ambassador of God; called to be a herald of the kingdom of Christ. It is his business to proclaim the Gospel amnesty with its conditions of repentance toward God and faith in our Lord Jesus Christ. He is to preach Christ as Prophet, Priest, and King. He is to preach Christ crucified, understanding in that designation as St. Paul understood it from the interpretation which he gives in the fifteenth chapter of First Corinthians, Christ's life, death, and resurrection.

He is to preach the kingdom of Christ with its paramount authority above all the authority of kings or peoples; his word is not to be removed

from its directness by the breath of popular applause, or to be silenced by the storm of popular hatred. Christ is thus to be preached, and his Gospel in all its fullness; the great principles of the Gospel, as presented to us in the writings of the apostles, and the application of those principles to the circumstances of the eras in which he lives, is the business of him who has the honor to preach the Gospel. How great is the responsibility of that man who has this work to do. He has to denounce iniquity in strongest terms; against all opinion he must proclaim the law of Christ, and must maintain the supreme and paramount authority of his kingdom. Pre-eminently he is to seek to save souls. Woe to that man who shall content himself by simply brightening the sickle, and shall not cut down the Lord's harvest, but shall leave it to perish! Woe to the men who shall go forth with the life-boat, decorating it with flags and making it gay with banners, but who shall fail to gain, and shall not properly seek, the salvation of those who are perishing!

The business of the preacher, as the business of the advocate, is to carry the jury, not to convulse the court with laughter, but to win the verdict, and to win the verdict for the Lord Jesus Christ. This is the business of the Christian preacher.

How far is that man responsible for the actual salvation of souls? He is not responsible for the actual salvation of the hearers; but he is responsible for the fulfillment of all the conditions of a successful ministry. "The word preached did not profit them that heard it," writes the apostle, "not being mixed with faith in them that heard it."

It is said the word of God shall not return to him void. It does not return void to him that preaches it, or to God, but shall prosper in the thing to which it is sent; and it is sent forth for the purpose of winning men's souls and not coercing them. But men may rebel against the word. Felix may say to Paul, "Go thy way for this time; when I have a more convenient season I will send for thee."

What is wanted by a preacher is a spirit of faith. A man who lives in doubt will not accomplish any thing. The political man must have strong convictions if he is to have success, and these convictions will influence his whole conduct and carry conviction to the hearts of his hearers.

There was a man in the French convention—a short man, with face marked with small-pox, insignificant in his appearance, puerile in his manner; and when he arose to speak the delegates burst into laughter. Yet said Mirabeau, "That man will ultimately triumph, because he believes all he has said;" and in a modified sense, and for a time only, for the triumph of the wicked is but for a day, of Robespierre it may be said: "He spake, and it was done; he commanded, and it stood fast."

How shall a man speak the Gospel who is filled with this spirit of faith! He shall speak so as to carry conviction with him. He will say to the mountain—to the mountain, not to God—be thou removed, and be thou cast into the midst of the sea, and it shall be done. We want this faith in our object and faith in our message. John Wesley used to put three questions to those proposed as preachers. Has he grace, gifts, and

fruits? As to grace, I need say nothing here. As to gifts, God no more calls a man who has not gifts to the ministry than he calls an elephant to fly or an eagle to swim. He qualifies every man for the work he intends to do.

Among other gifts the preacher must possess the gift of clear, lucid, persuasive speech. He may acquire this to a great extent. Mr. Parnell was said to be one of the feeblest speakers when he entered the House of Commons, but became a most powerful speaker. There is a record of James Dixon when a candidate, "a weak brother, but we hope he will improve." And he became a mighty man, one of the greatest preachers by whom the pulpits of Methodism were ever occupied.

It is, more over, desired that the preacher should possess a wide acquaintance with every form of literature, but more especially an acquaintance with humanity. The man who lives a lonely monastic life does not know how to arrest men. He must be possessed with the Holy Spirit of God. I hold that the Spirit of God, like the sunshine, throws light every-where. At the siege of Syracuse the sunshine fell directly on the Roman fleet and that fleet was not injured by it; but when Archimedes focused it in burning-glasses, and threw it indirectly on the triremes, he set them on fire. God sends his Spirit down directly on men as the sunlight, but when he makes his preachers into burning-glasses and focuses his Spirit in them, and thus indirectly throws his Spirit with the truth on men, then he melts and fuses them, and they get run into the mold of a new creature in Christ Jesus. It seems to me this is what is wanted more than any thing else.

I will say just a word upon another point, as to the preacher being a man, not a mere trumpet through which a message is given. A man—no parson, no priest, no ascetic who will refuse to look through the telescope lest he should see the stars another has discovered, no prejudiced man, not a child who shall delight himself with every new toy and dance it round for the jubilation of others, but a man, clear-headed and warm-hearted. Henry Broadhurst once said to a minister whom he had heard, "Thank you for preaching. You preached like a man, not like a parson; and if you will preach like a man the working-men of England will listen to you."

We want a cultivated manhood. We want a good physical condition. On the tombstone of Dr. Charles Lowell in Mount Auburn Cemetery, I read, "God hath not given us the spirit of fear, but of power and of love and of a sound mind." And a sound mind is coupled with a sound body. And if we want common-sense preaching we want a sane mind in a sound body. We want strong men, who will not whittle down their sermons to their end of nothing, or give those lengthy utterances which neither we nor our fathers were able to bear. We do not want a stick, cold, hard, lifeless, inflexible, laid upon the face of dead humanity, but the prophet himself, with his eyes on its eyes, his hands on its hands, his feet upon its feet, his great, generous, full-throbbing heart upon its heart, and then the dead shall live.

The Rev. W. H. DAY, D.D., of the African Methodist Episcopal Zion Church, gave the following address :

Mr. President and Brethren of the Ecumenical Council: In a general way I remark, first, that that is the agency to be desired for the Church which will utilize most completely the individuality of its members.

The Church is not man-made, but God-made. In this, when I say the Church I do not mean merely a Methodist Church, a Lutheran Church, a Baptist Church, the Evangelical Church (technically so called), the Presbyterian Church, the Episcopal Church, or any other distinctive body with some man-conferred name, but God's Church—the Church universal; the Church redeemed by the blood of the Lamb slain from the foundation of the world; the Church registered by God as his reliable and reliant, devoted, conquering host, or gathered beyond the vale on the bright fields of everlasting bliss as his for ever and ever; the Church militant, and the Church triumphant.

The peculiar honor of the Church is that it is the only organized body which the almighty God condescends to lend to this world. To be a member of the Church is, therefore, to be a member of God's society, God's family. He established it, he blessed it, he built it up, he founded it, as he says, upon the rock Christ Jesus, and he has promised that the gates of hell shall not prevail against it.

God never did his work at random or by halves. He did not throw discordant elements together—discordant dispositions, many-minded men—without some system. He laid down the law. He dictated the service and ceremonies. He called the men and women to fill the niches of work in this grand organization; from the highest to the lowest he designated the kind of work they should do; and, like the grand worlds which at creation he rolled off his hand and sent swinging on nothing away out into the fathomless depths of immensity, he saw that his work was perfect. It met his honor and glory as the everlasting Father, and it met man's need of worship as he felt up and beyond himself for "the unknown God."

He officered the Church as it pleased him. The Scripture says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv, 11-13).

God's Church, therefore, is systematic, established for a purpose, and officered to produce that result. But God's Church was not only God-planted and officered to secure systematic results, but it was made up of individual souls. Each man and woman was intended to be as completely the representative of God's Church as the Church itself.

We are apt to think of the Church simply as an organic body. We forget that wherever away down the dim past there was a worshiper

there was the essence of God's Church. And even when the, organized thousands in the wilderness, or, after their captivity, near the pulpit, near the water-gate, knelt in adoration before the incense altar, or wept their penitent tears and shouted their "Amen" at the newly opened word of God, they were simply congregations of individual worshippers.

Individuality is, therefore, stamped upon the work of the Church; and a live Church becomes, therefore, the aggregation of simple individualities.

Therefore, that is the agency desired for the Church which utilizes most completely the individuality of its members. No wonder the apostle puts it in this way: "The whole body fitly joined together and compacted by that which every joint supplieth maketh increase of the body unto the edifying of itself in love" (Eph. iv, 16).

Having thus briefly outlined the scope of church agencies, I would examine a little more closely agencies themselves.

In the modern changes of thought and worship the question might very properly be asked, What are church agencies—true, legitimate agencies? If the fashion in many of the Methodist, and also in some other Churches conforming to worldly customs, were to be denominated an agency of the Church, it might well be doubted if the sainted John Wesley, returning to earth, would recognize these fashions designed to attract members to the Church as agencies at all, but corruptions, travesties upon the fair record of a Church God-made, not man-made. Perhaps some would denominate these as "secondary agencies;" it is certain that from a Methodist Christian stand-point they are not church agencies at all, but corruptions of the Church, lapses from the Bible land-marks and the Methodist Discipline.

If by the subject "Church Agencies" is meant an exposition of the agencies legitimate in the Church—agencies which are a part of the Church's life—then we need only to cast our eyes back along the line of the Church's path, and see what has in that past contributed to her life, her growth, her aggressiveness, and her sanctification.

The first of these has been prayer. And I have time only to call attention to this. Whatever importance has been or may be attached to other agencies, this stands pre-eminent.

It is sometimes said that a live Church is a praying Church, and a non-praying Church a dead Church. Not exactly. A non-praying Church is not a Church at all, for it lacks the elements essential to its daily existence. A man whose eyes are closed in death, whose pulses are stilled, whose heart has ceased forever to beat, is not a man; he is a dead clod in the form of a man; for that which made him useful in life has departed. With reverent address and sobbing hearts we lay that lifeless clod out of the way under earth's broad bosom.

The highest encomium passed by the word of God upon any Church is recorded in Acts (i, 4), saying: "These all continued with one accord in prayer and supplications." The history of the Church is a history of prayer. It has been the only even-er-up of the disparities between different Churches in their worldly circumstances; for the Church's prayers

have ever outweighed the importance of all worldly considerations, and, reaching the ear and heart of God, have made the weak strong, the faint hearts bold, the timid souls confident in God and thereby in themselves. By this God's rule has ever prevailed. "The weak things of earth to confound the mighty, and the things are not to bring to nought the things that are."

There are other divinely appointed agencies of the Church, and among the first the preaching of the word of the Lord; and in the coldest Churches we recognize this agency—an agency of power—for "how shall they hear without a preacher?" but the preacher, to be effective for God and man, must live near the throne. His message must be saturated with prayer; and the Church must pray for reception of the living word to properly emphasize the message as coming from God.

Does the history of God's Church prove that it is great preaching which has led men to the Saviour, which has changed the current of men's lives, which has enlarged the borders of the Church, and, above all things else, brought honor to God and his cause? Is it great preaching—preaching scholarly in diction, exact in formula, logical in statement? No; it is great prayer—not great preaching, except as made great in the atmosphere of prayer. And however humble, however broken in words, however beneath the intellectual line along which the minister is supposed to walk, in God's great government, every-where, the "fervent prayer of a righteous man availeth much." It reaches the hand of the almighty God, and that hand moves the world.

Who have stopped the mouths of lions? Men of prayer. Who have wrought righteousness? Men of prayer. Who, out of weakness, were made strong? Men of prayer. Who have in God's name swept their wand over the world, met the opposing forces, changed the opinion of whole kingdoms, and swept them into Protestant Christianity? Men of prayer. Strong in the pulpit as God's armor-bearers, powerful as men in the controversies of the times, but far stronger on their knees in prayer, bringing heaven down to earth, and humbly commanding to their aid the Lord Jesus Christ and "the armies which were in heaven" that "followed him!"

For confirmation of this examine the history of the lives of Martin Luther, John Wesley, and other saints of God who have led God's hosts to victory.

What we most need, then, brethren, in the Church—in the Christian Church of to-day—as a church agency, is the wide-spread spirit of prayer. We need less of theological platitudes and more of prayer. Less of the spirit which contents itself with erecting masterpieces of architecture for the house of God and more of the Holy Ghost to dwell in God's house. Less of the exact, cold form of formal worship; less of the worship of men, and more of the sincere sin-sick protestation: "God be merciful to me a sinner."

We are swinging away from prayer now, and in many cases, for the Church, are seeking agencies which are doubtful. Let us rise in the strength of God to the prayer-plane of apostolic times.

With this devotion the Church would sweep the world, and lift it year by year up toward heaven. And on the turreted plains of the eternal city the welcome will be ours, to preacher and people alike: "Well done, good and faithful servants."

The Rev. Bishop C. D. Foss, D.D., LL.D., of the Methodist Episcopal Church, opened the discussion, as follows:

Mr. Chairman: I desire to emphasize two indispensable qualifications for a successful ministry, the first chiefly intellectual, the second chiefly spiritual, but both having close relations to both the intellectual and the spiritual aspects of a minister's character and work.

1. A minister should devote himself to "the daily, nightly, everlasting reading of the great book of the world." One of the most elegant and versatile men Methodism has ever produced on either side of the ocean, Dr. John McClintock, used to say: "Seven minutes and a half are enough for a minister to give to the morning newspaper." He held that five minutes are sometimes too little, and ten generally too much, and so would split the difference, meaning thus to rebuke a minister's waste of time in dawdling over things irrelevant or trivial. If the man of God would be "apt to teach" and "thoroughly fore-furnished," let him study great authors. Let him stretch himself on great books and give scant hospitality on his literary shelves to bad, weak, or goodish books. The mastering of a dozen great books is worth more to a minister than a sinful familiarity with a thousand medium books. Let him spend five hours a day (I think that was Mr. Wesley's injunction) with the noblest minds of the race, and he will have something to say worth the hearing, and, moreover, his audiences will be attracted and inspired by the evidences of his ever-increasing intellectual culture and power.

2. A minister must also (if he would succeed) proclaim the great evangelical doctrines. We hear a great deal in this Conference about Mr. Wesley's unprecedented catholicity as to doctrinal tests of membership in his societies, and it has been well and wisely said. No doubt such raw catechumens as he and his co-laborers swept into Christian fellowship by the thousand, by the door of a quick repentance and a joyful conversion, ought not at once to have been confronted with an elaborate creed. But it must be remembered that he finally selected a creed with thirty-nine articles, and that he was an eminently doctrinal preacher. He preached sin and guilt as real and awful facts; hell, not as the shadowy possibility of a remote inconvenience, but as a pit of perdition into which any impenitent sinner might fall upon the next morning; salvation as the present privilege of every repenting sinner; the new birth; the witness of the Spirit; growth in grace; perfect consecration; perfect cleansing; and perfect love. It was by the perpetual proclamation of these great truths narrated in God's word that he won his victories. The preaching of the very same doctrines, with Churches changing forms of utterance as shall best adapt them to the needs of different communities, will win victories for Christ in any age and in any land.

The Rev. FRANK BALLARD, M.A., B.Sc., of the Wesleyan Methodist Church, made the following remarks:

Mr. President: It will be remembered that on Saturday morning I ventured to quote an opinion to the effect that, in some respects of religious thought American opinion was twenty years behind English. But

I have been so much impressed by the vigorous statements of Bishop Foster this morning that, on condition that his attitude may be fairly taken as representing that of our American brethren, I will withdraw my quotation and say that I fear the American position is some years ahead of the English.

I should like, indeed, to be present at a real Conference where men such as the bishop just now, who have something to say and know how to say it, may not be ruthlessly hewn down by the chairman's hammer at a precise moment.

In my humble judgment we are somewhat in danger of forming different camps in these respects. There are parties—I do not say that they would commit themselves to definite statements either in print or in speech—but there are parties in our midst who strongly incline to lean, on the one hand, to the emotional side almost alone, and on the other hand to the intellectual. Thus it comes to pass that not a few among us are occasionally disposed to sneer a little at the intellectual side.

I have nothing to withdraw, because I speak of what I have myself distinctly heard on this as well as on the other side of the water.

Now, Mr. President, I do not think that Methodism is in any danger of forgetting the emotional. But the time has surely come when intellectual and modern aspects of truth should receive more attention at our hands as Methodist preachers. Thus, I say, very respectfully, that the suggestions and anecdotes to which we have listened, even here, about silencing skeptics by wit and sending doubters home to pray are unworthy of our dignity as Christians and as Methodists.

This was made abundantly clear by Bishop Foster in his very able address. Here, for instance, is the son of my good friend Mr. Snape (Secretary of the Conference), a Doctor of Science of London University, and a professor in one of the rising colleges of Great Britain. This fact is typical of others which indicate processes taking place all over the world. Our children are rising up to know in a few years more science and philosophy than we do in mature age. We are not seldom in danger of forgetting this possibility. If, dismissing priestcraft, we are to be the teachers of men in the greatest and most comprehensive and most difficult themes conceivable, it is surely necessary that we should be fully equipped for our work. But it is becoming seriously possible that, with regard to large portions of those themes, those who are to be taught may know more than their teachers. That is a danger which we are bound to keep in view.

In regard, for instance, to our candidates for the ministry, the one question which above all others is pressed on our side of the water is how much they have read of "Methodist theology." Now, I have nothing to say, of course, against that theology save this, that however dear and forceful and sufficient the works, for instance, of Richard Watson may have been in their day, that style of study is not and cannot be sufficient for this generation.

The Rev. J. SURMAN COOKE, of the Wesleyan Methodist Church, spoke as follows:

Mr. President: There is just one point among the many so ably brought before us this morning which, I think, has scarcely had sufficient prominence, and that is the supernatural element which ought to be taken into account in our study of preaching. It is this that differentiates preaching from every other agency of the Church, and no issue is so momentous to us as a great Methodist Church, with our previous traditions of "power from

on high," as that we should preserve that great article of our creed, "I believe in the Holy Ghost." There seems some danger just now of our losing the expectation that God will save men under his word, and while we preach, and transferring this expectation too much to the methods of the inquiry-room and the after-meeting. I am not here to say a single word against these methods which have been developed almost to a sacred science, and which I rejoice myself to use constantly; nor can I forget the vivid scene, one that will be to me one of the most interesting memories of this Conference, which we witnessed in this church last Sunday night when, after the president's sermon and Mr. Hughes's address, the bishop, the preacher of the morning, united with the workers of the evening in directing awakened seekers to the Saviour in the rooms below.

But there is a danger of our failing to look for conversions under the word of God as we preach it. We must work back to the New Testament, the pentecostal ideal. We must work back to the example of our fathers in the ministry. They expected conversions while they preached. They had no after-meetings, but men repented and men believed in Christ under the truth. I can wish for myself, and for every preacher in this Conference, nothing higher than the record, "And while he yet spake the Holy Ghost fell as at the beginning."

And I may be allowed to say that the most hopeful sign of Methodism on our side of the Atlantic is, I believe, the fact that so many of our preachers and our people are expecting direct and immediate results under the ministry of the word. We are sometimes told that our central missions are the hope of English Methodism, but, much as we thank God for these, we cannot forget that they are on a scale which cannot be largely repeated. The hope of our future is in our quickened circuit life generally; and in scores and hundreds of quiet places and circuits throughout our land men are expecting more than ever immediate results by the power of the Holy Ghost. This is our highest hope. Let us have all that culture, all that preparation can give, but the Plymouth Rock of our history was preaching in the Holy Ghost. Here we landed, and such preaching alone can be the secret of still greater future for the world-wide Methodism which is represented here to-day.

The Rev. G. W. CLINTON, B.A., of the African Methodist Episcopal Zion Church, continued the discussion, as follows :

Mr. President: We only need to consider what a preacher is in order to have a right conception of what his responsibilities are. If we are to take the word of God for it and Paul's definition, he is an ambassador for Christ, a witness for Christ. He is to declare the whole counsel of God. If this is to be his office—an ambassador, and we all have some idea what are the responsibilities of an ambassador for the great governments of earth—we have only need to consider the difference between the importance of the governments of earth and the government of God, and we have an idea of the great and important responsibility of the Christian minister.

Bishop Foster gave us a most forcible definition, so far as he was permitted to go, of the qualifications of a preacher. Others have dwelt upon that theme. But I regard as a most essential qualification, or characteristic, of the true preacher of the Gospel singleness of purpose. While I agree that he ought to, as nearly as possible, have knowledge of all things, yet I believe, on the other hand, that he should concentrate and turn the whole force and power of that knowledge in the one grand and noble direction of saving the souls of men.

And just here comes to me the question, Why is it that men of advanced years that occupy the pulpit do not compare favorably with men in the medical, legal, and other leading professions? And the answer comes—if I am wrong I hope I may be corrected—that men in these other professions make it a point to study all along the line, to bend their energies in that one direction. And I think the Christian pulpit of to-day would do well to follow the example of men in the medical and legal professions. Men at sixty-five and seventy in these professions are considered at the top of the ladder. In our line, unless they be officers in the Church, few ministers who have reached that advanced age are desired as pastors among the people. We want to feel that the work of preaching the Gospel of our Lord Jesus Christ is of such importance that from the day we are called to the day we cease to live our aim should be to qualify ourselves to declare the Gospel of Christ and save the souls of men.

I want to emphasize this in addition. Next to having a divine call and having an intellectual qualification of a high order and the possession of diversified knowledge is having spiritual endowment. The man who would preach the Gospel of the Lord Jesus Christ successfully must not only be intellectually qualified, not only be called, but he must tarry at some Jerusalem until he is endowed with the Holy Ghost. When he has obtained this great qualification in connection with the others he is sure to succeed. And I should say if he is to be lacking in any one quality, if any is to be left out, let him feel that the Holy Ghost and tongue of fire have fallen upon him, and abide with him wherever he may go.

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, made the following remarks:

Mr. President: After what we have heard there are only two things about which I would like to say a word. I believe that for a preacher there is nothing more essential than a deep conviction of the things of which he has to speak. It is a remarkable thing that many men who have the power of convincing have in no respect the power of persuading. And it is equally remarkable that men who are all but omnipotent in persuading a multitude have not the power of convincing. But to whatever order a man may himself belong, conviction in the speaker is the most powerful instrument of persuasion. If he himself believes, that belief is a spiritual force—using spiritual not in the religious, but in the philosophical sense—that cannot be measured.

Now, sir, I believe that our fathers believed, and therefore spoke, and men knew that they believed. It is easy to be intense and narrow. John Wesley was intense, but he was not narrow. It is easy to be broad and loose. John Wesley was broad, but he was not loose. A leading English churchman said to me: "Was not the broad churchism of John Wesley very like that of Dean Stanley?" "No," said I; "it is very unlike." He asked, "In what are they unlike?" Said I, "Before stating that I shall say in what they were like. John Wesley would not lay down the measure of this belief that would cause a man to lose his own soul."

He set not himself to judge the law. But if there ever lived or spoke a man in whose case it was easy to know what he himself believed and what he would teach you to believe, that man was John Wesley. No man ever followed him and inquired, What does he think about Christ? No man ever followed him and inquired, What does he think about the atonement? what does he think about justice? what does he think about punishment? about the eternity of punishment? what does he think about any of the cardinal principles of the Christian religion?

We have had sayings here—and with all love for the men who have said them I mention this—that they have been simply setting the gates ajar that all sorts of floods may enter in.

Now, I desire to say that I believe I have a deep conviction that there was nothing that helped the power of our fathers in preaching more than their power in public prayer. But when Dean Stanley, on Good Friday, preaches before the heir to the English throne a sermon which he prints and only refers to the death which purchased my soul as “the event of the day,” he sets the gates ajar, and floods may enter in.

The Rev. A. B. LEONARD, D.D., of the Methodist Episcopal Church, concluded the discussion, as follows :

Mr. President: In the two minutes which it appears are left before the close of this discussion I shall endeavor to say all that I had intended. There are two elements of a Christian preacher that need a little more attention than they have received in these discussions. The first is common sense. There are a good many preachers in the pulpit to-day who are discussing learned questions in the presence of the people and are starting doubts that they never anticipated, and in that way are damaging the people more than they help them. I knew of a presiding elder who went up and down the country preaching on the theory of Darwin and the views of Huxley, and the people sat in their pews and said, “Who is Darwin and who is Huxley?”

The doxology was sung, and the Conference closed with the benediction by Bishop T. H. LOMAX, D.D., of the African Methodist Episcopal Zion Church.

RECEPTION AT THE WHITE HOUSE.

At 1:30 P. M. the members of the Conference, with the ladies accompanying them, were received at the Executive Mansion by the PRESIDENT OF THE UNITED STATES and Mrs. HARRISON, to whom they were introduced by the Rev. Bishop J. F. HURST, D.D., LL.D., of the Methodist Episcopal Church, resident at Washington, and Chairman of the Business Committee of the Conference.

SECOND SESSION.

THE Conference opened at 3 P. M., the Rev. M. T. MYERS, President of the United Methodist Free Church, in the chair. The devotional exercises were conducted by the Rev. J. S. BALMER and the Rev. DAVID BROOK, M.A., B.C.L., of the United Methodist Free Church.

The order of the afternoon was taken up, and the Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church, read the following essay on "The Religious Press and the Religious Uses of the Secular Press :"

In the modern history of Christendom there is only one thing more astonishing than the gigantic growth of the press, and that is the blindness of so many of our Churches to the portentous significance of that growth.

The origin of journalism is somewhat obscure. A small daily official gazette was published in Rome until the downfall of the Western Empire. After the invention of printing news-letters appeared in Germany and Italy. The earliest English journal was a small quarto pamphlet in the reign of James I. The epoch-making struggle of the Commonwealth gave a considerable impetus to journalism. But there was so much difficulty even at that time in getting sufficient "copy," that passages of Scripture were used as padding, and in one instance the following notice appeared: "Blank space is left that any gentleman may write his own private business."

Marlborough's victories led to the issue of a newspaper three times a week. The first English daily, *The Daily Courant*, appeared in 1709. From that time journalism has been growing and spreading until it has appeared in every civilized and semi-civilized country. It is estimated that there are more than four thousand daily newspapers with a circulation of above twenty-one million copies, and twenty-one thousand weekly newspapers, with a circulation of nearly fifty-eight million copies.

The rapid growth of English journalism may be shown by a comparison of figures. In 1843 there were 79 London newspapers; in 1874 there were 289, 19 of them daily; in 1843 there were 320 provincial newspapers; in 1874 their number had risen to 717. In Scotland the progress between the same dates was from 69 to 159.

In addition to political and general newspapers, every trade, profession, art, pleasure, and almost every fashion have their own particular journals. Is it not strange that this immense agency, which confronts us at every turn and pours its ceaseless influence through city, town, village, and hamlet, has rarely received the careful consideration of the Churches and has been permitted to attain its present magnitude entirely outside their sphere of influence?

If we attempted to extend to it any sympathetic patronage *now*, we

should provoke the same crushing retort that Dr. Johnson administered to Lord Chesterfield. Journalism has passed through its early struggles and become the fourth estate of the realm and the mightiest agency in the civilized world—without our aid and without our blessing.

The result of our long and cold neglect is painfully and sufficiently indicated by a statement in Dr. Nicholl's interesting biography of Macdonald, one of the principal leader-writers of the *Times*. That brilliant journalist said that in the whole circle of his journalistic acquaintances he scarcely knew an avowed Christian. That statement is not literally correct, for there are several Christians on the staff of the *Times* and of the other great London dailies. The provincial press is to a much greater extent under the influence and control of Christian men. Nevertheless, the statement of "Macdonald of the *Times*" remains sadly true, and Christian Churches must face the fact that they have allowed a gigantic social institution to grow up entirely independent of their influence, and in the hands of men, many of whom know nothing of Christianity, and some of whom positively hate our faith.

Mr. Frederick Harrison has said with great force that "Journalism, like every other fixed institution, has its own traditions, its own world, its standard of opinion, its prejudices, its limits—all the idols of the cave where it dwells and toils. Enormous indeed are the functions which are thrown upon it in the absence of great popular statesmen, of high public education, and the abdication of all Churches from the care of daily life; and it needs every assistance it can find in its high task as the one organized spiritual power for counsel, progress, and justice."

We can scarcely accept that statement in its entirety, although there is too much ground for the accusation that we have abdicated the care of daily life, and left the advocacy of human progress and justice to the press. But the first part of the quotation is profoundly true, and any one who has ever entered the realm of journalism has found himself in a new world and one which is scarcely touched by ordinary religious society. It is high time for us to consider what are the true and therefore religious functions of this gigantic modern institution.

I. In the first place, as its very name implies, one of its functions is to collect news from all parts of the world.

The energy and the enterprise with which this is done are amazing. The *Times*, for example, has private wires to Paris and Berlin, at an outlay of \$500,000. That journal paid \$4,000 for the telegraphed result of the Berlin Congress. Another illustration of the splendid enterprise of journalism was the way in which the New York *Herald* found Livingstone. The great journals do their work on a gigantic scale in comparison with which our efforts for the evangelization of the world look very small and tame. It may be said that these great newspapers incur this enormous expense and undertake these vast enterprises in the hope of financial gain. That is not the whole explanation, but if it were, we ought to be capable of doing deeds as costly and as daring under the impulse of the constraining love of Christ.

Through the instrumentality of the electric telegraph modern journalism enables every civilized man to know every event of importance that takes place in every part of the world. This in itself is an invaluable public service. The late Bishop Bloomfield, of London, used to say that the clergy of his diocese would be far more efficient in the discharge of their pastoral duties if they read the *Times* every day. Can there be any doubt that the excellent prelate was right? Christ himself severely condemned the religious men who did not "mark the signs of the times." The modern newspaper enables us to know what God does, and what God permits in every part of the world, as men were never able to know before. This diffusion of news widens the horizon of our sympathies, helps us to realize more and more the solidarity of the human race, and enables us to avert a thousand evils and to promote a thousand blessings in a way which was impossible a century ago.

II. But there is one department of news which is so important that it must be classed as a separate function of journalism, and that is news about Public Opinion. One of the shrewdest of modern English statesmen, the late Lord Palmerston, used to say that the great fact of this century was the influence of public opinion. A distinguished publicist has declared that "the great task of the future is to organize and define the action of Public Opinion," and he has admirably defined public opinion to be "the intelligent co-operation of citizens in modifying the action of the community."

But, first of all, it is of immense importance to know what the public opinion of any country is. Mr. Stead has suggested an elaborate scheme by which a great newspaper could in forty-eight hours discover the public opinion of a community. There is little doubt that Mr. Stead's idea will some day be carried out. Already the great newspapers have correspondents every-where, and when correspondents are duly instructed to report the opinions of the real representatives of every phase of life, we can discover swiftly and with practical certainty what are the predominating sentiments of a nation upon any great issue of importance. It is well to know the prevailing opinion, whether it is right or wrong. Nothing could be more absurd than to shut our eyes to unpleasant facts. For, as Bishop Butler said, "Things are what they are, and the consequences of them will be what they will be. Why, then, should we desire to be deceived?"

Hence one of the greatest functions of modern journalism is to discover and express that public opinion which is gradually becoming supreme in all civilized communities.

III. There remains a third function of journalism—the most important of all. No newspaper worthy of notice is contented merely to collect news, whether of events or of opinion. It has an honorable ambition to influence opinion. It has an individuality and a policy of its own. Very few newspapers exist merely to make money. Every really capable editor has convictions, and uses his mighty instrument to impress those convictions upon his readers. This is the function of journalism which specially demands the careful attention of Christian men. Carlyle has spoken with

great contempt of "penny editors," and has declared that through their influence we have arrived at the gates of death. That he said at a dyspeptic moment. In his reasonable hours he was far too clear-sighted to overlook the tremendous influence of the editors of newspapers for good as well as for evil. Ponder, for example, this characteristic outburst:

"There is no Church, sayest thou? The voice of prophecy has gone dumb? This is even what I dispute: but in any case hast thou not still preaching enough? A preaching friar settles himself in every village and builds a pulpit which he calls newspaper. Therefrom he preaches what most momentous doctrine is in him for man's salvation; and dost not thou listen and believe? Look well; thou seest every-where a new clergy of the mendicant order, some bare-footed, some almost bare-backed, fashion itself into shape and teach and preach zealously enough for copper alms and the love of God."

Yes! the newspaper is "a pulpit," and a pulpit from which vaster audiences are addressed than any pulpit in church or cathedral. Let me supplement the opinion of a great Englishman by quoting the equally striking words of a great American. James Russell Lowell wrote thus of journalism:

"I know of no so responsible position as that of the public journalist. The editor of our day bears the same relation to his time that a clerk bore to the age before the invention of printing. Indeed, the position which he holds is that which the clergyman should hold even now. But the clergyman chooses to walk off to the extreme edge of the world and to throw such seed as he has clear over into that darkness which he calls the next life. As if next did not mean *nearest*, and as if any life were nearer than that immediately present one which boils and eddies all around him at the caucus, the ratification meeting, and the polls! Meanwhile, see what a pulpit the editor mounts daily, sometimes with a congregation of fifty thousand within reach of his voice, and never so much as a nodder, even, among them. And from what a Bible can he choose his text—a Bible which needs no translation and which no priestcraft can shut and clasp from the laity—the open volume of the world, upon which with a pen of sunshine or destroying fire inspired Present is even now writing the annals of God! Methinks the editor who should understand his calling and be equal thereto would truly deserve the title which Homer bestows upon princes. He would be the Moses of our nineteenth century; and whereas the old Sinai, silent now, is but a common mountain stared at by the geologist, he must find his tables of new law here among factories and cities in this wilderness of Sin (Num. xxxiii, 12) called Progress of Civilization, and be the captain of our exodus into the Canaan of a truer social order."

I confess I do not think Lowell's ideal too lofty. It has always seemed to me that in these demonstrative days the journalist ought to occupy the place which the prophet filled in ancient Israel. His duty is to denounce wrong and promote righteousness, to protest incessantly against stagnation which breeds death, and against the substitution of mere routine

for vital progress. Men must be incessantly reminded that the letter killeth, but the spirit giveth life. All existing organisms must be continuously adapted and re-adapted to their ever-changing environment. The words which Lowell wrote of the ideal poet are fulfilled in the ideal journalist:

“Nothing to him were fleeting time and fashion;
His soul was led by the eternal law;
He did not sigh o’er heroes dead and buried
Chief mourner at the Golden Age’s hearse,
Nor deem that souls whom Charon grim had ferried
Alone were fitting themes of epic verse:
He could believe the promise of to-morrow,
And feel the wondrous meaning of to-day.”

The power of journalism, when used on the right side, is immense and almost irresistible. One of the earliest illustrations of this was in 1840, when the *Times* exposed a gigantic bank fraud which would have ruined thousands. One of the persons involved brought an action against the *Times*, and on some technical ground obtained a verdict of one farthing. The public instantly raised \$25,000 to cover the cost of the defense. The proprietors of the *Times* nobly refused to pocket the money and employed it to create two *Times* scholarships at the universities.

Again in 1875 the *Times* sacrificed very valuable advertisements in order to check a disastrous railway mania.

Quite recently Mr. Stead, when he was editor of the *Pall Mall Gazette*, disclosed the outrages practiced upon little girls, and although a well-meant blunder enabled the infuriated enemies of social purity to imprison him for a few months, the great work was done, and public opinion was so roused that in one week revolutionary changes in British law were made, changes which under ordinary circumstances could not have been achieved in a generation. The friends of the poor and the helpless had long been familiar with the unspeakable facts, but until those facts were laid bare in a great daily newspaper the conscience of the country was not aroused.

Mr. Stead subsequently gave another illustration of the way in which a newspaper can obtain justice, even in a private sphere, when all the official representatives of justice have utterly failed. A certain very wealthy man had treated his wife outrageously. The courts vainly attempted to bring him to justice. The *Pall Mall Gazette* lifted up its voice. The echoes of it reverberated round the world; and the man who had so long evaded even the long arm of English justice found himself compelled to provide for his wife and child to the amount of \$150,000. Thus equally in dealing with questions of broad national importance and with the wrongs of obscure individuals the modern journalist can often do what without his assistance is impossible. Let me give one other illustration. That extraordinary social ferment which has ultimately culminated in General Booth’s plan for the abolition of pauperism, and which has done so much to stimulate the Forward Movement in British Methodism, was, humanly speaking, originated in a pamphlet entitled *The Bitter Cry of*

Outcast London. But that pamphlet (like many similar pamphlets) would probably have dropped unnoticed from the press had not the *Fall Mill Gazette* taken it up and given it the publicity and patronage of its brilliant pages.

The fact is that the great majority, even of Christians, are so pre-occupied with their own private affairs that, like the men in the days of Isaiah, "They have eyes, but they see not; they have ears, but they do not hear." They are not deliberately indifferent to the wrongs and sorrows of their fellow-creatures, but they have a wonderful capacity for being ignorant of what is taking place under their very eyes; and until their attention is called to great evils with the impressive emphasis which a newspaper alone commands they do not realize those evils. No doubt a powerful personality using the great modern institution of the public platform can produce effects more immediate and more profound even than the newspaper. The pen is never equal to the tongue. The living personality, inspired by the living enthusiasm of humanity, pleading for justice and for righteousness, has electrical and magnetic influences which the editor writing in his study cannot emulate. But even in this case journalism has its share, for the vast influence of a great popular speaker like John Bright is indefinitely multiplied by the circulation of his speeches in the newspapers.

On the whole, therefore, the fact remains that for the creation of public opinion in these swift days the press is supreme. Quarterly periodicals have almost disappeared. We cannot wait three months. Monthly magazines are at a discount, except for purposes of study and literary recreation. Even weekly newspapers are at considerable disadvantage. The editors of the great dailies, if they were disposed, could render incalculable and imperishable service to the kingdom of God.

But, hitherto, as I have admitted, the Churches, with few exceptions, have ignored or distrusted the press. Only three religious communities in England have yet seemed to have an adequate conception of the immense importance of enlisting journalism on their side—the Roman Catholics, the Unitarians, and the Salvation Army. All three are immensely indebted to the friendly relations which they have shrewdly and assiduously cultivated with journalists. My own Church has, until recently, done less than any other to enter into friendly relations with the press. Now, however, there is a great change. The reporter is welcomed even in the Conference.

We ought to lose no opportunity of establishing a cordial understanding with journalism.

The representatives of business and of pleasure have from the beginning realized the importance and influence of the press. The result is that all they do and all they want are advertised and encouraged. When we treat the press with equal discretion, and recognize its reciprocal claims upon us, even in the direction of suitable advertisements, we, too, shall secure its invaluable co-operation.

Further, we ought not to allow Roman Catholics and Unitarians to

surpass us in training young men as journalists and reporters. We ought to realize that a Christian citizen could have no more important and honorable career than that of an upright journalist. We ought to encourage our children to take their proper share in leavening that mighty institution with humane and Christian principles.

As regards religious journalism, on which also I have been requested to touch, the general remarks apply. But there are one or two peculiarities.

In the first place, religious journalism ought not to identify itself indissolubly with any political party. Even religious journalists must have their tendencies toward one or other of the great parties into which human minds are divided. But religious journals should hold aloof from all such party-political bonds as would prevent them from denouncing wrong perpetrated by parties with which they generally sympathize, or from advocating right when it happens to proceed from their political opponents.

The duty of religious journalists is to regard all questions from a distinctly Christian stand-point. Religious newspapers might do a great deal more than they have done to secure information with respect to the progress of work of God at home and abroad. But all this involves generous expenditure, and I am sorry to say that as a rule English Christians have so inadequate a conception of the importance of journalism that the amount of money which they are prepared to use for the purpose of starting and pushing successful journalism is simply ridiculous. Men who will give thousands of pounds for the erection of sanctuaries or schools hesitate to expend pennies for the institution and promotion of a mighty agency which in some directions is more influential either than the school-master or the preacher.

We are now beginning to realize that the kingdom of God is to be established on earth; that it has its social as well as its individualistic aspects; and for the advocacy of the social aspects of Christianity the religious newspaper has a peculiarly appropriate sphere. Much in that direction may be done in the pulpit, but during the limited time at the disposal of the Christian minister he must spend his main strength in dealing with that "improvement of the soul" which, as Bushnell has so well said, is the "soul of all improvement." In the religious newspapers, however, there are ample room and time to discuss without haste and without passion those applications of the principles of Christ upon which human society must ultimately be reconstructed.

I have referred to the fact that too many journalists have been either atheists or agnostics, and only a minority in avowed sympathy with evangelical Christianity. But I must not close without adding that there are certain aspects of Christianity which it seems to me even so-called agnostic journalists have been advocating much more thoroughly and much more successfully than the evangelical pulpit. We have learned much from secular journalists with respect to our human and civic duties. God grant that they may now learn a little from us with respect to the ultimate realities of the highest duties of all! United, we and the journalists

can greatly hasten the completion of the great city of God; the city of justice and purity and pity and peace, which Christ is building in all lands; the city in which there is no room for sin or misery.

The Rev. E. H. DEWART, D.D., of the Methodist Church, Canada, gave the first appointed address, as follows:

Mr. President: Our estimate of the value of any thing largely determines the use we shall make of it. I venture to say that the Church has not even yet formed a sufficiently high estimate of the influence of the religious press, and consequently has not used it to the full measure of its capacity for good. Those who regard the Church as too sacred to do any thing but proclaim doctrines and maintain religious ordinances are apt to regard the press as an agency outside of the proper work of the Church. But this is altogether too narrow a view of the sphere of the Church. Any work that brings relief and comfort to the burdened souls of men and lifts humanity up nearer to God is good enough work for the Church; and any agency that can be made the instrument of carrying light and truth to darkened minds is sacred enough to be used in the Master's service by the saintliest hands.

If we are asked, Why is it right for the Church to publish papers and periodicals for her people? we answer that the same reasons which justify the use of the pulpit and platform in the main apply to the church journals. We train and send forth preachers to occupy our pulpits, because we believe we have a message of truth respecting what God would have us to be and to do that is adapted to the world's need.

If we do not believe this, we have no right to claim a place among the great religious forces of the world, and we ought to get out of the way and make room for some agency that has faith in the reality of its own mission. So with regard to the religious press, we have views and convictions of truth, duty, and social reform which we believe are adapted to brighten and bless the world, and if we do not faithfully use this million-tongued Mercury to diffuse these thoughts, we are guilty before God of inexcusable neglect.

We should never regard the religious press as a rival to the pulpit. It supplements and backs up the teaching of the preacher. The press is the artillery under whose protecting fire from the heights the musketeers and riflemen in the valley maintain the battle at close quarter with the enemies of truth.

The amazing extent to which the printing-press is used to spread knowledge and advocate opinions on all subjects is a suggestive lesson for the Church. If it is the great educator of public opinion on social, political, and scientific subjects, it is equally well adapted to communicate truths and arguments that shall form the views and mold the religious character of the people.

As the press is the chief means of propagating unscriptural and skeptical teaching, we must use the same agency to repel and refute those theories that undermine Christian faith. For unless in exceptional cases

the Christian preacher cannot leave the word of God to serve the tables of speculative controversy.

The Church must have her own press as well as her own pulpits. We have great principles to defend against plausible and powerful attacks. To trust to the secular or so-called independent press to defend our doctrines and evangelistic methods is like trusting to somebody else's gun to defend you in a time of peril. When the emergency arises the gun may not be within reach; or, what is worse, it may be in the hands of an enemy, and turned against you instead of being available for your defense.

I dislike to hear the religious paper called the "organ" of the Church, as if its main business was to voice the authoritative utterances of the denomination, like a papal syllabus; or as if it was an instrument on which certain tunes were to be played to order. Such conceptions are an unjust caricature. While the denominational paper speaks *for* the Church as well as *to* the Church, its true mission is to be to the families to which it comes an inspirer and an instructor, quickening the consciences and ennobling the lives of its readers. It should accomplish this result by promoting an intelligent interest in all Christian work; by expounding and defending the faith of the Gospel against all that is false in teaching and wrong in conduct; and by enforcing those great Christian lessons respecting life and duty that are adapted to build up a noble Christian manhood and womanhood, fruitful in every good work.

The religious paper should be wisely adapted to the spirit and tendencies of the times. We cannot determine its character and sphere without a proper knowledge of the helpful and hurtful forces that are operating in the society in which its work is to be done. Without this knowledge it cannot successfully combat current errors and wrongs, or supply current wants.

In times of light and progress the religious newspaper must keep in intelligent sympathy with the progressive spirit of the times and the great questions that are demanding solution. In times of doubt and skeptical questioning the church press should give no uncertain sound respecting the truth and authority of the religion of Christ. In times of moral degeneracy, when the public conscience is paralyzed by low, selfish views of duty, the religious press should fearlessly rebuke prevailing sins, in high and low places, whether it brings popularity or opposition and reproach. A time-serving press is the curse of any country. In times of luke-warmness and worldliness, when the fires of Christian zeal are dying out and the powers of evil seem to prevail, the Christian press, like the old Hebrew prophets, should call back the recreant Church to the old paths, and fan the smoldering embers of religious life into a living flame.

Even if the pulpit should so far forget its mission as to bow down to the golden images which our modern Nebuchadnezzars may set up, the press should ring out above the din of mammon-worship the great truth, that "a man's life consisteth not in the abundance of the things which he possesseth." It inspires faith by its religious news.

The church paper should be liberal in spirit, but loyal to Christian truth. While open to the reception of all duly attested truth, whether in harmony with previous beliefs or not, the religious paper that will be a power for good must not be a temporizing weather-cock. It must have some clear message of truth and some definite stand-point with regard to the great burning questions of the day. No hazy sentimentalism or vague declamation about free thought and the love of truth can satisfy the souls who have been drifted about by the winds and waves of doubt and distrust, and who want some solid foundation on which their faith and hope may rest.

I remember when the prevalence of skeptical speculations tending to undermine the authority of the Bible was regarded as a strong reason why we should "earnestly contend for the faith which was once delivered unto the saints." Now the prevalence of such theories is sometimes urged as a reason why we should hold our beliefs about the Bible loosely, that we may be ready to receive the conjectures which the anti-supernatural school call the results of modern critical research. There is, doubtless, something in both views.

It has been said that the editor of a religious paper is more likely to be conservative and dogmatic than others. This is only true in so far as all men who are the advocates of a creed or a cause are in danger of becoming partial. But an editor's familiarity with what is going on in the world of thought, as seen in the books and periodicals of different schools of thinkers, must tend to broaden his range of mental vision and prevent him running in the narrow ruts of any sectarian system.

There is need of a better recognition of the importance of the editor's work. If the way in which the people regard and treat their pastors and teachers virtually determines whether their work shall be a success or a failure, the degree in which the editor of a religious paper is sustained by the loyal sympathy of the people has an intimate relation to his success. Any man to whom an important and difficult trust of this kind is committed, so long as he faithfully and conscientiously performs the duties laid upon him according to the best of his ability, has a right to the sympathy and support of ministers and laymen whether they agree with all his opinions or not. And yet the kind of support which editors often receive while honestly battling for what they believe to be right reminds one of the message of David to Joab: "Set ye Uriah the Hittite in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

Some time ago a curiously worded and suggestive law was adopted in one of the Western Territories. It was to this effect: "No person shall be allowed to carry a loaded gun or pistol on or near any highway, except to destroy a ferocious wild beast, or a public officer in the performance of his duty." Is not the editor too often regarded as the public officer who is a proper target for every man's shot, instead of a friend and brother who is doing battle for truth and righteousness?

The use of the religious press by the Church means more than the

simple publication of suitable literature. This is not enough, unless what is published is read by the people. Ignorance, apathy, and illiberality characterize thousands who have a name to be members of the body of Christ, because they do not read what the Church publishes for their edification. This is a fruitful cause of weakness and failure. One of the great practical questions we have to solve is how to enlist ministers and laity in earnest systematic efforts to promote a more general circulation of the publications which the Church provides for the religious education of the people. We want our people to be more largely a reading people!

There are two important religious uses that we can make of the secular press. It can be made the medium of communicating a knowledge of the operations of the Church to thousands who are beyond the reach of our religious papers. The secular press can also be used to correct false notions of our methods and beliefs, and to vindicate them from the misrepresentation by which they are assailed. It is surprising what dense ignorance about church affairs prevails among large circles otherwise intelligent. The Roman Catholics are wise in their generation. In spite of their claims to speak with infallible authority, their leaders frequently present plausible defenses of their teaching in periodicals that circulate chiefly among Protestants. Many a time we see some things in the papers or magazines which we think ought to be answered and corrected. But we imagine we are too busy, or we content ourselves by saying that we cannot answer every thing, and so a false and misleading impression is left to do its evil work on many minds. This ought not so to be. No misrepresentation of truth should be allowed to go without correction.

The Rev. JOSEPH FERGUSON, D.D., of the Primitive Methodist Church, gave the following appointed address on the subject of the afternoon :

Mr. President and Fathers and Brethren : We are not sure that we can say amen to every part of the Rev. Hugh Price Hughes's paper—a paper of an excellent and comprehensive character. He opines, unless we misunderstood him, that it is not wise to discuss party politics in a religious paper. If he refers to purely party politics we are one; but if he includes some of those political questions that involve great moral issues, and those religio-political subjects that endanger our connectional existence in country parishes, then we cannot agree. There is the great question of education as it affects us, as parents and ministers, and the thousands of children God has committed to our trust. There are thousands of the toiling classes in our towns and agricultural districts politically enfranchised who only read the paper of their own denomination, and politically form their judgment according to its teaching. They need the guidance and instruction of the godly, or they will be led by party politicians that hate our Methodism. In this country, as well as in the land whence I come—a land which to me is a “sweeter and a dearer spot than

all the rest"—there is a system complete in organization and strong in strength that seeks not so much the interests of the nation as the particular advancement of its own claim. Its officers, as a class, hate freedom, unless it be the freedom to enslave others. They hate it where it antagonizes the supremacy of the priests and the will of the Roman see. Fifty years ago a statesman whose departure we yearly commemorate by the modest primrose, observing the encroachments of Romanism and ritualism, inquired, "What power is this beneath whose sirocco breath the fame of England is fast declining? Were it another bold bastard with his belted sword we might gnaw the fetters we could not burst; were it against the genius of another Napoleon we were now struggling we might commit our cause to the God of battles, with a sainted confidence in him and in our national resources. But," said he, "we are sinking beneath a power before which the proudest conquerors have grown pale, and by which nations most devoted to freedom have been enslaved—the power of a foreign priesthood." If these eloquent words were true fifty years ago they are true to-day with an additional and painful emphasis. The Protestants on this great continent are double the number of Romanists, and yet the latter are entering all offices possible to their intrigue and perseverance, and are, in many of the cities, largely influencing their politics and local policy. Is it not time the Protestants awoke out of sleep? Their divided condition is a weakness and a danger, and increases the chances of the enemies of personal liberty and the evangelical faith.

In the old land the week-day education of the children of the working classes, especially in country districts, is, in a large measure, in the hands of clerics that in some cases persecute our children and teach them doctrines contrary to the convictions of their fathers. Our religious press should expose this unchristian conduct, and instruct the people in their legal prerogatives and political responsibilities.

The press is the mightiest educational agency in the world. It instructs all classes, deals with all subjects, and pours light upon the doings of all. It is not necessary to give the history of the religious press. Its past light does not shadow the present. God, in all branches of the Church, is raising up men of learning, whose faith in divine revelation is so certain that they fear not to searchingly inquire into its chronology, its authenticity, its genuineness, and its claim upon the reason and faith of the world as God's message of salvation to the race. Such is the number of these men, within Methodism and without, that it would be invidious, if not unjust, to mention names. Their number in Europe and America is legion, and the light which God shines through them for us warms our devotion and kindles our gratitude.

Some weekly papers of Christian name sneer at orthodoxy as the old clothes of the ancients and the sign of evident weakness or a lack of mental industry. Evolution, which we accept within the limit of facts; development, which we doubt not when properly defined; and the discoveries of modern science, which we thankfully accept, are assumed to be in

opposition to the theology taught by our fathers. We readily admit that some of their semi-scientific deductions needed some modification in the greater light of the present. But their doctrinal fundamentals are sound and their truth is confirmed by the divine experience of the godly past and present. We desiderate positive religious teaching in all our periodicals—this is the need of our times. God and the soul stand sure. Through all changes the kingdom has not been moved, and its mysteries are still to be declared. As Methodists we need to be wisely positive. Our thoughtful young men and maidens are critically and anxiously watching us. Our articles must be earnest and full of the light God shines. There was a time when we almost by necessity went to the German for biblical criticism, if not for theological accuracy; but you in America and we in Europe have brethren whose ripe scholarship and critical skill are known throughout the Christian world. Such claim more leisure than the Methodist ministry allows, and more money to buy the needful to help them subsequently to even greater success.

The religious press must more earnestly defend the sanctity of domestic life. Have we not already seen the “fruits” of a vile “philosophy,” heard the portentous mutterings about the “failure” of marriage, and the increase of population? Who among us is ignorant of the secret literature that poisons our young life, and the impure novelettes which like demons possess and corrupt thousands? We must expose these would-be fiends of the people who would license impurity, unrein passions, and rupture the most delectable relationships of life. These are the enemies of God and man, and no soft words shall greet their ears, but sentences whose lightning and thunder are made by the intense hatred of evil and a passionate love of the people for whom Christ died. Our religious press should be in sympathy with the struggling life of the poor. In London one fifth of the population die in hospitals, workhouses, or jails. What are we doing to lift these wretched people into the sunshine of God? Are the religious papers speaking as earnestly and as plainly as they ought about the overgrown rich men who are doing nothing but pulling down barns to build greater while myriads buried in our large towns perish with hunger? Our religious press should not ignore the claims of labor and the rights of capital. We see men in a few years, by processes we will not characterize, amass vast wealth, while their employees live in comparative poverty, in old age enter the pauper-house, and at last lie hidden in a grave purchased by rates.

Our religious press must advocate temperance, and hasten the time when the people every-where shall have control of a traffic that has pauperized millions, robbed the churches, and darkened the destiny of not a few. If our religious press is to do the work for which it is capable, we must secure the best talent. Our young people crave knowledge and need culture. The questions of life and immortality need the attention not of a novice, but of one whose personal struggles have created power and sympathy, and whose intelligence can bring relief. Our religious press should be more highly developed. Thousands of our people do not read the liter-

ature prepared for their learning and special benefit. How to get it into the hands of the people is a question we should answer. We need a daily religious paper that will not only give the needful secular news, but the religious; and discuss all matters affecting national policy and morality in the vitalizing spirit of Christ. In our monthly magazines we need less novelistic literature and more Methodist biography of the character of your Cookman and our Collins. We need the Christly life they had and the consequent power. Then our churches would reap a fuller harvest.

While listening to Mr. Hughes's paper we sincerely thanked God that the secular press, as well as the religious, has left behind the day when a man could not print without a license; when every word had to go under the scrutiny of the Primate or the Bishop of London; and when a word disparaging the court, however vile, meant punishment and loss. Within memory, even, some religionists were afraid of the secular press, and would not read its pages, and some still dread, and not without foundation, those portions that give a few lines to report the doings of an important Conference of Christian workers and columns to sport, horse-racing, a divorce case, and some dirty scandal. The secular press exists to tell us what is going on in the heavens above, in the earth beneath, and in the markets and parliaments of the world. The secular press must pay to proceed, and the staff assume that they must cater for the greater number of their readers. Many men do not go to the secular press, if to any, for religious thought or for canons of morality, but for information relative to government and trade, and perhaps to see the trend of national life. We ask the secular press, in addition to other duties well known, to glorify the good and to expose the bad in such a way as not to fire lust and feed greed, but to abash the evil-doer and to kindle hatred against his conduct. In the past the secular press has largely led the thought of the free countries, and still leads, and did much to accelerate those revolutions in America and England that brought a wider freedom and a higher quality of manhood. In condemning the press that is feculent and vicious we do not disparage those mighty dailies that denounce the wrong and encourage the right with intelligent enthusiasm. We have nothing to say of those editors who alternate between principles, and advocate those which at the time they think will pay best. The press needs men of intellect and conscience, men who will discuss science as it affects religion and deal in the spirit of Christ with all the great social questions that are puzzling the old civilization. These great subjects cannot satisfactorily be discussed in pulpits. Men demand that the weekly half hour be given to things of most vital import, and even if they did not it would still be impossible to deal with every question in a place where there is no right of reply, and no time for more than the indication of outlines and frontier. The secular press can also be used religiously in advocating temperance, education, and in denouncing immorality, political intrigue, and jobbery, and the diversified selfishness that is cursing the body politic.

We regret to say that the secular press is chiefly in the hands of men

not decidedly Christian. In some cases the men are skeptical, others notoriously wicked and drunken, and others Jesuitical—seeking by all means an increase of priestly power and the advance of the Roman see. The Methodists and Protestants of diversified name should come into closer contact with the secular press. Its men and women who know the face of God, and are educationally prepared, should, where possible, accept the post of editor or take a place on the staff. The people who are not in the Church are in want of teaching and inspiration. The newspaper teacher is universally attended to because he deals only with live questions. The Church cannot afford to give up three fourths of the field of life to the journalists, who, often enough, have broken with the Christian system both in doctrines and morals.

The Rev. E. E. Hoss, D.D., of the Methodist Episcopal Church, South, gave the following appointed address on the topic of the afternoon :

Mr. President: When Dr. Edward A. Freeman, the historian of the Norman Conquest, was appointed to the Chair of Modern Language in Oxford University, he found himself, so he tells us, greatly puzzled to determine the exact limits of the province that had been assigned him. The best authorities, moreover, gave him scant assistance in reaching a satisfactory conclusion. Baron Bunsen, for example, contended that modern history really began with the call of Abraham. Another eminent scholar stoutly insisted on drawing the line at the outbreak of the French Revolution. After much thought, Dr. Freeman professed a readiness to compromise between these extreme views by accepting the first Olympiad as the proper starting-point. As a matter of fact, he entered the stream of events at a point about twelve hundred years lower down.

Saving the gracious presence of the Programme Committee, may I not say that the topic which is now up for discussion is equally indefinite in character? The religious press by itself offers a wide field for consideration. When we add to this the religious uses of the secular press, we have staked off more ground than we can possibly occupy in the brief limits allowed. In view of these things, I take it for granted that the Programme Committee had it in mind that each speaker, instead of adhering strictly to the lines laid down by the essayist, should be at liberty to dwell upon any such aspect of the general subject as might commend itself to his taste or judgment. The particular topic, therefore, on which I shall speak is "The Religious Newspaper." If I barely touch the various points which I bring forward, you may understand that this is because the time will not allow me to do more.

That Methodism has never been indifferent to the religious newspaper needs no proof. If proof were needed it could be commanded in abundance. Should I call the roll of the men that in the past have been assigned to editorial work you would, no doubt, be startled. Pardon me if I confine myself here to my own Church. Of the *Christian Advocate* with which I have the honor to be connected the following gentlemen

have been editors: John Newland Muffit—Irishman and orator—(two words, Mr. President, for one thing); Thomas Stringfield, whose militant temper made him a brave soldier under Andrew Jackson at the age of sixteen, and who spent the larger part of his ministerial life in smiting hip and thigh the various forms of Calvinism; John Berry McFerrin, a genuine product of the Scotch-Irishry, the great tribune of our American Church, who stood squarely against all the enemies of Methodism and of *his* Methodism, but the dream of whose closing years and the prayer of whose dying hours, as I know, were that all fraternal strifes might cease and all fraternal misunderstandings be perfectly adjusted; Holland Nimmons McTyiere—the greatest man, take him all in all, that I have ever known—whose career of ever-increasing power and usefulness contradicted the current maxim that extreme precocity means early decay—editor of the *New Orleans Advocate* at twenty-seven, of the *Nashville Advocate* at thirty-two, and bishop at forty-one—on whose granite tombstone is cut the simple inscription: “A leader of men, a lover of children;” Thomas O. Summers, as bluff and hearty an Englishman as ever set his face toward the New World, behind whose loud and genial bluster there lay the kindest of human hearts—an omnivorous reader of all sorts of books, knowing especially John Wesley’s sermons and Charles Wesley’s hymns by heart, and so extremely orthodox that Dr. Albert Taylor Bledsoe once charged him, though unjustly, with measuring all things in heaven and earth by Watson’s *Institutes*; and Oscar Penn Fitzgerald, of whom I dare not say all the thoughts that are in my heart, but of whom I will say this, that the exquisite delicacy of his literary touch is equaled only by the perfect brotherliness of his temper. Were I to go to the other of our papers I should, of course, mention William Capers, scholar and gentleman, first fraternal delegate from America to British Methodism, whose fitting epitaph records the two facts that he was “A Bishop of the Methodist Episcopal Church, South, and founder of the Missions to the Slaves;” William M. Wightman, courtly, cultivated, Christ-like; Leroy M. Lee—the nephew of that Jesse Lee who once upon a time preached on Boston Common—who could hit a tremendous blow and follow it up with a succession of others in the same place; Thomas E. Bond, Jr., the greater son of his great father, man of science and man of letters, the most erudite, incisive, and resourceful of American Methodist editors; Linus Parker, a gift of New York to New Orleans, whose editorials were Addisonian essays in finish and elegance, and who modestly shunned notoriety as much as common men seek it; John C. Keener, who never said a stupid thing and never did a cowardly one; and John J. Lafferty, a true wizard of the ink-horn and magician with words. I wish I could go further on this line, but I cannot.

The developments that have taken place in secular journalism in the last quarter of a century are indeed amazing. To accomplish what has been done money has been spent like water, and the best brain of the world has been called into use and service. That the religious newspaper, though it has also made very gratifying progress, has not kept an equal

pace, nor reached an equal degree of excellence, is an unquestionable fact. It is still susceptible of vast improvement. To secure this improvement as rapidly as possible is the duty of all concerned. Every agency employed in the interest of the kingdom of Christ ought to be of the highest possible character. It was fit that the initial gifts which our Lord received after he "became incarnate for us men and for our salvation," should be "gold, frankincense, and myrrh." We must set up an ideal standard of excellence for the religious press, and require our publishers and editors to aim at reaching it. They will not at once succeed, but the effort to do so will have its due effect. Here, as in all departments of religious activity, the empirical method must be dropped, and into its place must be put a rational and controlling conception of the ends sought to be secured. This much premised, let me say:

1. That the religious newspaper must be under the control of the Church. There are some intelligent persons who assure us that what they are pleased to call an unmuzzled and dependent press is a prime necessity of healthy ecclesiastical growth. This assumes that an official press is both muzzled and independent. I could easily show the fallacy of such an assumption, but I choose to refute it by a concrete instance. If it were true, the official editors would simply echo one another in endless iteration; but it is recorded somewhere in the ancient history of the Methodist Episcopal Church that when a certain grave question in which the better three fourths of our humanity were much concerned came up for settlement, Drs. Buckley and Warren and Smith ranged themselves definitely on one side, and Drs. Moore and Edwards and Fry on the other. Without pausing longer, I wish to say that every argument which can be used to show that the Church should exercise some sort of effective supervision over her pulpits can also be used to show that she should be able to lay her directing hand upon the press. Independent journalism is on the outside; it stands on its own merits. As a stimulus and gad-fly it has its values; but, desecrating ecclesiastical machinery as it does, it has no right to use this machinery to promote its own private interests.

2. The religious newspaper ought not to be conducted "for revenue only," or chiefly, or at all. Whenever it comes to be considered as an instrument for money-making, either for an individual owner or for a company of stockholders or for a Church, it necessarily suffers some subtraction from its power for good. I sincerely doubt whether it ought ever to be allowed to make more than just enough to pay its own way. Whatever profits may accrue from its publication should be speedily returned in the form of betterments. From this general statement two practical inferences are to be drawn.

First, there are probably not a dozen religious newspapers in the United States that have each an editorial staff fully equal to the highest demands. The miserable economy which grinds the life out of a few men by laying impossible tasks upon their shoulders in order that dividends may be large ought to cease. Hard-headed men of the world are

not guilty of such folly, and the Church ought by this time to have learned wisdom enough to avoid it. Every editor-in-chief should be surrounded and supported by a full corps of competent assistants. Imagine one man from week to week writing leaders and paragraphs, summarizing the world's news, reviewing books and periodicals, answering queries, clipping the best things from his exchanges, reducing the bulk and improving the quality of swollen communications, editing obituaries, carrying on an extensive correspondence, rearing a family in the fear of God, and cultivating his personal piety! There is no man within the range of my acquaintance whose nervous, intellectual, and moral resources are equal to such an undertaking.

In the second place, and on the same line, the use of the columns of a religious newspaper for advertising purposes ought to be most scrupulously guarded. At this point I am happy to say that there has in recent years been a great change for the better. Whether the change has resulted from an improved moral sensitiveness on the part of publishers, or from the external pressure of public opinion, it would be difficult to tell. There is still no little room for improvement. What is more common than to see the columns of a church journal loaded down with puffs of patent medicines which profess to be sovereign cures for all the ills that flesh is heir to, but which are, in fact, the veriest humbugs, and which must be known to the editors and publishers as such! How does it look when two pages front each other, one lauding the merits of a "consumption cure," and the other insisting with most unctuous entreaty upon the blessedness of the "higher life." There is an ex-editor in this body who, when a five thousand dollar check was offered him for space in which to insert a standing advertisement of a commodity of doubtful quality, answered: "No; not if you would make it fifty thousand." Shall a mercenary cupidity be longer allowed to disgrace the cause of Christ at this point? Shall we, while preaching that godliness is gain, act upon the principle that gain is godliness? Has not the time fully come for repentance, for reformation, for amendment?

3. The religious newspapers ought not to be turned into a mere bulletin board for the recording of current events. True, inasmuch as it is a newspaper it must give a full and specific account of whatever important events are taking place in any part of the world; and, inasmuch as the Christianity of which it is the exponent lays claim on every department of healthy secular life, it must not be indifferent to transactions of a political, commercial, scientific, or artistic character. But at the same time it must sift and winnow the great mass of details, throw aside whatever is ephemeral in character, and publish only what is of general significance and permanent value. It need hardly be said that every thing should be excluded that cannot go with perfect propriety into a Christian home. Sensational features are a blot upon even our "enterprising" secular journalism. In connection with our religious press they are not to be tolerated for one moment.

4. On the other hand, the religious newspaper is equally not a quar-

terly review. This fact limits its scope in one direction as much as the fact which we have just been considering does in another direction. It must be able to discuss even the greatest questions of science, philosophy, and religion, but in a brief and popular way. There are some excellent and intelligent people who do not believe that this is a possibility, but I am not of the number. Even the highest and most abstract themes can be presented in such a fashion as will make them apprehensible by the common mind. The technical language of the books and the schools can be translated into the ordinary speech of every-day life. The people of the nineteenth century will not read a long and elaborate article in a daily or weekly paper. Three columns of "Trichotomy," "to be continued in the next issue," will cut down the subscription list. In preparing the dishes which are to furnish forth our feasts, we must, within limits at least, consult the tastes of the guests that are to sit at our boards. It is not worth while to supply an abundance of food which we know they will not eat. The same general principle will condemn what is known as "the blanket sheet," which is likely to be a mere hodge-podge or *omnium gatherum*, characterless and profitless. Not quantity, but quality is the thing to be aimed at. An ounce of attar of roses is worth a hundred gallons of the scented waters of the ordinary drug-store.

5. The religious journal is not a pulpit. This is a very widely spread delusion. Once in awhile, under the influence of it, an eloquent and ambitious preacher seeks and finds an editorial post. No sooner is he safely fixed in his place than he lifts up his voice and begins to discourse as if he had an audience of ten thousand souls listening to him. After he has cut up a few dozens of his old sermons into longitudinal sections for editorial purposes he is likely to find out his mistake. Somehow or other the people do not respond to him as they did when he stood before them in his own proper person. The sorry stuff which sounded well enough when set out with fine tricks of voice and manner becomes "flat, stale, and unprofitable" when committed to the faithful keeping of cold types. The habit of mind which is superinduced by preparation for the pulpit is essentially different from that which is required on the tripod. This is saying nothing against either the pulpit or the tripod, but only insisting that two valuable and important branches of religious service are distinct from each other in their methods, though they wholly agree as to their ultimate aims.

6. The religious newspaper goes its full length for all just reforms. It must be a leader of the Lord's hosts if it is to do its full work, not merely catching and reflecting a public opinion that already exists, but creating and guiding such opinion in all right directions. If this were the time and place I could name manifold instances in which the denominational organs have led the way on great and grave issues. But the religious paper must be concerned also in regard to secular reforms. The editor that is silent in the face of the ravages of the liquor traffic ought to be cashiered. The same thing may be said of him who has nothing to say concerning that

slimy octopus, the Louisiana lottery. But there must be discrimination! The paper that shouts itself hoarse over every proposed change in social or political matters soon loses influence. There are reforms and reforms. There must, therefore, be a due proportion, no riding of hobbies, but a judicious and balanced interest in all human affairs. I wish especially to enter a protest against the delusion that a religious paper can best advance the interests of the kingdom of Christ by becoming the mouth-piece of any political party; nay, it would not be wise for it to do so, even were that party formally to incorporate in its platform of principles the Ten Commandments, the Apostles' Creed, and the Lord's Prayer!

7. The religious newspaper, in brief, must be devout, but not sanctimonious; courageous, but not pugnacious; enterprising, but not sensational; alert, but not pert; literary, but not pedantic—so bright and sweet and brave and strong and pure that the question of its circulation will be one requiring only smallest thought.

The Rev J. M. BUCKLEY, D.D., LL.D., of the Methodist Episcopal Church, introduced the general discussion, as follows:

Mr. President: To every word of the essay, except two or three incidental observations, I heartily subscribe.

First, as to the prophetic functions of the editor. It must be remembered that the ancient prophets received by inspiration knowledge of facts and persons. Therefore, their utterances could be without qualification, upon a higher authority than their own fallible judgments.

In view of the fact that the editor has no such inspiration of God, he must be extremely cautious in respect of facts, and particularly with regard to the judgment of persons. Accuracy, so far as it is possible for a man to obtain it, is a prime qualification of a religious paper. Especially is this so because a religious paper, being published once a week, has time for the discovery of errors—for leisurely investigation.

Next, I doubt whether the weekly paper is at a disadvantage with respect to the manufacture of public opinion; because the daily paper is hastily scanned and thrown aside, the editorials, therefore, producing but slight effect, while the weekly paper is taken up by the laymen on the holy Sabbath or at some convenient time, and carefully read.

The late Horace Greeley once observed in my hearing that the *Weekly Tribune* was more potent in shaping public opinion than the daily; and one of the most celebrated politicians of New York and of the country, the late Roscoe Conkling, remarked that no party or man could control the State of New York who could not control the weekly papers of that State.

Now, in respect to the need for the religious press. Notwithstanding all that the secular press can do, it cannot be accurate and fair upon religious questions. There are Protestantism and Romanism in the editorial rooms of the secular press, with the prejudices and prepossessions of the editors. And how many mistakes are made in the secular papers when the reporters do not know the things of which they are writing. A New York paper declared on one occasion that at the laying of a cornerstone of a Methodist church the Right Rev. Bishop Harris, of the Diocese of New York, blessed the stone. That, no doubt, was a Catholic reporter. Then I have a recent case from the *Chicago Tribune*, in an argument between that paper and one of our ministers. The editor desired to

know whether, "If the fish-story were eliminated from the Book of Job, would the doctor then deny the authenticity of the epistle?"

The editor of a religious paper should be free or not edit a paper. I am not free to use my paper against the true interests of the denomination it represents, but I am free to leave the denomination; and when I cannot defend it on any fundamental point I will leave it. The fact that I am free to be what I may removes the assumed limitation from me—that I am in honor bound to defend the fundamental principles of the denomination that my paper represents. Shall I defend those principles? Yes; to the best of my ability. But should the religious paper indulge in the slang used by a numerous majority of the secular papers in this and other lands? By no means. Shall the religious paper imitate their style in laughingly referring to suicides and divorce cases—such as was employed by one of the principal papers in this country in an article on the Parnell case? By no means. The religious press should hold itself aloof from such things.

Mr. THOMAS SNAPE, C.C., of the United Methodist Free Church, made the following remarks:

Mr. Chairman: Every word uttered in regard to the press I indorse. The statement has been made that the Church ignores the press; but no satisfactory statement has been made as to why the Church dislikes the press. Mr. Hughes mystified me when he said we should have a semi-religious press. Where are the funds forthcoming for its support?

Mr. J. H. LILE, C.C., of the Wesleyan Methodist Church, spoke as follows:

Mr. Chairman and Members of the Conference: The question which we are discussing this afternoon should not be left in the hands of the ministerial part of the Conference, but the laymen should have a chance to say a word on a subject so important.

Mr. Hughes's paper is full of interesting facts; but so far as the religious press of our country is concerned—I cannot say much of the religious press of this side of the water, because I have gone into many stores in Boston, New York, and Washington to get a religious paper, and as yet have not been able to find one—but so far as our own country is concerned our denominational papers are not largely circulated when we consider the vastness of our Church; and I trust that the discussion we are having to-day on this question will be the means of improving the religious press of England. As regards the membership of our Church in England—something like seven hundred thousand—I would say that we have not a weekly circulation of seventy thousand. There is room for improvement. Especially is this the case when we have secular papers of a character not creditable to be seen in our homes, or reading in a railway train, with a circulation of five or six hundred thousand. So that I say our religious press has room for improvement.

A word with regard to the daily press. I am one who thinks that it is to be deplored that there is scarcely a paper published in London but what contains the betting news and the proceedings of the courts in cases where the evidence should be suppressed. In such cases you will find column after column of cross examination, etc., unfit for publication. But, sir, I wish to say that unless the religious press can be put upon the same sound footing as that of the daily secular press it never will have any influence for the Church. Now, the thing for us to do to counteract the influence of the secular press is for us to compete with them on their own

ground; not as a Church, but for some men of means to put their hands in their pockets and start a daily paper that will exclude the kind of reading which we are ashamed to have in our homes. I believe it would pay.

We have a larger circulation of the sporting papers in London than all the other papers put together. When we go to our places of business in the morning we see in the railway carriages papers in the hands of the young men, and we find that a majority of them are reading the sporting news. But I do not come here to show up the dark side of our country; we are discussing this question, and we should state facts; and when we get home we should make an effort to improve matters.

Then as to the social questions of to-day. While we should not take up questions of party politics, we should discuss the temperance movement and the purity question, no matter who may be in office. We should give light and information to the people, and agitate them so far as possible for the benefit of temperance and purity.

MR. H. J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, continued the discussion, as follows :

MR. CHAIRMAN: The last speaker gave you a good opportunity of judging what his views are on the subject under discussion by saying that the political—I do not think he used the word “political,” but “ordinary”—aspirations of the people ought to have been taken more notice of by the religious papers. Well, I join issue with him there. All parties have their organs, and the people can read the leaders of the political papers. They simply look to see what the leaders are about, without troubling themselves about the aspirations of the people, which aspirations are for the present day. What the religious paper ought to do is to stimulate the aspirations of the people for eternity and not for time.

SEVERAL VOICES: O, no!

MR. FARMER-ATKINSON: I give you my opinion. Now, you will remember what my friend said about the party that was purchased by the beer-barrel. That smells very much of the hustings. We know from which side that comes.

The religious papers ought not to have any thing to do with party politics. Why, I have told my friend Hugh Price Hughes many times that if I could preach as well as he does nothing could induce me to come down from that altitude and sling political printer's ink in the way he does. He ought to do that thing which he can do the best, and which we all acknowledge has a great effect. He is serving his God and his Church when he preaches as he does. That I say of him as a preacher; but as an editor I am not the least proud of him, and never shall be. The remarks he made on what Jesus Christ would say on the Irish question, in one of his “leaders,” are as near blasphemy as such a religious man could come.

The Rev. E. LLOYD JONES, of the Wesleyan Methodist Church, spoke as follows :

MR. CHAIRMAN: I hardly know what is meant by the phrase “religious press.” But I hope that so far as England is concerned we are not pleading for the multiplication of Methodist papers; two are quite as many as we can bear.

SEVERAL VOICES: Many more! Many more!

Rev. E. LLOYD JONES: I speak of my own Church, not of yours. I am simply speaking of the two papers that we have in our country as Wesleyan Methodists, and I sincerely hope that denominational literature in

the shape of newspapers is not going to increase. But if we are going to have a religious press let us have a religious daily that will go in for all those questions which we have in common. If we have a religious newspaper we should manage it without infusing politics into it—manage it upon a strong common sense basis. Otherwise it would mean nothing at all.

Again, I say, what we need is not a multiplication of literature such as we have to-day, self-advertising papers, contributed to by men who send reports of their own sermons, their own lectures, and of their own movements. I deny that they are religious papers; they are personal puffers. We want a religious newspaper that is not the advertising medium of a clique or of an editor.

The Rev. GEORGE DOUGLAS, D.D., LL.D., of the Methodist Church, Canada, said:

Mr. President: I believe in Hugh Price Hughes; I believe in Dr. Buckley and the gentleman who controls the Methodist Church down in Nashville. I believe in the men who wield the thunder and the lightning, who mean mischief to vice in its manifold forms. If I were an editor I would take off the kid gloves of dilletanteism. I would, up to the measure of any ability I might have, drive the plowshare through political corruption. I would rip up the hatchways and let the light in on the vices of society, and sympathize with the White Cross movement. I would antagonize to the death the liquor-saloons that control the politics of this and the mother-land. I would direct my shafts against the Jesuitism that is defiant in Canada and knocks at the door of authority in this city of Washington.

I believe this policy would give strength and power to the religious press. The demand is that the living issues of the day should be thoroughly discussed, and evil exposed and denounced. What has given William Stead and the *Pull Mall Gazette* a notoriety wide as the world? It was his valiant, uncompromising, and terrible exposure of villainy; his effort to protect sweet English girlhood. If our church papers would follow a like example I believe it would enhance their influence and extend the range of their power for good. Then the religious press would take its stand and rival the secular press in molding the civilization of the twentieth century. With this conviction I bear my testimony for a bold, defiant, aggressive religious press for the Methodism of the future.

The Rev. J. S. BALMER, of the United Methodist Free Church, concluded the discussion, as follows:

Mr. President: I have long felt that for the most part we are saved or lost at home. I have a very vivid recollection of those days when my father put healthful literature in the way of his children with as much earnestness and care as he put milk in their way. And in discussing this question of healthful literature for our families and churches we are considering the question of our social and national well-being. I agree with some of the speakers that a religious newspaper had better avoid uniting itself with extreme political parties. But while that is so there can be no doubt that it is the business of a religious newspaper to enunciate the great Christian principles which ought to underlie all political parties. And here I may say that while I have no special intimacy with the Rev. Hugh Price Hughes, I am grateful to him for the good work he has done in connection with the pulpit and the

press; and I have learned that the condemnation of some men may be high praise.

Mr. FARMER-ATKINSON: Mr. President, I wish to inquire whether a Christian brother is to be permitted to make such an insinuation as that.

Rev. Mr. BALMER: I was putting it in a logical sense, and not from the least desire to be personally offensive. And if our friend is offended by what I have said I withdraw it.

Mr. FARMER-ATKINSON: I accept the withdrawal.

Rev. Mr. BALMER: I consider that the English-speaking people the world over are interested in the work of such men as Hugh Price Hughes, and I trust they may go on enunciating political principles that are in harmony with religion.

I would remark, in conclusion, that I have read the heroic stories of the American pioneer Methodists, and feel assured that if our young ministers would study them they could not fail to receive a holier inspiration for their work than is afforded by all the heroes of Homer and the other Greek writers. I have only to say further that I am conscious of good feeling toward the brethren, but cannot always see how logic impinges on personalities.

On recommendation of the Business Committee the Conference appointed the following committee to prepare an appropriate expression on the closing of the Columbian Exposition on Sunday: J. H. Carlisle, *Chairman*, C. H. Fowler, L. Curts, David Allison, O. P. Fitzgerald, T. B. Stephenson, W. J. Gaines, T. Morgan Harvey, Thomas Snape, and Thomas Lawrence.

The Business Committee reported its approval of the memorial on an address to the Methodist membership, to be signed by the presidents and secretaries of the Conference; and recommended the appointment of the following committee to prepare the address and report the same to the Business Committee: T. B. Stephenson, F. W. Bourne, Thomas Bowman, J. C. Granbery, A. Carman, William Brimelow, W. Morley, C. W. Button, and B. W. Arnett.

After the singing of the hymn "God be with you till we meet again," the benediction was pronounced by the Rev. M. T. MYERS.

THIRD SESSION.

THE Conference met in special session at 7:30 P. M. to receive fraternal delegates from other religious denominations. The Rev. T. B. STEPHENSON, D.D., LL.D., President of the Wesleyan Methodist Church, occupied the chair.

After singing, the Rev. W. B. LARK, of the Bible Christian Church, offered prayer, and the Rev. J. H. A. JOHNSON, D.D., of the African Methodist Episcopal Church, read a portion of the Scriptures.

The Rev. J. W. HAMILTON, D.D., of the Methodist Episcopal Church, Secretary of the Programme Committee, read the credentials of the following representatives of the Alliance of the Reformed Churches Holding the Presbyterian System: The Rev. T. W. Chambers, D.D., LL.D., the Rev. John Hall, D.D., and the Rev. W. U. Murkland, D.D.

After introductory remarks by the president, the Rev. TALBOT W. CHAMBERS, D.D., LL.D., Chairman of the Western Section of the Executive Committee of the Alliance of Reformed Churches, gave the following address of fraternal greeting:

Mr. Chairman and Members of the Conference: I think the president was hardly correct when he stated that our name was shorter than yours. The body is known as "The Alliance of the Reformed Churches Holding the Presbyterian System." You are aware that at an early period the Protestants of Europe became divided into the Reformed and Lutheran—the Reformed being characterized by the holding of the doctrines of grace, as we call them, and the purity of the ministry. That name is retained all over the Continent and in Great Britain, and in those portions of the world which have been settled from Great Britain. The name "Presbyterian" has usurped the place of Reform. I say usurped, because Presbyterian simply denotes order, but Reformed denotes doctrine and order.

Now, I, individually, belong to the Reformed Church. It used to be known as the Reformed Dutch Church, which the emigrants from Holland founded more than two centuries ago; and the individual corporation which I serve dates from 1628, when the first church was organized on Manhattan Island.

Now, this Alliance was conceived in 1873; in 1875 it was formed in London. The first council was held in Edinburgh in 1877; the second council in Philadelphia in 1880; the third was held in Belfast in 1884; the fourth in London in 1888; and the fifth is to be held in Toronto next year, please God. During the intervals of the councils there is a body appointed to conduct the business of the Alliance. This is called the

Executive Commission and is divided into two sections, the Eastern embracing Great Britain and the Continent, the Western embracing the United States and Canada.

The Western Section, of which I have the honor to be chairman, met in Toronto on the first day of the present month to make provision for the meeting of the council in that city next September. The proposition was then made to send a delegation to this council. It was eagerly and unanimously adopted. The same would have been the case with the Eastern Section could they have been consulted, but their last meeting was, I think, in Montreal some time ago, and they do not meet again until November. But I think I am not wrong when I say that they agree heartily in this matter with the Western Section.

Why do we come to you with our cordial salutations and our earnest good wishes? It is not because we have abandoned our faith; it is not because we would have you abandon yours; but because you with us are members of the evangelical Church, and in the circumstances of the times we feel constrained to put an emphasis on the points upon which we agree and not upon those with regard to which we differ.

For instance, what is the use of us contending about atonement, whether it is definite or indefinite, when all over the face of Christendom there are men who will rise up and tell you there was no atonement? What is the use of us disputing about the effects of the fall when you find voices from Great Britain and from our own country telling you that it was not a step downward but a step upward? I speak that which I know. I could bring you the books and read you from the very page, printed within sixty days, by an eminent minister in a communion which I will not name but which has evangelical orthodox articles. It is time for those of us who are anxious that evangelical principles should prevail to come together. We do not want you to become Reformed or Presbyterians; we have no intention of becoming Methodists; but we believe that both parties should stand together like different divisions in the same army. We are contending for a common cause, and we are confronted by foes which are so many, so insidious, and so persevering that it requires all our efforts to overcome them.

It is a great pleasure for me to occupy the position which I do. I can remember the time—for I have passed three-score and ten—when in the part of the country where I live the Methodists and the Presbyterians had no more dealings together than Jews and Samaritans. They would meet in business, in trade, in social life; but in ecclesiastical life they stopped short. And it was so in places where I began my ministry in the Dutch Church. At that time there had been no communion between the two bodies. There were two Dutch churches, as we call them—the preaching was in English—and one Methodist church. But it happened that I went down once and preached in the Methodist church, and then the Methodist preacher preached in my church. But what a shaking of heads there was; what apprehension that the bottom would fall out of every thing.

How is it now? Why, ten years ago, during the week of prayer, the

Reformed Dutch minister and Methodist minister joined hands, and held services reciprocally in each other's houses of worship, and helped one another just like they were brothers in Christ.

That is what we want to have, co-operation; standing shoulder to shoulder; respecting each other's peculiar views—prejudices, if you choose to call them—or principles, but still remembering that we are soldiers of the Gospel; that we hold the faith; that we believe in the depravity of the race, and absolute dependence upon Christ and the regenerating influence of the Holy Ghost. We believe in the individual responsibility of every man to his Judge, and that no man can come between him and his Judge but the one Saviour. So that, when we hold these cardinal truths, when we recognize them in their important prominence, let us work together. Let us avoid backbiting; let us avoid fault-finding; let us see good in each other; and, remembering that we are brothers, rejoice in each other's prosperity.

Let me tell you, my brethren—for it is time for me to close—that the meeting of this Ecumenical Conference is regarded with the deepest interest by outside brothers. They want to see this great evangelical body coming together, molded into one, so that its whole force may be thrown against the common enemy and for the cause of our adored Master.

The Rev. JOHN HALL, D.D., of New York, being introduced, gave an address of fraternal greeting, as follows:

Mr. President and Dear Christian Friends: I feel, in the first instance, that a great honor has been done me by the brethren in Toronto in confiding to me the duty which I attempt now to discharge; and, in the second place, I feel a great deal of satisfaction in being permitted to appear among you here in the happy relations in which the Conference has been pleased to put me.

It will surprise you very much, perhaps, if I tell you that I feel very much at home in this meeting. From my childhood up I was acquainted with Methodists and Primitive Methodists in Ireland. I did not know the word Episcopal in that connection in those days. I learned that, like a great many other things, when I came to these United States. But I think I have learned it very thoroughly since coming here. I have had some training under one of your distinguished members. I have been under Bishop Vincent at Chautauqua, and I recognize the great good he has done in initiating a movement in the reforms which have been felt over these United States. I have had the satisfaction of working on committees with him for eighteen or twenty years, and it has been one of the pleasantest duties ever assigned me in the providence of God. I remember with satisfaction that the first pulpit I was permitted to occupy was a Methodist pulpit. I could tell you how the thing came about. I was a missionary in the west of Ireland, in the Province of Connaught. I was doing a great deal of preaching in the school-houses. It was my duty to establish schools in the County of Roscommon, and the

Methodists kindly gave me the use of their church. And I shall never forget the services we had there on week evenings, and it did me good when I heard an honest, happy "Amen" from the people in the audience. And it has been a part of my plans in the city of New York to exchange annually with the brother ministers of the Congregational, Presbyterian, and Methodist denominations, and I have never had my people criticise me because of my Methodist brother, or accuse me of heterodoxy because of my practice.

But I want to say to you that I am a Methodist. Perhaps I ought to explain to you how that was brought about. In the oldest Methodist church in New York I preached—and I preached as well as I could, as I usually do. At the close of the services one of the members of the congregation rose and stated that he wished to make a motion. It was carried unanimously. The motion was that Dr. Hall, the preacher, be elected an honorary member of that church. And I was so elected, and not only so, but it happened that your Bishop Andrews was present and explicitly sanctioned the proceeding; but he never required me to pronounce the shorter Catechism. But with the utmost seriousness, with my whole heart, I state to you, my dear brethren, may God bless you in your meetings, and may he make this Conference a powerful good, not only in the branches of the Church you represent, but over the whole English-speaking world.

And I can speak of this matter with interest, because I have watched the proceedings of our council, to which allusion has been made. Dr. McKosh, and Dr. Blakey of Scotland, lectured and preached upon the advisability of having such a council for the Reformed Churches of the Presbyterian system. The meetings have been held from year to year with not only interest, but I believe blessings have attended every one of them. I remember the interest with which I watched the proceedings of your Conference held in the place that John Wesley made the center of his very active work—in London; and remembering what was done there, I cannot but look with the liveliest interest on what you are doing here. What is done in such a public or conspicuous way in a city like this tells over a very broad land, and I do sincerely trust that the truth which you speak, the testimony that you bear, the spirit that you exhibit, and the work that you do will be a help for good over the whole of this continent and Christendom.

We realize the advantages of meeting together as you are now. One of the advantages is that we know one another better than before; we have an intelligent sympathy with one another. One branch learns the peculiarities and the difficulties that stand in the way of another. We can comprehend more thoroughly how we may address ourselves to the great evangelical work we have to do the world over, so that one branch may not dissipate its powers over a field that has been taken up by another branch of the Church of Jesus Christ. When we come together in this way, dear brothers, there is an opportunity for good to be spread, so to speak, and for that we are to be thankful to God. Good as we are, every

institution can have an element of evil imported into it, and probably something that is not good may be brought into such organizations as this. But you have to watch against that, so that the greatest amount of good may accrue to you and Christendom with the least possible evil.

If any one were to ask me, with what knowledge I have had of church history, what has been the benefit of Methodism upon Christendom, I should say that when the Church was down, dead to truth, God raised up the founders of your institution; when Christianity was comparatively dead, God used your fathers to hold it up before Christendom. Can I wish you any thing better than that you may be helped to go with steadfastness and Christian courage, and witness the truth as it is in Jesus, lifting up people to Jesus, Priest and King, the Saviour that men need, and the Saviour who in his work has adapted himself completely to every human necessity? May God help you, brothers beloved, ministers and office-bearers and laymen as you are sometimes called—may God help you to keep upon these lines, and to perpetuate and extend the work which you and your fathers and founders have done—a work of benefaction not only to the English race, but to the English-speaking people. If you keep on these lines there are certain things you will gain. One would be a generally educated and a deeply spiritual ministry. Another would be a practical catholicity of which that chapter read in our hearing gives us such a vivid delineation—a catholicity that is not mere sentiment, not mere talk, but that is real, that is practical, substantial, and palpable to an on-looking and hostile world. I trust that by the influence of this meeting there will be deepened in the hearts of your people a spirit of consecration to God Almighty. Has he not bought us with the blood of his Son? Do we not profess to be his? God help you so to teach and live that this spirit may be deepened and extended among all your people. Then you will be happy and God will be glorified.

The Rev. W. U. MURKLAND, D.D., of Baltimore, being introduced, gave the following address of greeting as a representative of the Presbyterian Church, South:

Mr. President and Brethren, Companions in tribulation and patience of Jesus Christ: We meet on this platform and in this house of God because we have God in our home and hope to meet beyond the river in the presence of Him to whom we cry, because he washed us from our sins with his blood. I come bearing the greetings of that great historical Church of which I am a representative to-night, to reach forth the hand of Christian fellowship, and bid you God-speed in your work.

All thoughtful students of our times, and all who love our Lord Jesus Christ, have read the story of your marvelous progress. It reads like a spiritual romance. You have a magnificent history from your birth in the cloisters in old England down until your banner has waved over every land and on every sea. We glory in your progress, in the advancement

you have made in education, and in your work of lifting up those who are trodden down—the work of advancing the kingdom of God. We rejoice with you because of the words repeated so often by your illustrious founder: “But best of all is, God is with us.” And he has been with you in your century and a half of magnificent progress. In the benediction of my heart and of the Church which I represent, I say to you, God be with you.

I come, Mr. Chairman, from that neighboring city which one of your eloquent speakers mentioned to-day when he was worthily speaking the triumphs of your progress. He spoke of the city of happy homes, a city fit to be compared with this city. The city from which I come is Baltimore, where your great Church was cradled in this land, where it commenced its great work in this territory. Washed by two seas, that city has been accustomed to look upon this city as a younger, smaller sister; and I would say to the delegates that we do not regard Washington as a fit companion for Baltimore—especially during the session of Congress—when this great city, which has advanced wonderfully in population, is not allowed to vote. They may talk as much as they please about politics, but we do not allow them to vote. They may talk about freedom, but it is the only monarchy in the United States. But I would say to the delegates from all over the world that it is one of the most beautiful cities in the world, and is as full of grace as any city of the continent.

A few months ago I stood on the other side of the Red Sea, on the border of the Arabian Desert, and looked on those mountains which the children of Israel passed in their exodus. I stood on those hills where many of you have stood and looked over the great sea. I thought how the heart of Moses must have swelled with pride when he realized that his work had been accomplished—two or three millions brought out of bondage in Egypt and brought over that sea—singing unto the Lord, for he had triumphed gloriously. What will the illustrious founder of this Church say as from the great Red Sea he looks down upon the members of this Ecumenical Conference and realizes that in a century and a half millions—yes, hundreds of millions—have been brought in out of a greater Egyptian bondage, the bondage of sin and despair, to the throne of the King because of that impulse which God gave him?

What is the meaning of this great Conference in this city? What is the meaning of that great Ecumenical Conference of Presbyterians to which reference was made to-night? Is it not a symptom of the times? Is it not a mark of the age to which we belong? Is it not a tendency to look at the Church in its universality? The apostle Paul has dogmatically marked the doctrines in his Epistles to the Ephesians, the Romans, the Corinthians, and emphasized the fact of a personal salvation. When he is in Rome he writes to the Ephesians, the Philippians, and the Colossians. He speaks of the magnificence of the whole Church of God, as if contact with the heart of that great Roman Empire had caused him to think of the kingdom of Jesus Christ. And he rises to those sentences that ring like music in the ear of every thoughtful student that in time

he might gather all things in heaven and on earth unto Jesus Christ. That is the thought which you are realizing in this country. That is the thought which we have been trying to realize in the council to which we belong. And God speed the day when men shall think more of that unity, that catholicity and universality of the kingdom of Jesus Christ on earth. The conflict between revelation and research, between discovery and inspired words, will only be reached when all men recognize that grand part which forms and inspires these epistles, that Jesus Christ is the head of creation, and behind his redeeming work stands his creative power. He is the one through whose blood we have redemption. It is the working out of that divine idea which fixes the position of Jesus Christ in the firmament of thought, and extends the relations of Jesus Christ to things seen and unseen. It is through that idea that the Church will see the end of the difficulty, and there will be reconciliation in all her struggles. This is one of the ends to which we are working. This is one of the ends to which we bid you God-speed.

Reference has been made to the times when the Methodists and Presbyterians were not in such harmony as they are to-night. My memory does not go back so far as that of my friend; but I can remember when in boyhood the Presbyterians and Methodists met together and sharp words were exchanged. Yes, there was a time when Methodists believed that Presbyterians thought a good many things that were bad, that they liked to burn witches and make blue-laws, and Presbyterians liked to say bad things about the Methodists.

In our city we tried to realize the Sunday law and carry it out if we could. The other day I was reading a record of Augusta County, Virginia. In 1753 Mr. So-and-so was fined for driving hogs across the Blue Ridge on Sunday. It also stated that the court discharged the presentment against Mr. Shurky "for being drunk," the court being of opinion that it was "inadvertently done." That is the way we forgive you, and you must forgive us for things inadvertently done.

We do love each other; we do honor each other. We do say in our hearts, Amen, when we hear you preach. And, indeed, sometimes it would do our hearts good if a warm-hearted brother would say, Amen. In that great city, the capital of Damascus, is a temple. It was first a Greek church and then a Mussulman temple. If you will climb with the aid of a ladder until you reach the top of its great ancient gate you will find an inscription, which in the mercy of God has not been erased by the Mussulman, and which, as a prophecy, will stand forever. On that door is cut in stone in Greek these words: "Thy kingdom, O Christ, is the kingdom of the ages, and will endure throughout all ages." That was cut by Justinian, and it will be a testimony as long as the ages stand, a prophecy of what will yet be when Jesus Christ will take the kingdom for his own. The day is coming when he shall gather into one all nations on earth and in heaven.

Sometimes in my vision I see that clear ecclesiastical face of John Calvin, and, beautiful as a cameo, John Wesley, and they are standing

and wondering why they did not see the same things on earth, and perhaps talking of Presbyterianism and grace. John Wesley takes hold of John Calvin's hand, and they bow before the throne, and they cry unto Him who loves and washed us from our sins and made us free. And so they walk along the heavenly streets together, looking forward to that day for which Christ died, when the heavens shall pass away, when the divine fullness shall be realized, when waves of music, beautiful symphonies, shall break upon the throne of God and then break out to the boundaries of creation, waking up men and angels, creation itself. May you and I hasten the coming of that great day!

The Rev. J. W. HAMILTON, D.D., announced the reception of greetings from the Evangelical Lutheran Synod of Maryland, in session at Hagerstown, Md.; from the General Conference of the Evangelical Association, in session at Indianapolis; and from the Baptist churches of Washington. Dr. HAMILTON also announced the reception of fraternal greetings from the National Association of Local Preachers of the Methodist Episcopal Church, in session at Harrisburg.

The Rev. S. H. GREEN, D.D., then gave the following address of greeting from the Baptist churches of Washington:

Mr. President and Brethren: Had the annual meetings of our National Societies occurred at a later period in the year a body of delegates would doubtless have presented in a more dignified manner the Christian salutations of the Baptists of the United States. In the absence of such representatives, by the assignment of the Baptist Pastors' Conference of this district I am commissioned to convey to you the greetings and congratulations of the Baptists of the District of Columbia, a people numbering more than twelve thousand, with church and school property valued at \$1,750,000, and a Sunday-school enrollment of 7,000. We are but a fragment of that larger body numbering more than 34,000 churches and more than 3,000,000 members in the United States. During the past year 140,000 persons were added to this membership on profession of faith; 12 new churches were organized each week; \$12,000,000 raised and expended for the cause of Christ at home and abroad. In the cause of Christian education we have 7 theological seminaries, 34 colleges and universities, 106 academies and seminaries, with property valued at \$90,000,000, with more than 22,000 students in attendance. It has pleased God to most wonderfully bless our work at home and abroad, and from the fullness of that blessing the organizations which gave Fuller and Hall, Maclaren and Spurgeon to England; Carey, Judson, and Clough to foreign missions; Wayland and Anderson, Robinson and Broadus to America, turn with fraternal greetings to the representatives of Methodism throughout the world.

It is with no ordinary emotion, sir, that I bring to this august body the

loving salutations of their Baptist brethren. We have differed somewhat in forms of doctrinal statement, as in organic forms, but in heart and purpose we have been one. The same blood has washed away our sin, the same lips commissioned us to preach, the same Gospel is the message, the salvation of the lost is our common endeavor, and the approval of the same God our inspiration and reward.

I congratulate you on the fortunate beginnings of your denominational life. Methodism came to birth in the fullness of time. Against the background of religious formalism, wide-spread skepticism, and alarming vice and brutality the high consecration of the Wesleys and their associates blazes like stars on the bosom of the night. Their high spirituality, their brilliant gifts, and their unflagging zeal constituted a power irresistible among men. Every-where the true-hearted hailed the revival of apostolic utterance and life with delight. It was the spiritual "drum-beat heard round the world." If under the ban of religious formalism your spiritual fathers were driven from the chapel and cathedral, till houses, barns, and market-places became their preaching-stations, and the "common people" their listeners, it did but furnish those conditions of humility, simplicity, and faith under which their grandest triumphs were to be won for Christ and the world. I congratulate you on those early days of poverty and trial. They were mighty factors in later growth.

I congratulate you on the simple fidelity with which you have uttered the vital truths of the Gospel through all these years—the sinner lost and ruined, the Crucified the only and all-sufficient Saviour. With practical and tireless zeal you have faced the problem of saving a lost world for Christ. Ignoring secondary topics to a remarkable degree, you have preached "Jesus Christ and him crucified." The sermon, the prayer, and the song have found their inspiration at the cross. In these days of theological drift we love and honor the man who stands unflinchingly beside the cross of the Crucified and finds in his message and strength. It is not strange that the result of such fidelity should be large and continuous growth. The word has not returned void, the promise has not failed. The body of humble birth has become large and the tramp of its toilers is heard throughout the world. I rejoice in this growth and the magnificent organization it has called forth.

I congratulate you on the growing spirit of unity manifest in your different organizations. In the sweep of thought and feeling here apparent I read the prophecy of dawning union among Methodists of every name, and rejoice in the prospect. And what is true of yourselves I hold to be true of most evangelical bodies. However slowly organic union may appear, no observing mind can fail to discern the steady coming of all the real essentials of Christian union in the growing charity, the deepening sympathy, and the closer co-operation of Christians of all names. In this we do most heartily rejoice with you.

Mr. President, permit me to say, in conclusion, that this is one of the sweet, glad hours of my life. Standing face to face with these toilers for Christ from all the world, bearing to them in all tenderness and sincerity

the loving congratulations of my own people, my heart turns with glad expectancy to that time when the kingdoms of this world shall become the kingdoms of our Lord and Christ, and, lifted far above any sectarian zeal which may have stirred your hearts or ours, we shall lay our trophies at the feet of "Him who hath loved us and given himself for us," and crown him Lord of all.

The Rev. T. B. STEPHENSON, D.D., LL.D., President of the Wesleyan Methodist Church, spoke as follows in response to the foregoing addresses of fraternal greeting :

Mr. Chairman and Dear and Honored Brethren : It is with very great pleasure that the Conference has received you and heard those loving and stirring words which you have addressed to us. Although my being the President of the British Wesleyan Conference has brought me many courtesies since I came to this land, nothing has done me more honor than the presidency over this session of the Conference. I scarcely know why it was determined that I should be the presiding officer of this session. I am sure it was not thought that any of you would be uncomfortable in the presence of a bishop of the Methodist order. Perhaps it was that on this continent you have the opportunity of frequently meeting brothers of the American denominations, and that it might be a novelty to you if the Eastern Section of Methodism should be represented in this chair. But be that as it may, in behalf of the Methodism of the whole world we give back to you the loving greetings, not only of the Methodist Churches of this continent, but of all the world, to the furthestmost bounds of the sea.

This is a large Conference; it represents an immense number of believing people and a great many Churches; but since you have come into the room our horizon has grown wider. We believe that we belong to a still larger Church than the Methodist Church, and are here to-night enjoying a still wider fellowship than that which we have enjoyed in each other's society during the last few days. We welcome you heartily to our midst for the sake of what you are and for the sake of what you are not. The Methodist Church traces its pedigree to the days of Pentecost, for we believe that John Wesley was the instrument in the hands of the good Lord of all to revive primitive Christianity at a time when such a revival was greatly needed. Though we reverence his memory and believe him one of the best men that ever lived, and call ourselves in a certain sense by his name, we do not own him as our Master; we lift our hearts to One higher than he—the Head of the universal Church. This is our reply to those who would reproach us with our being a creation of yesterday. We go back to the day of Pentecost; for there is the true origin of the great streams of religious life which flow in different channels through the world, but all springing from one source, and these streams will flow on until they meet at last in the same ocean.

You come to us as elder brothers, and we cheerfully recognize that, so

far as our systems are to be dated from any system in the world, you are our elder brothers. You did a great deal for us before we came into existence. We do not forget the struggles which the Dutch Reformed Church had made in Holland, nor those of the Baptists in England, the Presbyterians in Scotland, and even the Presbyterians in Ireland, in times past. Perhaps there has been no struggle in the history of the world equal to that magnificent struggle which the brave Hollanders had, not even the Scotch struggle, not even the struggle of the Covenanters. Nor do we forget, I would say to Dr. Hall, who has come to visit us, that Presbyterianism has its honorable record. We do not forget that there was a moment in the history of Presbyterianism in Ireland when it had to bear the brunt of the tyranny of Rome and to maintain the liberties of the English race.

After all, we are nearer to you in doctrine, perhaps, than some of you and our fathers thought. Our Arminianism has always been evangelical. We have always believed in the eternal Godhead of the Son, that he with the Father and the Spirit is One, God blessed for evermore; and we believe, I think, as fully as you believe it, although we have not expressed it in precisely the same language, that the inception as well as the cultivation of spiritual life in man is always the work of the blessed Spirit of God; so that there is no doctrinal barrier in the way of the happiest fellowship between our Church and yours.

Then, too, brothers, we are glad to greet you for the sake of what you are not. You have nothing in your system that would prevent you in meeting Christian brothers in any other spirit than that of Christian brothers. Then you are near to us in this, that you have no belief in "apostolical succession," that dogma which creates so vast a chasm between Christian Churches—a chasm so deep that no theory can fill it up, and so wide that no Christian charity can pass over it. Surely the devil never laughed in his sleeve so heartily as when he saw good and wise men committing themselves to a dogma which would rend the Christian Church and keep the rent open so long as that dogma should stand.

Presbyterians and Methodists get along well together. Recently I was going down to Glasgow to preach for the outcast children whom God has committed to our care. As soon as the minister of the cathedral church heard of my coming he sent an invitation for me to preach in his cathedral and let the children sing in it at night. That is the Established Church of Scotland. I do not touch on the question of establishment here; but I found then that it was not the establishment of the Church that was the greatest difficulty in the way of Christian union, it is this miserable figment of apostolic succession.

It is the policy of Methodism to be the friends of all and enemies of none. Unfortunately, there are some who will not permit us to be their friends, yet we desire to act as their friends more and more. And while we breathe no harsh words respecting their opinions, we claim the right to judge of their position, particularly when that position affects their attitude toward ourselves. Hence, I pray, in the providence of God,

that they may be led to see a better way, for it is certain we cannot associate with them except upon terms of perfect Christian equality. Meantime we bid them God-speed in the name of the Lord. But there is no such difficulty between us, my brothers. There is a possibility and certainty of a growing friendliness between the Presbyterians and Methodists.

There is among our Churches throughout the world the anticipation of a speedy outpouring of the Holy Spirit. We dare not prophesy, but we feel our hearts yearning for it, and our ministers and people all over the world are looking for it; and while we believe we are entering upon a period of rare prosperity, we desire nothing for ourselves which we do not desire for you. We pray that the heavens may open, and that the Spirit of God may be poured out on us as the flood upon the dry ground. We pray that the floods may come on you also. We pray that all the Churches of the Lord Jesus holding the one Head, believing in the one Redeemer, waiting for and looking for the one Heaven, may be baptized with a power which shall qualify them to do more speedily and triumphantly than either our fathers or yours thought it would be done the great work committed to Christ's people on earth.

I will not take advantage of the position which I occupy by making further remarks; I will do what will be much more welcome to the meeting and to the visitors of the Conference—I will ask my venerable friend, the Rev. William Arthur, to address you.

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, gave the following response to the addresses of greeting:

Mr. President and Brethren: I have been accustomed throughout life, so far as I know how, to do what I am bidden. I did not expect to be bidden to speak. I came here to-night in the hope of hearing and profiting, for I confess to be a great lover of pleasure when the pleasure comes down from above. I have been disappointed in one thing—I am compelled to speak; I have not been disappointed in the other—I have had the pleasure. I hardly know where to begin. We have had congratulations from Presbyterian brothers and congratulations from Baptist brothers. I wonder with which of the two my memory had first to do. I can hardly tell. I cannot tell when I first met Presbyterians; I can when I first had to do with Baptists. I remember having a book in my hand and fumbling over it, thinking it very strange, and troubling every body about me to know in what part of the country the little gate was. And I cannot remember that any body gave a satisfactory answer. Somebody said that I was old-fashioned; but my puzzle was, Where was the little gate? The only light I got was from Betty Cunningham, a servant maid, who said that was "a book written to show how hard it was to get to heaven." That was my first beginning with Baptists. And I am quite sure my beloved brother will say it was not a bad beginning.

Now, as to Presbyterians. Being a native of Antrim, brought up in Connaught, of course I have known Irish Presbyterians; and Dr. Hall has reminded me of a story that Sir William McArthur used to tell. He was once on a deputation to Lord Palmerston, and there was a gentleman of the deputation who had a great idea in his head, and he wanted to get it into the head of Lord Palmerston. And seeing that it did not seem to enter readily the gentleman reined himself up, and said: "Perhaps your lordship does not know that I was once a native of Ireland myself." Now, I believe Dr. Hall and myself are very much in that position. His name has long been familiar to me, and I have never heard it mentioned by any body but with honor. How thick Irishmen are in this Conference I do not know. We can shake hands and shake hands constantly with an Irishman. A number of your Americans are Irishmen—one comes from California, another comes from far South, and another from far North, another here and another there, and so on. Go where you may, there resides the Irish Methodist. When your first Ecumenical Conference met, who preached the first sermon? The son of an Irish Methodist, the deathless Matthew Simpson. And when your second Conference meets an Irishman preaches your first sermon. I have heard people say that the Irish Protestants are no better than other people. There are counties in Ireland that are largely under the Presbyterian Church. I do not know whether I am a Scotch-Irishman or not. The oldest blood I can trace in my veins is Irish, the next to that is English, and a good deal of it Scotch—so that I am mixed.

Dr. Hall claims to be a Methodist under what I should think some rather informal proceeding. And Dr. Murkland reminded me that I have another claim to your attention. When I was traveling in those countries to which he alluded I took a very lengthy route to Mount Sinai. The tribe there adopted me and called me a Towara. All the way from just above Mount Sinai to Beersheba I was so called as a genuine and good Bedouin.

May God bless the Presbyterian Church of Ireland; God bless them of England and Scotland; God bless those Presbyterian Churches scattered all over the southern soil of Europe who are bearing faithful witness and spreading the Gospel effectively! May they all be blessed!

As to our Baptist brethren, I would say that Dr. Steane, the first Secretary of the Evangelical Alliance, was my close friend, and Charles Burrill and others; and I have only to name the name of Charles H. Spurgeon to mention one who has been to me a great strength and a great comfort and a great stimulus. Though I have seen very little of him personally, throughout my life I have felt that that man's labors and successes have been a direct blessing to myself. The testimony that he has borne throughout the world and the memory that he will leave will never die. He has done a work that will appear more and more wonderful as time grows old. God bless the Baptist Churches here and every-where! Your prosperity will be our strength, and our prosperity will strengthen you. We are not isolated from one another—we are branches of one stem; and

while there is health in one branch it will convey health to the other, and where there is decay in one branch it will convey decay to the other. And I say to you, beware of innovation backward. When the Jews began to innovate they went back. When the early Christians began to innovate it was toward Paganism; the whole of the Ritualistic movement in England has been innovation backward; so is the Broad Church movement both in England and Scotland. I would say, let us take care of innovation backward.

I will mention what flashes upon me at the moment—one of those stories of the very dark ages in which the poor Italians were looking back to the days of golden Rome as the age of beauty and glory. It is found in the manuscripts at Salerno, and has been given to light in the great work of Gregorovius, lately dead. That wonderful work, I will assume, to the dishonor of both our countries, has not appeared in English. In old golden Rome, says the legend, was a great hall, and around the hall were seventy statues, each representing a province of the empire, and hung round each statue was a golden bell, and the priests were continuously waiting keeping the lamps burning before the statues, and whenever a disturbance arose in any of the provinces, no matter how far, the bell of the statue representing that province would begin to tingle, and the priests made haste to tell it to the emperor. Now, you are all priests here, and every province of Christ's kingdom is part of the commonwealth; wherever there is a disturbance or decline it is common cause, and you should all go to the King and tell him, and he will go forth to war. When he goes forth to war he himself rides upon a white horse, his own garment dyed in blood; but his followers are clothed in pure white, because their robes have been made white in the stream that dyed his robe with the dye of death.

The Rev. Bishop A. W. WILSON, D.D., LL.D., of the Methodist Episcopal Church, South, responded as follows to the addresses of greeting:

Mr. Chairman and Brethren: With your permission I will make a personal reference at this late hour. I am but one remove from a pure old Scotch-Irish Presbyterian. My father was the first of the blood to try another line of life. Drawn by the Methodist itinerancy, he proclaimed the truth of our Gospel with all the vigor of his blood and faith. I am his lineal descendant, and feel very much as though there were the stirrings of that old blood in me yet.

It was not very many months since that I stood with our honored visitor, Dr. Hall, in a neighboring city, and with us was a very distinguished member of his denomination, Dr. Hoge, of Richmond, and I have no difficulty in offering him—Dr. Hall—the congratulations of the hour. I congratulate him upon the long years of success that have followed his labors, and were he a fifty-year-old Methodist preacher I could not do it with more warmth. I felt perfectly at home with him.

Now, I cannot say, and would not undertake to analyze for the purpose of finding out, how much I owe to that old Presbyterian faith in my family. There is a good deal of it I would not let go. I am very fond of predestination. I like to look back to the beginning of the movement of our holy Gospel. I want a sure and solid foundation, and I think the feeling in that regard has come down to me from the past generation, and I do not expect to let it go. I hold fast to it, and with a great deal of comfort. If it dated back so far it will date back further still, and nothing here will change it.

I have no great delight in unity. There has been a great deal written and said about it, I know. We have books about unity and speeches about unity; but I cannot forget that there are diversities. If there be the same Spirit, there are diversities of manifestations; if there be the same Lord, there are diversities of operation; if there be the same God that worketh all in all, there are diversities of methods of accomplishing that work. I should be very little content with any proposition that would seek to bind any manifestations of God-work by an absolute uniformity. I do not care for uniformity. I like to see diversity and variety. It amazes me to find in how many ways God may present himself. I like to see the luxuriant wildness and entanglement of nature in all its variety of form and color. When you reduce all nature to one form, one contour, and bring all its operations to one shape, I say, break the whole thing to pieces and start again.

You cannot find any thing in absolute uniformity that will manifest God to the world any more quickly. It requires a multiplication of forms to give us even a partial knowledge of God, and I expect to see a more wide and more varied display of God's power and work than I have yet seen. I do not mean to say that there are not many ecclesiastical forms that we could dispense with, but I do mean to say that God alone has brain enough and force enough with himself for absolute unity, and when you attempt in your way to reduce our church forms to a unity you do away with a thing you seek to gain.

I do not want the Presbyterian Church abolished, nor any other Church of God; I do not want these different Methodist Churches to give up their rights; I want to see on how many lines God can work through Methodism. We have Congregational Methodists, Episcopal Methodists, and every thing in the line of church government that the world knows. It is all within the range of Methodism. The tree may be one, but the roots and branches are stretched out on every side, and they are nourished by God's earth and kissed by God's breezes. Then let the roots and branches grow wherever God shall direct. I lay no blame upon any body. Our freedom in ecclesiastical life, in all denominations rather, indicates what there is to stir the divine life in us. We ought to exhibit our individual qualities, and let our individual thoughts have scope. I do, and do not at the bidding of any ecclesiasticism give up my right of action on any essential line of movement with regard to any thing that will help God in the world and the cause of humanity. I propose to maintain my independence,

and I want every body else to do the same. I learned that lesson from Presbyterianism. It comes as a heritage to us. The effect of it has not gone out of the human heart and conscience. The world has been stirred by it. We shall hold to these things to the end. While I accord freedom to others and claim it for myself, I thank God for the riches of his grace overflowing in every direction, taking different forms, and showing the varieties in which he can work to reach the grand unity which he contemplates under higher conditions. I have no doubt the time will come when our condition in this life will be lost sight of; but we cannot translate the conditions of a spiritual kingdom down to this life. We have environments; we have all these circumstances of time about us; we have to be governed more or less by them; and if we do not adjust ourselves to them, and work according to them, we are not under God's law, but transgress the line that he has marked for us. There is a wonderful providence in the ordering of all the Churches, and I think the man who looks through the history of the Church, its ramifications, will see that on every side, in every form of Christian life that is based on the one foundation of Christ Jesus, there is one specific purpose of God—a manifestation of God's will and God's movement—and we ought to rejoice.

I have long since given up the idea that my Church is going to be the better—is going to make—by what it gets out of men. It is not that sort of work that is going to help the world or help Christ. We should go down into the mines and hunt out the wealth there. If we cannot find the raw material, if we are only to steal the manufactured article, then let us quit work. I hold to that, and so I do most earnestly and honestly welcome brothers of other forms of ecclesiastical life into our midst. We believe in the Lord Jesus Christ; we believe in the sufficiency of Christ for salvation; we believe in judgment and the advocacy of Jesus Christ, the Mediator, to save us from the calamities of a judgment for which we would be unprepared without him; we believe in eternal life and eternal death, and with that platform we can work on the issues through time and eternity. When we come to see God with unclouded eyes and brains we can see the points of divergence. Now, being many, we are one body in Christ—every one members of one another. We hail you as brothers beloved, we greet you on our platform, and take you to our hearts and to our home. May God's abiding blessing be with you and your Churches!

The Honorable Chief Justice S. J. WAY, D.C.L., of the Bible Christian Church, gave the following response:

Mr. Chairman, My Dear Friends: I confess to you that this has been to me a very high day. I have witnessed many very grand ceremonies, but none has ever impressed me so much as the simple reception at the Executive Mansion to-day. When the hand of the president of this great republic pressed the hand of an obscure provincial from a remote part of her majesty's dominion I felt that this was a declaration more audible

than speech that the Eastern and Western sections of the Anglo-Saxon race are one. And so it is on this occasion when distinguished representatives of other Churches and the representatives of the Methodist Church throughout the world are declaring with hearts and with souls that they are also one. I am honored with an invitation to speak on this occasion as the representative of the Australasian section of the Methodist Church; but I feel that I represent a large constituency on this occasion. You, Mr. President, as the most representative Englishman in this assembly, distinguished for your versatility, and our Father Arthur, who has learned from his Master among other lessons how to teach by parable and story, and the other distinguished gentlemen who have addressed us on this occasion represent the pulpit. I stand here the representative of the pew. In the name of twenty-six millions of the Methodists and laity I bid the representatives of the other Churches to this Conference, and ask them, to come back to the Churches of the Evangelical Conference, the great body of the Methodist people.

I said I had a more limited commission than the large one which I arrogated to myself. I stand here the representative of five hundred thousand Methodist adherents and thirty thousand adherents of the Australasian Wesleyan Methodist Church; and I am sure they all unite with me in the expression that I have ventured to give. Only a few days ago your papers in this city announced the death of Dr. Jowett, of Baliol College. That distinguished man has been gathered to his fathers. Only a few weeks ago I had the pleasure of listening to him in the halls of Westminster Abbey. As he looked around those halls he said: "This is the first time that the memory of William Baxter has been commemorated in these halls," and then, referring to a period three hundred years ago, to the birth of Baxter, he said the difference of opinion in the centuries that had followed seemed to have disappeared, and "we now see only good men on each side of these boundaries." Then reviewing his own career, he said: "Methinks if I had my time to go over again I would not be of a party; I would be of the Church."

I think that is the feeling of many who are present on this occasion. At the distance of half the world we feel that the differences which divide us are too small, and our feeling is that we will forget those differences, that we will not be of Paul or of Apollos, of the Methodist Church or of the Presbyterian Church, but in a greater and larger sense representatives of Christ.

The Rev. A. CARMAN, D.D., General Superintendent of the Methodist Church, Canada, gave the final address of welcome, as follows:

Mr. Chairman, Beloved Brothers: I may not claim to be an Irishman, which seems to be the recommendation in this company, for likely there is a sense in which I am the flattest kind of a Dutchman. I am a descendant of one of the chivalrous Germans who at the time of the Revolution-

ary War followed the "Union Jack" to the north—those chivalrous men who have held up the British flag and kept the North Star in its place ever since that day. It is too late to tell you much about them; but their hearts were large, their souls were earnest. They went to that northern land many of them Lutherans, and they became Methodists. And very likely that was largely so because the Methodists were the men who followed the settlers.

Think of the spirit of those men! When it was the custom of the day to read the royal proclamation from the Church, and the clerk read "by the grace of God and King George," the preacher would say, "That will do, brother; any thing by the grace of God and King George is all right; that is enough, we will follow that." Now our good brothers are coming to Toronto, and I am sure they will be welcome. That is a noble city, and had not Washington waked up so soon we should have had this Conference there. When these brothers come to us they will find true men of God and true subjects of the queen.

We have dwelt a little on the subject of the descent and lineage of the Church to which we belong. Some go back to Luther and Wesley; some go back to the blessed Christ; and some go back to Abraham and the covenant. Why stand there? I feel like saying every time, you are not like us, "we trace our lineage to Adam." For I declare to you that of all the men on the face of the earth we are emphatically the men who have preached backsliding. It is one of the fundamental articles of our creed that men backslide, and Adam is a fair example; and it would not trouble us half so much in the creed and in our preaching if we did not practice it. But if the Church is to be disturbed with this question of lineage, where shall we stop, where shall we begin? I like to begin at the beginning; and in the beginning was the Word. I think a good deal of my brother who goes back of Christ for the foundation of the gospel scheme to the foundation of the world; and I love to think of the sovereignty of God. I sometimes tell my dear brothers that if they have a stouter Calvinist on that question than myself I would like to see him. I like to think of the sovereignty of God; and every thing to me is divine sovereignty that does not interfere with human responsibility. Give us a fair chance for the accountability of man, and the rest belongeth to the divine sovereignty; but the operations of that accountability are under the administrations of divine grace.

Our divisions have perplexed the Church; we are looking to the cloven tongue for unity. I would not like to take the breadth of ground of the beloved bishop who preceded me and who spoke as though all were the work of God—all diversity. Certainly not all the diversity is of God, not the variety of a distracted humanity. I would not like to put it that way, but this: It is a fight of the cloven tongue with the cloven hoof. The hope of unity is the tongue of fire; the hope of unity is the baptism of the Holy Ghost; and incompatibilities and incongruities have, for the most part, grown out of the track of the cloven hoof.

Now, we are here in the joys of a brotherhood—a pure, holy brother-

hood—and we are praying for the grace of the living God to baptize the Churches and bring them together. And I will tell you how we look at it in Canada. We are face to face with Jericho; but we will have to go more than seven times around unless we do it in God's way. We are face to face with the Romanism of the olden time; and I state to you in this assembly I have a deep conviction in my soul that the day of the overthrow of the man of sin will be the day of the unity of the Church of Christ. When in unity of spirit we shall have wheeled into line with the blessing of consecration and divine leadership, when we shall have been united, then will come power, and the power that united us will enable us to overcome the great foe. Brothers drawn together by the love of Christ, and bound together by the love of Christ, brothers driven together by the armies of the aliens, let us rally around the cross!

Let me tell my good brother how we shall get unity. We must preach Christ. Not our peculiar doctrines and differences, but Christ. We must stand at the center and preach Christ. But if my brother preaches the peculiar doctrines of the Church to which he belongs, and says that he will take away my people, then by the grace of God I am going to pitch into him; and if our dear brothers are going to preach old-time decrees that interfere with human liberty, then I am going to resist it. If they preach asceticism, Socinianism, or derelict Arminianism, they teach error, and we must correct it. Let us preach the law, the law of Sinai. Let us preach the truth, the justice, the righteousness of Christ. Let us get near the cross—the cross of Calvary. Let us preach Christ, the living Christ, and the law that thundered from Sinai. And there is just as much love in Sinai as there is in grace from Calvary. Preach the law and preach redemption from the curse of the law. Get near to Jesus and live there, and then we will not be praying for funerals and cremations to bring about union. That is the way they talk about union—trusting to first-class cremations. It is not cremation that we want—some of it might help—it is consecration. It is not funerals that we need, but spiritual crucifixions; so that men will stand where Paul stood when he said: “I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

The doxology was sung, and the Conference adjourned with the benediction by the Rev. Dr. STEPHENSON.

SIXTH DAY, Tuesday, October 13, 1891.

TOPIC :

THE CHURCH AND HER AGENCIES (continued).

FIRST SESSION.

THE Conference opened at 10 A. M., the Rev. Bishop R. K. HARGROVE, D.D., of the Methodist Episcopal Church, South, presiding. The Rev. P. A. PETERSON, D.D., of the Methodist Episcopal Church, South, offered prayer, and the Rev. DAVID MORTON, D.D., of the same Church, read the Scriptures.

The Journal of the sessions of the preceding day was read and approved. The Secretary read the titles of the following communications, which were referred to the Business Committee.

1. A motion to send a deputation to the Pan-Presbyterian Council, to assemble at Toronto.
2. A letter from Bishop J. P. Thompson, of the African Methodist Episcopal Zion Church.
3. A resolution on the Sunday closing of public houses, signed by T. H. Hunt and John Slater.
4. A communication from the Congregational Methodist Church.
5. A communication from the Methodist Episcopal Church, West.

J. M. KING, D.D., presented the following report from the Business Committee, which was adopted :

1. Rev. Dr. J. T. Murray, of the Methodist Protestant Church, is appointed to preside at the first session of the seventh day; Rev. Joseph Ferguson, D.D., of the Primitive Methodist Church, is appointed to preside at the second session of the seventh day; Bishop E. G. Andrews, of the Methodist Episcopal Church, is appointed to preside at the third session of the seventh day; Rev. James Donnelly, of the Irish Methodist Church, is appointed to preside at the first session of the eighth day; Bishop A. W. Wayman, of the African Methodist Episcopal Church, is appointed to preside at the second session of the eighth day.

2. Resolutions for the joint action of Methodist missionary societies working in the same fields having been received, the Business Committee recommend that the Conference refer them to a committee consisting of the following named brethren: Rev. David Hill and Mr. T. M. Harvey, of the Wesleyan Methodist Church; Rev. W. S. Griffin, D.D., and Mr. W. H. Lambly, of the Methodist Church, Canada; Rev. J. Smith and Mr. William McNeil, of the Primitive Methodist Church; Bishop J. N. Fitzgerald and Rev. A. B. Leonard, D.D., of the Methodist Episcopal Church; Rev. T. J. Ogburn and Mr. W. R. Peters, of the Methodist Protestant Church; Bishop A. W. Wilson and Rev. W. R. Lambuth, of the Methodist Episcopal Church, South; Rev. W. J. Townsend and Mr. J. W. Hepworth, of the Methodist New Connexion.

The order of the day, "The Church and Her Agencies," was taken up, and the Rév. JAMES TRAVIS, of the Primitive Methodist Church, read the following essay on "The Place and Power of Lay Agency in the Church:"

The Church as founded by our Lord and built up by his inspired apostles was a community of brethren. She knew no such distinctions as priests and people, or clergy and laity. All the members stood in the same relation to Christ the one Head, were sanctified by the same Spirit, and had an equal share in all the blessings of salvation and in all the privileges of the Church. They were all "brethren" and "saints." They all belonged to the "holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." And so long as the Church was viewed in her purely spiritual aspect the division of her members into clergy and laity was unknown. This division, according to Rheinwald and Giesler, dates from the second century, when the Church began to be viewed chiefly in her outward aspect as an ecclesiastical organization; so that if it cannot claim apostolic parentage, it can boast of a high antiquity. Whether it be right or wrong, wise or foolish, it is now all but universally recognized.

The question is, What does it mean? What constitutes the difference between the clergy and the laity? Is the difference organic or only functional? Is it one of order, or simply one of office? These questions must be answered, and the laity must be discriminated before we can define the place and power of lay agency in the Church. Here comes the difficulty. If this Conference represented all sections of the ecclesiastical world, and had assembled to find the real *differentia* between the "clergy" and the "laity," it would furnish an example of "confusion worse confounded" that would rival Babel.

The Roman Catholic doctrine is that ministers are the ordained successors and representatives of the apostles; that they are a special priesthood to stand between the people and God; that without them there can be neither sacrament, Church, nor salvation; and that all who have not been

admitted to this sacred caste by prelates who have descended in an unbroken line from the apostles are laity.

The High Church party in the Anglican communion entertain substantially the same views, and claim that the orders of their clergy are as valid as those of the priests of Rome. But Romanists declare that there are missing links in the genealogy of the Anglican clergy; that the Anglican Church is not a true Church, but a schism, and that therefore her clergy, as well as her communicants, are not only laity, but separatists and sectaries.

This high doctrine has but a flimsy basis. "There is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree." So wrote Archbishop Whatley; and so have written many of the great authorities of the Anglican and other Churches. And this witness is true. Therefore, the place for the sacerdotal clergy, according to their own theory, is by the side of our ministers and members, all of whom they regard as laity, and heretics to boot. The sacerdotal doctrine of clergy and laity strikes at the root of religious freedom, brands some of the most gifted, saintly, and divinely honored ministers the world has ever known as usurpers, and imperils the salvation of souls. And yet it is proclaimed, not only from the altars of Rome, but from most of the pulpits of the Anglican Church; is propagated by numerous emissaries who "creep into houses and take captive silly women" and no less silly men; and is taught in many a school at the cost of the British taxpayer. No wonder that the cry of Disestablishment and Disendowment has reached the mother of Methodist Conferences. The fact is, the New Testament knows no clerical priesthood, either in name or office or qualification.

Evangelical Protestants are agreed in repudiating apostolic succession and a clerical priesthood as unchristian and dangerous, but they are far from being at one in regard to the proper distinction between clergy and laity. Some look upon a separated ministry as unnecessary, if not unscriptural, and therefore object to any distinction. But most of them point to the fact that the apostles ordained elders in all Churches, when that was possible, and that those elders, as a rule, gave the whole of their time and energy to the work of the Church; and therefore they hold that a separated ministry is essential to the highest welfare of the Church. Some of the latter come very near to the view that ministers are an order distinct from the laity, but most of them admit of no distinction except one of office.

I am loathe to believe that Methodists are so widely divided on this question as some imagine. It is true that before John Wesley had been purged from High Churchism he seems to have held that there was a radical difference between clergymen who had received prelatic ordination and preachers who ministered only by his authority. He did not, as Dr. Gregory has said, consider his own preachers, with few exceptions, as "ministers" in the full sense of that word. That is to say, in his view preachers who had not received episcopal ordination were laymen. He

would have silenced Thomas Maxfield as an intruder had not his mother said, "Take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself." His views, however, were afterward modified by events in which he saw the finger of God, and he created a Methodist episcopacy and instituted an order of lay preachers. I am not aware that when he was in the zenith of his power he insisted on any radical difference between his preachers who had been wholly set apart for the ministry and those who followed some secular calling and preached as time and opportunity allowed. At least in early Methodism the distinction was not "ministers" and "lay preachers," but "itinerant" and "local preachers." It was a residential rather than a fundamental distinction. Therefore, it appears to me that the true Methodist doctrine of the ministry and laity is that the term ministers represents those who have been called of God and the Church to give themselves wholly to the preaching of the word and the care of the churches, and that all others are laity. Methodist ministers are not a sacred caste, curtailed off from the laity by mystic powers conveyed in ordination, but brethren and fellow-laborers with the laity. They are pastors, elders, or bishops, invested by the Church with certain authority which they are to exercise for the good of the Church; but they belong to the common brotherhood of the saints, and in spiritual privileges stand exactly equal with all the children of God. This is in harmony with that primitive conception of the Church to which we have referred already.

The laity have a place in the Church. The Church, as such, allows of no distinction of order or sex. Ministers are in the Church not because they are ministers, but because they are Christians. In all that is essential and vital to salvation and membership in the body of Christ ministers and laity are one. The humblest saint and the greatest apostle, Mary and Peter, Paul and the jailer, the twelve and the one hundred and twenty, stand on the same level as children of the household of faith and as fellow-heirs of the same promises.

There is a place for lay agency in the government of the Church. Even the apostles, who held their commission directly from our Lord, and who were supernaturally endowed for the special work of founding the Church, seldom acted but in unison with the laity. Ministers and laity were united in the selection of a successor to Judas (Acts v, 15-26); in the choice of the first deacons (Acts vi, 1-6); in the appointment of helpers of the apostles (2 Cor. vii, 19); and in the general discipline of the Church (Matt. xviii, 15, 17; 1 Cor. v). It does not appear that anything of importance was done without the expressed or implied consent of the Church. The office-bearers existed for the Church; and all, except those who derived their powers direct from our Lord, held their posts by the approval of the Church. And that is both expedient and right, be the method of ascertaining the will of the Church what it may. For unless officers have the confidence and esteem of the Church the sooner they are superseded the better. On the other hand, so long as they discharge the

functions of their office in the spirit of Jesus Christ and according to the teaching of the Gospel they are justly entitled to the love and deference of the people. In primitive times the laity had great influence in the Church; but after the marriage of the Church with the State the patriarchs gradually intrenched on the rights of the bishops, the bishops on those of the clergy, and the clergy on those of the people, until the laity were denied any part in the management of the Church. The result was formality, heresy, and corruption, which enslaved and cursed Christendom for ages. A Church governed exclusively by the clergy is not a Church in the New Testament sense. We have no evidence that such a Church ever preserved purity of doctrine, discipline, and life. If the laity had been allowed a voice in the affairs of the Anglican Church "she would never have been allowed to become the slave of sacerdotal pride and the drudge of ecclesiastical reaction." *

Canon Farrar, in a sermon preached in March, 1886, said: "The clergy are not the Church. With deepest solemnity would I regret the perilous tendency to claim for their judgment, apart from that of the laity, any final authority. Even in the first council—the Council of Jerusalem—the laity of the whole Church had their voice in the decision of important doctrines, even with a Paul and a Peter and a James and a John."

Methodism in all her branches—in her leaders' meetings, in her quarterly meetings, in her district meetings, and now in all her Conferences—recognizes that the laity have a place and a power in the selection of ministers and other office-bearers, and in the general management of the Church. We are, however, far from being agreed as to the extent to which this ought to be done. It is said that some sections of the great Methodist Church are too conservative in relation to the powers of the laity, and that others are too democratic. That branch to which the reader belongs is supposed to be the greatest offender in the latter respect. One of the ablest men in Methodism was badly informed when he wrote of us: "In this earnest and hard-working denomination the ministers, of whom some are women, are very literally the servants of all." This yoke of lay preponderance has been borne by the reader for more than thirty years, and he has found that the "yoke is easy and the burden light," and he has no desire to exchange it for clerical preponderance. I have dwelt on this point because the supreme obstacle to Methodist union is in our divergence of view respecting the proper balance of power and authority between the ministry and the laity. And until we can find some common ground on this question we shall yearn in vain for the organic union of Methodist Churches.

I have been much impressed by a paragraph in the *Methodist Times* in June last, which reads: "What has taken place clearly proves what we have always maintained. First of all, that the more conservative branches of Methodism must abandon ministerial supremacy, for which there is no authority in Scripture; and, secondly, that the more liberal branches of Methodism must accept ministerial authority, for which there is ample

* *Methodist Times*.

justification both in Scripture and in the fact that the effective ecclesiastical organizations are those which do not hamper responsible persons with morbid suspicion. Clericalism and anti-clericalism are equally fatal to success. A wise ecclesiastical statesman neither cheats the laity nor cheats the clergy, but finds in the union of both the best guarantee for legislation and for administration." If that be so, surely this Conference will secure as much union as will not only arrest the extension, but prevent the continuance of that division of forces and that waste of energy and money which are the scandal and the weakness of Methodism in many of the villages and smaller towns of England.

Lay agency has a place and is a great power in the ministries of the Church. I find no warrant in the New Testament for excluding the laity from administering the sacraments, or from any other ministry of the Church. "At first all who were engaged in propagating Christianity administered the right of baptism; nor can it be called in question that whoever persuaded any person to embrace Christianity could baptize his own disciple."* There is no scriptural evidence that even the sacred ordinance of the Lord's Supper would be desecrated or rendered void if observed in the absence of an ordained minister. At the same time, the Church is bound to see that these rites are administered with becoming order and solemnity. The proper attitude toward these ordinances was stated by Tertullian, seventeen hundred years ago, when he wrote: "As far as the thing itself is concerned, the laity have the right to administer the sacraments and to teach in the churches. The word of God and the sacraments were communicated by God's grace to all Christians, and may therefore be communicated by all Christians as instruments of God's grace. But the inquiry is here not what is lawful in general, but also what is convenient under existing circumstances. We must here apply the declaration of St. Paul: 'All things which are lawful are not convenient.' With a view, therefore, to the maintenance of that order which is necessary in the Church, the laity should make use of their priestly rights as to the administration of the sacraments only where time and circumstances require it."

With reference to the greatest of all ministries, the ministry of the word, Dr. Arthur, in his admirable Conference sermon, stated the New Testament as well as the Methodist doctrine in these words: "Methodism does not undervalue learning and culture and art. But none of these, we hold, are necessary to the preaching of the Gospel. All that is essential to that is that a man should know its power and proclaim that power to others. Hence, in Methodism there has been from its earliest history the systematic employment of lay preachers and of all classes of voluntary helpers. And these have been engaged not merely to fetch and carry water for the clergy, not as the mere Levites of the temple hierarchy, but as being each one of them empowered to declare the Gospel then and there to any sinner willing to receive it. And this has been done in the full conviction that the Gospel thus declared may be as immediately and

* Mosheim.

completely effective as though the highest clerical dignitary had announced it. And believe me, brethren, we shall never compass the success that is possible to us until every Methodist believes and practices this doctrine."

Laymen have been a power in the ministry of the word from the beginning. When the members of the Church at Jerusalem "were all scattered abroad throughout the regions of Judea and Samaria, except the apostles," they went "every-where, preaching the word," and "the hand of the Lord was with them, and a great number that believed turned unto the Lord." It was not uncommon for competent laymen to preach in the churches in the ages which followed. There were laymen who held up the torch of God's truth amid the dense gloom of the Dark Ages. The laity have often been the pioneers of Methodism. They have been the first to unfurl the Methodist flag in hundreds of places in Britain. A layman preached the first Methodist sermon in America. Laymen introduced the Church to which the reader belongs into the British colonies and began her foreign missions. The class-leaders of Methodism have been her best pastors, and they have belonged mostly to the laity. Were we to multiply many times even the volumes which are filled with the records of the labors and successes of her consecrated laity the half would not be told. Methodism could never have been what she is but for her lay helpers, and she can neither advance nor hold her own without them. One of the perils of Methodism is the abridgment of voluntary lay agency. Restriction means defeat; extension means victory. We need to multiply paid agents of both sexes and of all grades. But we cannot compete with richly endowed Churches, nor can we meet the requirements of the time, without a great increase of voluntary lay agents. Local preachers are being excluded from what are called our best pulpits. This in some cases is their own fault. Unless preachers, whether itinerant or local, take freshness and life into the pulpit, the people will resent their unreality and leave them to the bitter protest of empty pews.

We are doing wisely in providing increased facilities for the improvement of the separated ministry. It is equally important that we do something for the better equipment of our local preachers. Why not have evening classes in our colleges open to local preachers of all sections of Methodism? And why not take our colleges to those who are too far away to come to them? The universities of England are being taken all over the country in the persons of the best teachers that can be provided. And surely we can take our colleges to our local preachers by sending qualified men to give courses of lectures in the centers of Methodism. I am confident that something must be done or the number and quality of our local preachers will be less and less equal to the demand. When we give practical proof that we realize the importance of this branch of our manifold ministry, and local preachers as a whole "magnify their office" by careful preparation of mind and heart, people will not turn away from our sanctuaries when they find that a layman has to occupy the pulpit. We need to give more earnest heed to the quality and qualifications

of class-leaders. They are rapidly becoming mere financial agents, instead of being shepherds of the flock. Unless our class-leaders have capacity for their work, and industriously feed and watch over those committed to their care, as well as collect the quarterages, our fearful leakages will continue, and the class-meeting difficulty will be unsolved.

The tendency to regard voluntary lay agency as an inferior ministry must be arrested. It is a superstition and a delusion which must be swept away, or the glory of Methodism will be dimmed. Lay agency is as much a divine institution, and it has as creditable a record, as the separated ministry. The laity have an exalted place among the scholars, the orators, the martyrs, the philanthropists, and the soul-winners of the Church. Stephen was not a whit behind the greatest of the apostles in energy and ability. Justin, the scholar, the preacher, and the martyr, "declined no dangers for the good of souls. His house was open for the instruction of all who consulted him, though he seems never to have assumed the ecclesiastical character."* Origen, the Christian philosopher and orator, according to Eusebius, preached and expounded the Scriptures in the church when he was a layman. Laymen helped to fight the battles of the Reformation, as well as did much to keep the lamp of spiritual truth burning in the ages which preceded it. Some of the most honored names in Methodist history belong to the laity. Time would fail to mention the laity of both sexes who have laid the Church and the world under lasting obligation. "The Spirit of God has come in all ages as fully and as freely to the faithful laity as to the clergy. And above the Spirit of God there can be no supremacy. Many and many a time has the new life-giving idea and impulse come to men unordained by the Church's ministry."†

The writer of the greatest religious allegory was a Bedford tinker. The two greatest religious poems are from the pens of laymen. The father of ragged schools was a Portsmouth cobbler. The early temperance reformers were mostly laymen. The founder of Sunday-schools, one of the mightiest agencies of the Church, was a Gloucester printer. The noblest band of volunteers in our Church army are our Sunday-school teachers.

In the wider ministries of the Church there is ample scope for all her members. Our vision of the work of the Church has been too narrow in its range. Every thing that concerns the welfare of men, whether viewed as citizens of this world or as candidates for the world to come, is the work of the Church. If we leave the wider ministries to men and women outside of the Churches, tens of thousands will remain under the delusion that the Church is indifferent to their temporal interests, and that Christianity has no message concerning their civil rights and social advancement. Therefore I rejoice in the discussion of some of these subjects by this Conference. The Church has a work in the training and culture of the young, in the adjustment of capital and labor, in the Christianization of commerce, in the purification of politics, in the correcting of the evil tendencies of the press, in the recreations and amusements of young and old. There is room in the Church for all kinds of agencies

* Milner's *Church History*.

† Canon Farrar.

which can promote the physical, the intellectual, the spiritual, and the social well-being of the race. No one need be unemployed. No one ought to be unemployed. Thousands have left us, not because they had ceased to love us, but because we did not find them some work which they could call their own; and thousands are sick and dying in our midst of having nothing to do. I will not intrench on ground selected for others. But I will say that a Church is defective which does not seek to find a sphere for all her members who have the heart and the hand for service. "Would God that all the Lord's people were prophets, that the Lord would put his Spirit upon them!" For when all the Lord's people are "at it, all at it, and always at it," the salvation of the race will not be far distant.

In the absence of the Rev. M. D'C. Crawford, D.D., of the Methodist Episcopal Church, the appointed address on "The Deaconess Movement" was given by the Rev. Bishop W. X. NINDE, D.D., of the Methodist Episcopal Church, as follows :

Mr. Chairman and Brothers: I am sorry that Dr. Crawford's illness and absence deprives us of the privilege of listening to one who is eminently qualified to present this subject, as well by his warm interest in the deaconess movement as by his familiarity with the facts. My only fitness is the fitness of sympathy.

The deaconess movement in this country is a novelty. I suppose nobody dreamed ten years ago that in the near future we should see numbers of devoted and thoroughly trained women as nurses and missionaries moving about our streets and among the habitations of the poor in a uniform garb. We knew something of the Lutheran deaconesses in Germany; we had some knowledge of the Sisters of Bethany among our brethren in Germany; we gained some knowledge of the good work of the noble organization of our Wesleyan brethren in England; and there came into our hands something of the scanty literature on the subject, among the rest that charming monograph from the pen of the President of the British Conference. At length the idea took root in our soil, and as a result of it a very gifted and devoted lady, widely known and esteemed among us, with the help of a few friends, and without churchly sanction, organized the first deaconess training-school, whose home is in the metropolis of the great West. From this start it was an easy matter to appeal to the General Conference of the Methodist Episcopal Church and engraft this movement upon the economy of the Church. Methodism has always taken kindly to women, and the General Conference of our Church was disposed to do any thing reasonable for a woman, and so restored the ancient Order of Deaconesses. From that start the movement has had a marvelous success. Indeed, I may say that the success of the movement in this country has surpassed the expectations of its most sanguine friends. We have twenty-one homes in as many of our great cities. We have five hospitals with free dispensaries, and a number of young women who are eager to join the ranks of the noble sisterhood.

The movement in this country, I may say, has been from the start almost universally popular; and yet it would be hardly candid not to admit that there are perhaps those here and there who are disposed to regard the movement with misgiving, if not positive alarm. It is said, for instance, that we are aping the methods of the Papal Church. We look with well-grounded suspicion on the Papal Church. We are extremely sensitive in this country regarding her. We believe that the Roman Catholic Church is becoming rapidly Presbyterianized in this country; yet we believe her to be an encroaching and corrupt form of ecclesiasticism. And in some cities of our country this sensitiveness is largely magnified. In one of the most important cities of our sea-port so sensitive has the community become in regard to the encroachment of the Roman Church and its attitude toward the public schools that the friends of the deaconess movement in that city are unwilling that our sisters should appear on the street in a distinguishing garb. Now, I am willing to borrow from the Roman Catholics or any body any good thing they may possess which we can utilize to advantage; but I am sure of one thing, that our Order of Deaconesses, without requiring any unscriptural views, with its freedom from priests and Jesuitical arts and practices, is so radically different from the Roman Catholic practices that we can hardly be charged with adopting the methods of the Papal Church.

We are sometimes told—it may be a graver complaint—that in establishing the Order of Deaconesses we are removing woman from her proper sphere, and really aiding at the destruction of home. Now, nobody loves the Christian home more than I do; and I invoke God's blessings on the multitudes of women who are content to be wives and mothers, their throne the fireside, their empire the sacred seclusion of home. But I would ask God's blessing upon that comparatively small class of women who are just as heartily content to forego the blessing of a single home that they may mother the thousands of homeless ones. Who will be so daring as to attempt to define the proper sphere of woman? Surely, her sphere has enlarged since the dawn of the Christian dispensation. How wonderously it has broadened in the memory of us all. I suppose fifty years ago it would have been difficult to find a woman outside of domestic life; and yet to-day woman serves us behind the counter; she writes and copies in our offices; she prescribes for our sick; she pleads in our courts; she edits our newspapers; she lectures from our platforms, preaches from our pulpits, and nobody says her nay.

Now, I wish to say this one thing: In our times there is a growing faith, a reckless faith, in the implanted instinct of the human race. There is a faith in the common sense of men and women to keep themselves in the right place. In this day when the populace rules under God this is our only protection. Yet there are persons who are willing to trust any body's intuition but woman's. They fancy that they must be under heavy restraints. They would put a bit and bridle upon her, for fear that if she should be allowed to follow the unfettered tendency of her nature she would ruin herself and throw society into ruin. I know there are erratic

women in the world; there are silly women and monstrous women, just as there are silly and monstrous men. But I have a profound and abiding conviction that the representative woman can be trusted. If you cannot trust women, whom in this dark world can you trust? If we cannot trust our wives and mothers, our daughters and our sisters, where upon the human side will our anxious hearts find rest? But we can trust her. I believe in woman—in woman with her spiritual clear-sightedness; in woman with her deep moral convictions; in woman with her courageous fidelity to duty; in woman with her unselfish and consuming love.

I am convinced of another thing—that God never will save this world without the large instrumentality of woman. We all believe in that. But I go further: I do not believe we shall ever reach the unreached and seemingly unreachable masses of the large cities without woman's participation in that work. She has wonderful adaptations for it. Chicago is a moral storm center; yet several years ago a woman, a lonely woman, went into the Bohemian center. She rented a room, organized a Sunday-school, and sought admission to the homes of the people. At first they distrusted and repelled her; but finally, as noiselessly as a sunbeam she entered every door and left it ajar. She performed every possible office—she laid a bunch of flowers at the bedside of the sick; she tied the folded ribbon around the hand of the dead baby; and by and by the people warmed toward her, and instead of repelling they invited and welcomed her. She was offended at nothing. On Christmas eve one of the scholars of the school, a rude fellow, brought a common brick, wrapped again and again in rolls of paper. It was nothing but a common brick, and, of course, the laugh was on her. She was not offended. She laid that brick among her household treasures; she thanked the scholar for his kind gift, and won his heart. A professor in one of the conservatories of music when she was gathering funds for her mission sent for her and said: "I do not believe in your God, your Bible, or your religion; but I value your services to my people. I believe in you." And socialists, men and women, would say to her, "Whatever may happen in this city you shall not be harmed."

O my brothers, what the world wants to-day is not more of our masterly controversies and dogmatism; but what the weary world is sighing for is the sweet, the persuasive, self-forgetting ministry of loving women. When I see all about me these consecrated women treading the alleys of our great cities, protected by their simple guilelessness, climbing into the attic, exploring the dark cellars that they may bear to the poor and unregarded the sweet blessings of the Gospel of Christ, it seems to me that out of our stormy griefs a ladder is lifted skyward with the angels of God ascending and descending thereon.

The Rev. W. D. WALTERS, of the Wesleyan Methodist Church, then gave an appointed address on "Methodist Brotherhoods and Sisterhoods," as follows:

Mr. President: I am to speak of Methodist brotherhoods and sister-

hoods, but with your permission, I will speak first of sisterhoods. Allow me to say that I think it would have been better if a lady acquainted with woman's work from experience had been permitted to take part in this Conference, so that she might have presented her own views upon women's work, because it is quite clear that no one can so perfectly understand women's work as a woman, and especially one who has learned from experience the possibilities of women in Christian work. It has been suggested that the term sisterhood savors too much of Catholicism, but we wish it to be distinctly understood that the Methodist sisterhood does not in any sense represent a Catholic sisterhood, except in the spirit of self-sacrifice which it manifests. We exact no vows; each sister is at liberty to leave when she pleases. So far as the Methodist Church is concerned, in England there is no tendency whatever toward Catholicism. For the members of the Catholic Church we cherish charity, and from them we would withhold no right, but our attitude to the papacy is that of an eloquent man, "a barred door to popery, and no peace with Rome." We wish it to be distinctly understood that while we advocate the setting apart of sisters and brothers for Christian work, we urge the cultivation of the sisterly and brotherly spirit on the part of all who profess a faith in Christ. We cannot discharge our duty toward our fellow-creatures by deputy. Each must be a sister or a brother in the truest and best sense of the word. Dr. Stephenson, the President of the English Conference, informs me that it is now fifteen years since the establishment of his sisterhood in connection with the Children's Home in London, and as a member of the committee during all that period I witnessed with great pleasure the devoted work of these sisters. Words fail to describe the result of their angel ministrations among the outcast and neglected. Recently there has been a development of that work; a house has been secured, where several probationary sisters live. Some half dozen have recently passed into active work in missions and circuits. The report of the work of a sister states:

"She recognizes strangers as they enter the vestibule, welcomes and introduces them to other ladies, calls the pastor's notice to the needs of the families sick or otherwise, ascertains where the charity funds can best be bestowed, inquires into the condition of the children who attend the schools, whether sick or needy, aids the superintendent of the Sunday-school in procuring teachers, and is useful in many other ways, stimulating interest in church and school attendance, midweek meeting, the ladies' society, the young people's association, and all the various interests of the church."

Evidently this young lady has enough on her hands. The report concludes:

"The people like it, the pastor likes it, and strangers like it. It is a grand success all around."

In connection with the East Branch of the London Mission, of which Peter Thompson is superintendent, we have an organization of lady workers, or sisters. The need for this is apparent. Only by much visitation

in the homes of the people is it possible to secure an attendance upon the worship of the sanctuary. These ladies enter the cellars and garrets; they confront the drunkards and sensualists in their homes of dissipation; they find out what is called the lower stratum of society, the bats and owls of our species, whose condition is unknown, and in many cases their very existence concealed, and yet these people were created in the image of God and bear the stamp of immortality. These ladies administer timely help to the poor and suffering.

One of the particular features of the mission which I have the honor to represent is its care for the bodily and social needs of the people as well as their spiritual necessities. Children's meetings are held, open-air services are conducted, mothers' meetings arranged. There is a girls' parlor, where factory girls and others receive careful training and oversight. All kinds of agencies are employed for lifting the burden of suffering from our poor humanity. The effect of all this is apparent in the changed neighborhood, in homes made better, in thousands of children having their lives brightened, and the effect upon the sisters themselves is to promote a spirit of cheerfulness and joy in their work. They refuse to have their work referred to as a sacrifice, for they consider it the greatest joy of their lives to be privileged to minister to the needy.

The superintendent of the West Branch of the London Mission, Hugh Price Hughes, has a better half, Mrs. Hugh Price Hughes, who is the head of a sisterhood called "Sisters of the People." These sisters come from different sections of the Church—Presbyterian and Catholic—but they are converted, and regularly meet in a Methodist class. It would be impossible for me to describe the ceaseless stream of activity which is flowing in connection with that mission. These ladies are in very deed "sisters of the people." They are in perfect touch with the people. Room to room visitation is a particular feature of their work. They also conduct mothers' and children's meetings, work at the halls among inquirers, hold open-air meetings, draw attention to the cause of temperance, and actually visit public-houses for the purpose of leading men and women to a better life. As a result, in particular, two public-houses in the immediate neighborhood of the mission have been closed. There is a *crèche* for the reception of young children, who are carefully attended to while their mothers are employed during the day; there is a registry office for servants out of place—there is a perfect system of relief. Rescue work among fallen women on a large scale has been successfully attempted. There is also a girls' and boys' club, kindergarten classes, Saturday afternoon excursions for poor children, women's slate club, penny bank, and work-house tea for the aged during the afternoon upon which they are allowed out of the house. Constant testimony is borne to the good resulting from this. Four trained nurses are specially set apart to attend to the sick poor. In addition there is a special sisters' mission to soldiers, policemen, and cabmen. All these efforts have a primary aim—the bringing of the individual soul to Christ, recognizing that the soul of all improvement is the improve-

ment of the soul. As a direct result hundreds have been gathered into the church and are living pure and beautiful lives.

Time will not allow me to refer to the sisterhoods in connection with the Central Branch and South Branch and the Leysian Branch of the London Mission. At all these places the sisterhood is in active operation, and also at the great missions in Birmingham and elsewhere.

As regards the Methodist brotherhood, this department has not yet been fully developed. A number of young men engaged in business have been formed into a brotherhood with a view to Christian work in their leisure, and this has been accompanied with much blessing. It is thought that young men of wealth and education who are not definitely engaged in business undertakings may be formed into a brotherhood for the direct purpose of spiritual work. In connection with the Bermondsey settlement, under the superintendency of J. Scott Lidgett, it is intended to form a brotherhood of young men who have been connected with the universities and principal schools, who will live in a home and devote some time every day to evangelistic and educational work. The great feature of this movement is adaptation. We believe that all the resources of civilization ought to be employed for lifting up those who have fallen. The chasm separating the wealthy from the poor is fearful. In some way this must be bridged over. We believe that it can be done, and to this end all our efforts are directed. So far we have had abundant occasion to say, "The best of all is, God is with us."

The Rev. J. H. MORGAN, of the Wesleyan Methodist Church, opened the general discussion of the morning, as follows :

Mr. President: I rise to say a few words on behalf of system in church work. Objectors to careful organization in church activities forget that method is one of the primary principles upon which God proceeds in his operations. He is the most exact of beings, unwilling that any thing should be out of its place and order, and most assuredly in the highest department of his operations he will put honor upon method, and common sense as well upon faith and zeal. We forget this in Christian work. We are careful about methods in education, in commerce, in art, in athletics, but we thoughtlessly blunder in Christian work. The evangelistic agency connected with our Churches, separately regarded, is unsatisfactory in two ways. First, it is unconnected. Agencies like the Tract Society, cottage services, mission bands, etc., which are kindred in spirit and object, although moving on lines slightly divergent, are never so brought into connection with each other as to enable the agents to realize and to profit by the fact that they have a community of aim and interest. Why should such homogeneous departments of church work be unconnected and independent? By uniting them in a common organization a large amount of precious time and energy is saved, while one portion of such an organization would impart support and strength to the other. I believe that tract distribution has ceased in many a Church where it would have continued and flourished if it had been organically associated with other institutions. Moreover, the evangelistic agency connected with our several Churches can scarcely be regarded as complete:

1. We have at present in England no well-arranged method for bringing the bulk of our members into direct and regular contact with the

unsaved part of the community. There is a gap in our agencies through the absence of what is known as district visitation, an agency of which the Church of England has learned the immense power and usefulness.

2. We have at present no well-arranged method, at least in general operation, for securing the effectual supervision of the congregation. The importance of providing a plan for the sectional oversight of the congregation is emphasized by the fact that our congregations in England are increasing in a more rapid ratio than our societies.

3. The bulk of our members are not actively and regularly engaged in Christian work. It is melancholy to find wherever we go how few of the followers of Christ are taking active part in the extension of his kingdom. The amount of spiritual force which is generated week by week in our religious services is incalculable—"good measure," although not "pressed down," and "shaken together," although "running over" into many channels of Christian and philanthropic enterprise. Impressed with these views, I was led, under God, ten years ago to establish the Christian Workers' Association, an association having for its central element the systematized visitation of the neighborhood, and uniting therewith in a common organization under the immediate direction of the pastor all kindred agencies, such as mission bands, cottage services, and sectional oversight of the congregation. Hundreds of these associations have, by God's blessing, been established in Great Britain, and some in South Africa and Ceylon, and wherever vigorously worked blessed results have followed. The association differs from the Epworth League, which has spread so rapidly in America, in that while embracing Christian workers of all ages it confines its operations to evangelistic work. What are the merits we claim for this plan?

1. It provides a method, already shown to be a *desideratum*, for bringing the bulk of our members into direct and regular contact with the unsaved world.

2. It opens an inviting sphere for the employment of matured and influential Christians, whose energies are now but partially occupied.

3. It provides employment for that class, so numerous in our churches, who, without organized co-operation, are either too feeble or inactive to do Christian work. Some can cut out a sphere of their own, others cannot.

4. It places the pastor where he ought to be, at the head of the evangelistic machinery of his church, and each week causes its activities to pass in review under his eye and hand.

The Rev. T. B. APPEGET, of the Methodist Protestant Church, spoke as follows:

Mr. President and Brothers: I shall have an opportunity, by invitation of the committee, to extend my greetings to the women of the family tomorrow, and they will excuse me if I now pass them by and take up the subject of the "place and power of lay agency in the Church." I do not mean lay preaching, nor do I mean lay women in the deaconess work, nor any of the branches of that question; but the agency of laymen in the Church—its proper place and proper power. I wish to present no argument; I wish to stand up here and extend to you the hearty greetings of the Methodist Protestant Church, for three-score years standing separate from some of you, but joined to many of you upon principles which we hold dear, and all the dearer because we see others adopting them. I say, standing upon this basis, protesting only against what we believe to be unmethodistic, and loving every thing we think Wesleyan, bound to you by common ties of common faith and practice, I am glad to greet you.

We have found the laity a blessing under God, and it is a blessing everywhere in the Church.

I wish to say—and I shall have to say it very quickly, because I know that merciless gavel will come down on me shortly—but I wish to say to my beloved brothers on this side of the water and on the other side of the water that this question of union lies with the laity, and must lie so. We have found it so. The Methodist Protestant Church was divided for years, not by questions of orders or preference or any thing of that kind, but by demarkation of a line drawn in blood. And in this land for eleven years we strove to come together again; and what difficulty we would have had if it had not been for the power of the Holy Ghost in the hearts of the people. But there was no difficulty. And I say to-day, speaking for one hundred and fifty-five thousand Methodist Protestants, without sectional line, without caste line, without a sex line dividing us, there is a power in the Christian laity to do good in the Church everywhere. And I beg you to stop your discussions as to whether men or women would be good in any one branch of your executive bodies. We have found them good in all. There is not a prerogative held by any man or a law made that is not the direct expression of the suffrages of the whole Church or societies everywhere. And such a lay agency, with its power, with a blessed knowledge in these three-score years of what it has done for us, we commend to you, and may God bless you and it.

Mr. THOMAS LAWRENCE, of the Primitive Methodist Church, continued the discussion in the following remarks:

Mr. President and Brothers: I hear we are not raising the number of women preachers in Methodism that we ought to, and I wish to say a word or two on that point. The local preacher is necessary to village Methodism. It is a good sign that Methodism is now giving special attention to the necessities and claims of large centers of population. This policy is both necessary and wise; but Methodism must never forget its obligations to the women. We must not forget what the villages have done for Methodism. They have enriched the ranks of our ministry, and have helped to swell the numbers of our wealthy churches. Village Methodism in the past has furnished a good deal both of the brawn and brain of our Churches. To produce such results in the Church I hold that anything we can do to increase the quantity and improve the quality of our local preachers we ought to do. The local preacher order is necessary to the efficiency of the itinerancy itself. Methodism—and I glory in this fact, brothers—has never regarded its ministry as a trade or profession, but as a divine calling. It has never designated men for the ministry on special grounds, but has caused men to preach the Gospel who were conscious of their own conversion, in the first place, and who, in the second place, possessed those physical, intellectual, and spiritual gifts that single them out above their fellows in the Churches. So that the hand of the Church was laid on these brothers, thrusting them out into the harvest field.

Our itinerant ministry is a survival of the fittest. In proportion as we improve the quality of our local preachers we improve the quality of our itinerancy. What can we do to improve the local preachers? I would say, Let us preserve the tradition of Methodism by open-air preaching, and by finding our laymen some employment. We must not lower our flags either to the Salvation Army or to any other Christian organization. We must bring all the helps we can within the reach of our local preachers to improve their status. Ministers should, as far as possible, direct the

studies of local preachers; and I would suggest to the wealthier churches that they should establish local preachers' libraries.

In the town from which I come the mayor, wishing to signalize his office in a way that would be of benefit to the community in the years to come, took this course: he furnished a splendid library in the center of the town, and placed in it chiefly theological works and such books as would benefit local preachers. He was a local preacher himself and he wanted to help his own order, believing that in so doing he would help Christ's Church.

I do hope that we shall look to the status of the local preachers, because in so doing we will best preserve Methodism and spread it to the ends of the earth.

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, spoke as follows:

Mr. President and Brothers: I understood that this question was to be the place and power of the laity in the Church. As presented to us it has become very much the place and power of the laity in the government of the Church. That is a very different thing, and one that in an assembly disposed to disputation might open an endless dispute. And in that aspect several things are of pressing necessity. One is, first, an accurate statement of the doctrine of any body else.

Now, it is not the doctrine of the Church of Rome that the clergy are the successors of the apostles. I am not quite sure at this moment what the doctrine of the Church of Rome is. Its doctrine is always floating between three stages. First comes the stage of opinion. I say I think the pope is infallible, and another repeats it. That is an opinion. Then it rises to the stage of a doctrine. I am a professor, and from my chair in a certain seminary I propound as a doctrine that the pope is infallible. And there are but few things more instructive in the world than the pamphlet of Peter Richard Kenrick, Archbishop of St. Louis. It is one of the most important pamphlets of this century. It is entitled, "*Concio Petri Ricardi Kenrick, Archiepiscopi S. Ludovici in Statibus Federatis America, Septentionalis in Concilis Vaticano, Habenda ac non Habita.*" This was a speech which he had prepared on papal infallibility, to be delivered at the great Vatican Council in 1870, and he was prevented from delivering it. But he had the improvidence to print it, and you can get a copy of it if you try hard enough, as I did.

The doctrine is first propounded from the chair, and after it has been taught as a doctrine from many chairs, then comes a general council, or, what is now equally great, a decree from the infallible pope, which lifts it into a dogma which you can believe or disbelieve; the one for your salvation, the other for your peril. I do not mean to say that the doctrine is applied to their successors in the clergy. It is in dispute whether it is the bishops or the cardinals. That is not, so far as I know, quite cleared up. But the clergy are merely in the power of the bishops as the bishop is now in the power of the pope. The pope has no longer merely extraordinary jurisdiction outside of his own diocese as he used to have, but he has ordinary jurisdiction in every diocese in the world—the governor of every diocese. So that you will find in Ireland now the parish priest, instead of being called a parish priest, is called the administrator, and the whole power is undergoing a change.

Then as to order in office. Why, sir, who does not feel that John Wesley never meant for a moment that the men he ordained should go forth and administer the sacrament!

The Rev. J. S. SIMON, of the Wesleyan Methodist Church, made the following remarks :

Mr. President: There is a rule of this Conference that "no votes shall be taken on matters affecting the internal arrangements of any of the several Methodist Churches." That is a very valuable regulation. It is, however, possible to read papers and to make speeches which directly affect the arrangement of our Churches. It is, therefore, necessary that it should be clearly understood that we are not committed by any papers or any speeches which may be read or delivered before this assembly. There are some of us who dissent strongly from some of the positions which were taken up by Mr. Bunting in the paper that was read for him the other day. I also strongly dissent from some of the statements which have been made in the paper which Mr. Travis has read this morning. But I think that it is unwise for us to discuss these matters which bear upon church organization and government. Such discussion might raise a controversy which would injure that growing spirit of unity in which I rejoice. I confine myself, therefore, to historic fact. I cannot agree with Mr. Travis that John Wesley made no distinction between his preachers, or that he only recognized as ministers those who had been episcopally ordained. That is a serious statement. Unconsciously Mr. Travis has played into the hands of those Anglican antagonists of Methodism who contend that John Wesley never intended that his preachers should administer the sacraments. In our controversy with High Churchmen in England we have often to confute that assertion. Knowing something of that controversy, I have a right to state that it is a fact that John Wesley not only ordained ministers for America and Scotland, but also for England; and he did so with the intention of providing for the separate existence of his societies as a distinct Church, with a distinct order of men who should administer the sacraments. He intended that those whom he ordained should transmit his "orders" to his preachers. The counsel he gave to those whom he ordained was that they should continue in connection with the Church of England so long as they could do so without injury to the interests of Methodism. In case those interests demanded a separate existence, then John Wesley took care to provide for that separate existence. He provided for the ordination of preachers who should administer the sacraments to the Methodist people. In addition, I dissent from Mr. Travis's teaching concerning the absence of the minister from the celebration of the sacrament. I will content myself with saying that Mr. Travis's doctrine is not the doctrine of John Wesley. I think it right to express my dissent from the statements which have been made by Mr. Travis in the interests of historical accuracy.

Mr. J. H. LILE, C.C., of the Wesleyan Methodist Church, spoke as follows :

Mr. Chairman and Members of the Conference: I will not take my five minutes, but on the last paper I would like to say a word as to the position of the women in the Church. We that come from the old country in the past have been delighted to know what the women of America have done in connection with the Church and the temperance movement; and when we know of an organization in this country—a women's society—for suppressing the liquor traffic, and the work they are doing in connection with the Church, we are very much surprised to know that the men of America, and some of our men as well, will not allow the women to sit and mix with us as members of this Conference. A well-known name in

this country has been elected to sit here as a delegate. I allude to Miss Willard, of Chicago, a name beloved on our side of the Atlantic as well as on this side. But because she is a woman she cannot come.

Rev. T. B. STEPHENSON: I submit, Mr. Chairman, whether it is competent for a member from the Eastern Section to reflect upon the Western Section, which is perfectly competent to manage its own business.

Mr. LILE: I submit to the president of our own Conference. But there are many women in our country to-day who could worthily represent our Conference if it would have accepted them. But the time will come when, because of their sex, they will not be barred from holding such positions as we are occupying here this morning. Who can better discuss papers on woman's work than woman herself? When Mr. Walters this morning took up two subjects, sisterhood and brotherhood, he had time only to speak on one question, and the other was lost sight of because those contemplated by the subject could speak for themselves.

But because the president of the Conference has spoken as he has, we feel justified—I do, at any rate—in standing by those who cannot speak for themselves. Therefore I am glad of an opportunity to address the Conference.

The Rev. A. B. LEONARD, D.D., of the Methodist Episcopal Church, continued the discussion, as follows:

Mr. President: My position as the executive of the Missionary Society of the Methodist Episcopal Church has caused me to study for a good many years this question of laymen in the work of the Church; and I am thoroughly convinced that unless something can be done to stir the masses of the laity in our Church in the missionary work we shall not succeed in capturing the great cities of this country. We have in our Church on this side of the water vast numbers of members who have not opened their eyes to the thought that they are under any obligation whatever to do any thing personally for the salvation of this world. They are in their places more or less regularly at times of worship; but they are not prepared at this time to enter actively and aggressively into the missionary work in our great cities.

To solve the question of reaching the masses in the great cities every Methodist must be made to believe that he can be an evangelist to some perishing soul. In this country, in very many instances, our people suppose that missionary work is to be accomplished through missionary organizations as such, as though every church is not in itself to be considered as a missionary organization. The local church in any community is nothing but a missionary organization. What is it for but to save the people where it is located? I undertake to say that there is not an unchurched family in this city, or any city in the land, that may not be reached if the lay membership were stirred to take part in this great work. And we shall never reach the masses unless this movement can be made practicable. I therefore hope that this discussion will contribute something on this side of the water toward arousing the laity to their responsibility on this question of saving the people. In this country we have the idea that a revival is to be gotten up or produced in some way by special ministerial and missionary agencies, and that laymen are to have but little to do with such movements. It is not an unusual thing for a presiding elder to be approached at a Quarterly Conference with the question: "Can you send us a revivalist next year? Unless we can have a revival we might as well close our doors." Now, there are a great many Methodist preachers in this country who would like to be sent to a revived congre-

gation. And it is just as necessary for a congregation to be in a revived state as for a minister to be a revivalist. If, say, if we can have congregations that will reach out their hands to the people nearest to them, then we will solve the problem of saving the masses.

One word in regard to women. On this side of the water we are more indebted to the women for the success we have met with in evangelistic and temperance movements than to any other agency. The movement for the closing of the dram-shops, born in the crusade in Ohio in 1873, was a shock from the throne of God, calling the women of this country to save the men who were being ruined by rum-drinking. We are indebted largely to the Women's Christian Temperance Union, an outgrowth of the crusade, for the position we have on this subject.

Mr. Councilor J. DUCKWORTH, of the United Methodist Free Church, spoke as follows :

Mr. President and Brethren: I am exceedingly sorry that two subjects so important should have been brought before this Conference for discussion in the same session. There is not time to do justice to either of them.

I yield to none, sir, in my sympathy with woman and her work in the Church; but we shall make a grave mistake if we close our eyes to the fact that we are not securing men, especially young men of intelligence and position, in sufficient numbers to carry on the lay agencies of the Church. The importance of efficient leaders and local preachers in the Methodist churches cannot be overestimated. The leaders are the backbone of the Church. Where they are weak the Church cannot be strong. The fact that in England one third of the Methodist churches are dependent every Sabbath on the lay ministry shows how important it is that their number and efficiency should be maintained. The difficulties of securing suitable young men for this work are known only to those on whom the responsibility devolves. Hence our pulpits, in many cases, are inefficiently filled.

Now, sir, one reason why thoughtful and intelligent young men are not secured for this work in larger numbers is that the minister overlooks them. He, more than any other man in the Church, should see who are suitable, and encourage them to enter the work. Every minister should have a class, either at the Church or at his own home, to which these young men can come; and he should instruct them in theology, and in the art of public speaking. I have been a lay preacher nearly thirty years, and have felt all through my experience the benefit of a class such as I name.

Another thing that would make it easier for suitable young men to take up the work of the Church is a deeper-toned piety in our homes. Great responsibility rests upon parents in this matter. Where father and mother think lightly of the Church, and do little for it themselves, it is not to be wondered at if the children show the same spirit. In many so-called religious homes family prayer is neglected, and God's word is not read as it should be. Ministers are not always spoken of with respect, and success in business, or in intellectual pursuits, is held up as being of the first importance, while the formation of a Christian character and a sphere of usefulness in the Church are left largely to take care of themselves. What wonder, then, if our sons grow up careless, indifferent, and worldly, and without desire to be useful in the Church.

The Rev. JOHN BOND, of the Wesleyan Methodist Church, spoke as follows :

Mr. President: On the line of the present talk I would like to relate a

few facts. Twenty years ago one of the largest chapels in London was committed to my care. A pastoral address was annually issued to all the church members, in which all the forms of church work that seemed to me to be desirable and that I could think of were enumerated on the fly-leaf. Every member of the church received a copy of that pastoral address. On the fly-leaf they were requested to put their names opposite the kind of work they would be willing to undertake. Not a few of the officers, but the whole of the Church woke up to their duty, and so we moved *en masse* on the degradation and ruin around.

In another case I took this method of enlarging my congregation. Having three hundred persons to address, I appealed to them and said, I want six hundred persons here to-morrow; will you promise, each of you, to come to-morrow. Those who will come will please hold up their hands. Three hundred hands were held up. I said, I want each of you to promise that you will bring another person with you to-morrow. Those who will do that will please hold up their hands. Again three hundred hands were held up, and the next night seven hundred persons were present.

Now, with regard to the work of looking after strangers in this church. I divided it out into sections, and appointed a man and a woman to each section, to look after strangers who came within the church. Each of these workers was furnished with hymn-books to hand to strangers as they came in, and when they handed them the books that gave them practically an introduction to the strangers. At the close of the service they would invite them to come again. In a short time that church was filled and remained filled for a number of years.

As it has been remarked that Methodist Churches in the Eastern Section have fewer leaders and local preachers than formerly, I wish to deny the applicability of that remark to that branch of the Church with which I am connected, and I hope that nobody will go away thinking that is the case with the Wesleyan Methodist Church.

Mr. H. J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, concluded the discussion, as follows:

Mr. Chairman: With the last speaker, I would say that I am sorry you have mixed up two subjects. What were the committee about, knowing that woman's work was coming on this afternoon and Methodist sisterhood this morning, to have made such a blunder? It is indifference to the ladies.

The second speaker said he believed in women. I suppose he is a married man, as ninety-nine per cent. of Methodist ministers are. If he is, he dare not say any thing less than "I believe in women," especially if his wife is with him; and if she is not with him she would hear of it. I believe in women more than I do in men, because I know that women every-where are more religious than men. They are more intelligent on social subjects. And there is where I go when I want a vote in Parliament. But the best of Methodist editors do not go on that principle. It is a credit to see the ladies here to-day; it is an inspiration. My wife, as the president of this Conference knows, for forty years was a leader. She had four sisters, and they were leaders; a father and a mother who were leaders; and I would rather be led by such a woman than I would by the president of the Conference himself, because they have far more time to think about what they will say than he can have. He rushes into a room and rushes out again to look after a matter of the laying of some foundation-stone.

Now, as to the sacrament. We all know very well if the church clergymen would have continued to administer the sacrament after Wesley's

death, our people would only be receiving it from episcopally ordained men to-day.

I have a plan that was used by my grandfather, who was a Methodist at Hull, showing that the early Methodists never opened—(Here the time expired).

The time for adjournment having now arrived, the Conference closed with singing, and with the benediction by Bishop R. K. HARGROVE, D.D.

SECOND SESSION.

THE Conference assembled at 2:30 P M., the Rev. D. J. WALLER, D.D., of the Wesleyan Methodist Church, in the chair. Prayer was offered by the Rev. JOSEPH NETTLETON, of the Wesleyan Methodist Church, and the Scriptures were read by Mr. T. MORGAN HARVEY, of the same Church.

The order of the afternoon was taken up, and the following essay on "Woman's Work in the Church" was read by the Rev. B. ST. JAMES FRY, D.D., of the Methodist Episcopal Church:

The spread of evangelical religion, and the development of that condition of society which we denominate Christian civilization, which is the product of it, is giving new life and interest to whatever pertains to humanity. But its most significant feature is that it is enabling us to give a largeness of interpretation to the Gospel of Christ which is restoring to us the spirit and the practice of apostolic Christianity. And when we have attained as large and true a conception of the Son of man as we have of the Son of God we shall find the correct basis for our discussion of "Woman's Work in the Church."

When Jesus of Nazareth, coming out of the wilderness of the temptation, filled with the Spirit, began his ministry in Galilee, it is described in these words: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." It was to this multitude, drawn together by this wonderful manifestation of compassion for the people, that he preached the Sermon on the Mount. Later, visiting Nazareth, where he had been brought up, he announced that the prophecy of Isaiah, declaring by what tokens the Messiah should become manifest to Israel—by preaching the Gospel to the poor and deliverance to the captives, by healing the broken-hearted, by giving sight to the blind, and liberty to the bruised—was then and there fulfilled. It is plain, however, that this manner of service did not satisfy the common conception of the kingdom of heaven which the Baptist had proclaimed as about to be set up among men. But to John's messengers, whose directness of inquiry compelled a frank and direct answer, He said: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

I have appealed to this record of the work of Jesus that we may see

clearly what the work of the Church is. He must be dull indeed who does not perceive that the personal ministry of the Lord Jesus among men was as largely a ministration of love and mercy for the body as for the soul. Throughout his entire ministry its marked characteristic was the compassion which he never failed to show for the suffering and sorrow incident to human life. We affirm that there was an increasing exercise of his wonderful powers to alleviate physical suffering. While his disciples had imperfect and unworthy conception of his character and mission, having accepted the common opinion of the scribes and Pharisees as to the Messiahship, the common people among whom his miracles were wrought confessed their faith as they asked: "Is not this the son of David?" And in every century of Christianity there has been greater or less recognition of the great regard that the Lord Christ had for the poor, the afflicted, the unfortunate, and the oppressed. It has begotten institutions of charity and fraternities and organizations devoted to the relief of human suffering. Men and women, for Christ's sake, have gone as cheerfully into the jaws of pestilence and deadly epidemics as the glorious martyrs of the first centuries went to the stake and the lions, not counting their life dear unto themselves, that they might minister unto Christ's suffering ones in the spirit which his example taught. And the Church is beginning to understand as never before the words in which he passes judgment upon those whose profession of discipleship is not confirmed by such deeds of love and mercy as fall within the sphere of every one who truly loves the Lord and his fellow-men. These awards of life eternal to those who show compassion on their brethren, and everlasting punishment upon those who do not feed the hungry, clothe the naked, and visit those in prison, have been too often forgotten in the wrangling of zealots and the dreary discussions of ecclesiastics.

But what relation does woman bear to this work committed to the Church by the Master, upon which such weighty issues depend, and what is to be her part in it? Women among the Jews were more highly esteemed than in other nations. Elsewhere the husband bought the wife, and she was the uncomplaining slave subject to his will. By all possible ways women were taught their inferiority to men. The Jew allowed women a place in the temple worship, but separated from the men in an outer court, farther removed from the sanctuary. And the Jewish ritual, as we know, placed women under peculiar disabilities on account of her sex. Yet in Israel women like Deborah and Huldah were called of God to the prophetic office, and rendered signal national service in great emergencies. And what fragrant memories cluster about the names of Hannah and Ruth and Esther. It is probable that when the coming of the Messiah began to affect the thought and feeling of the Hebrew people as part of the preparation for the preaching of John, that the necessary relation of woman to that event produced within a narrow circle an expectation which found expression in eminent piety, as in the case of Anna the prophetess. But it was not until Jesus entered upon his min-

istry that woman began to obtain a recognition never before accorded to womankind. Contrary to the custom of the times women formed a considerable part of the crowds that waited upon his teaching. They were present on all occasions, and some of the more notable cases of healing were wrought upon them. In all ages women, on account of their delicate organization and motherhood, have borne the burden of the world's physical suffering. The compassion of Jesus for their infirmities and suffering won their hearts and inspired faith. It was the perfect faith of a woman that drew healing for her many years' infirmity from the touch of his robe. The faith of the Syro-phenician woman commanded his admiration. But Jesus had healing for the soul as for the body, and those for whom society had no mercy found the grace of repentance and pardon at his feet.

There was that in the character and ministry of Jesus which offered singular attractions for women. His pure life, his doctrines of self-sacrifice and holy living, of pardon and restoration to the divine favor, his tenderness when in the presence of suffering, made her a loving disciple. He enunciated a law of chastity for men which even Christian society does not yet enforce, that has in it for woman some promise of an earthly paradise. And is it not probable that among the women who attended on his ministry there grew up some dimly formed hope, already realized in part by us, that in this kingdom of heaven which he was establishing on the earth woman would be emancipated from the law of inequality and inferiority under which she had been bound in all the past? If she had been alone in falling into the temptation which brought sin into the world, she had been alone also in bringing into the world the Redeemer of the race.

There was certainly a company of women that in his later days stood in intimate relation to Jesus and "ministered unto him." They came with him in the last journey to Jerusalem before his passion. They were witnesses of the entombment, the first witnesses of his resurrection, and formed a part of the company at the Pentecost when they were all filled with the Holy Ghost, and "began to speak with tongues as the Spirit gave them utterance." Peter declared that the prophecy of Joel then began to be fulfilled: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy."

It is hardly denied by any one that there was a ministry of women in the Church in the apostolic times. In a single family were four daughters whom God had endowed with the gift of prophecy. They were, probably, evangelists, and among the most active workers in spreading the "good tidings." Of the same class, we suppose, were the young women, the *ministrae*, put to the torture by Pliny, who hoped to obtain from them some confession of evil doing on which to found charges against their Christian companions. At an early date, as we have heard this morning, this ministry of women became in part an established order and rendered systematic service to the Church. It will not be questioned, then, that from the first women were forward in all church work. For the outpouring of the Spirit not only produced great activity in preaching the word

of salvation, but the attempt, at least, was made to reduce to practice the ethical teaching of the Gospel of Christ. The community of believers at Jerusalem was a true family of God, and took upon itself the care of all its members. There were not many miracles wrought, but loving hearts took upon themselves as far as possible the ministration of love which the Master had taught in the Sermon on the Mount and at the Last Supper. They did not succeed perfectly, as the record informs us, but the spirit and practice were manifest; and as the Gospel won its way among the Gentiles each Christian communion established rested on the truest fellowship ever known among men, and in which the Christlike spirit was exhibited in such fullness that even their enemies were compelled to confess that a new order of things had appeared. No objection lies against our account in the fact that we do not find in the New Testament an exact statement as to woman's work in the Church in the first century. So slight is the information gathered from the same source in regard to the organization and structure of the Church itself that three quite distinct schemes of church polity appeal to it for support.

It is not my intention to trace the history of what woman has contributed toward the establishment of Christianity from the first century to our times; nor is it necessary for the point of view which I have chosen. During the greater part of these centuries there was little to commend along the lines indicated. Rome failed to attain the best results of what might have been a grand system. The Church idea has so dominated in her appropriation of the service of women that they have been more devoted to the Church than to Christ. There is an element of selfishness in it that excludes the highest sympathy for those among whom they labor. The vows imposed on women engaged in the work of the Church makes it impossible for them to exercise the liberty which the best work for the salvation of souls demands. The command of Jesus was to be in the world, but not of it. Our modern workers have done wisely in making their home in the midst of the world lying in the wicked one, showing by their example that Jesus can save in any condition of society.

We are compelled to admit that, generally, Protestantism has failed to employ the women of her faith profitably in the work of bringing the world to Christ. We have been foolishly afraid of following in the footsteps of Rome, and so have neglected to secure the best equipped workers within our reach. We are but beginning to perceive what wealth of unemployed labor is waiting for the opportunity of intelligent, simple organization to make it efficient in saving souls. If I were asked to name the beginning of the present revival of the spirit and practice of the first century, which, however, has had so irregular a development that we cannot trace each connecting link, I should name Susannah Wesley and the gathering in her home composed of her children and servants and neighbors, turning "the parsonage into a conventicle," persisting in her conviction of duty against the advice of rector and curate, prompted, no doubt, by the Holy Spirit. Methodism was a revival of spiritual religion, and because it was such it was a revival also of the fellowship and personal

watchcare and practical work of the primitive Church. No institution of evangelism and benevolence has written in its charter a more comprehensive scheme of Christian fellowship and ethical activities than is found in the "General Rules" of the Methodist Churches. As Methodism grew it produced many women worthy of association with the mother of the Wesleys. And on the whole no Protestant Church has made so much out of her women, who ask only to be shown what to do and permission to do it. The class-room and the Sunday-school for a long time bounded the sphere of woman's work in our churches. How many women have made their first venture of service for Christ in a search for Sunday-school scholars, or on a visit to a scholar over whom they had oversight! They found their way into homes without Christ, often where poverty reigned and physical suffering had made life without Christ an ungracious burden, begetting doubts of the fatherhood of God and the redemption by Christ. In such work many a devout soul has learned why Christ laid such stress on feeding the hungry and clothing the naked and preaching the "good tidings" to the poor, experiencing for the first time the blessedness of ministering to those for whom Christ died and for whom his heart yearns.

It is the duty of the Church of every generation to devote itself to the propagation and maintenance of the Gospel of Christ; to produce as nearly as possible the condition of society which Christ came to establish. It cannot prove true to its mission unless it shall continue the ministration of love and mercy to the souls and bodies of men which Jesus instituted. It is not necessary for me to display the failures of the Church in the past. Our responsibility is not for the past, but for the present. We boast of this century as showing the energy, intelligence, and courage needed for any task it may undertake. Not only this, but we who compose this Conference have been recounting, with perhaps pardonable pride, the part we have had by inheritance and personal labor in a great revival of spiritual religion. Our founder began among the poor and wicked, among those neglected by the churches, and pursued his work with such devotion and singleness of purpose that no man of his time has obtained fuller recognition as a servant of Christ. And we may honestly claim to possess in no small degree the spirit of Wesley. We have sent missionaries into every part of the world, and have had marked success when we consider the force and means employed. But never since they were first employed have the words of our Lord, "The harvest truly is great, but the laborers are few," been more applicable than now. We have free access to nearly all peoples. In what we call Christian lands we see thousands who are not only unconverted, but they have little or no knowledge of Christ. We must certainly hold ourselves in some respect responsible for the conversion of the English-speaking people wherever they are to be found. But there is not a city where we have built our churches in which there are not hundreds of the poor and laboring classes that are utterly neglected.

It must be manifest to all that if this world is to be brought to Christ by

methods that we now employ—and we know no other—we must send a hundred into the work where now we have one; and a much larger share of the wealth of the Church must be devoted to this service. But a part of this work, and a very important part of it, must be done by the women of the Church. They have discovered some of the fields where they are needed and are at work in them in good earnest. After years of work in our largest foreign mission it was found out that we had no access to the homes in which the children are born and bred who become the most influential in society. We were trying to convert a nation without gaining access to the mothers, into whose homes men could not gain admittance. But no sooner was the situation made known than the women of the Church organized, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church began to send women missionaries and women medical missionaries into all our foreign fields. In like manner the Woman's Home Missionary Society is working at home, and the deaconesses are attempting to reproduce the work of the primitive Church. On every hand we hear pleas for the service of these women, who joyfully devote themselves to what we are pleased to call church work—the work which the churches are not doing. For the successful prosecution of this work not only love and faith are needed, but training, that the work may be done well. And these workers need also an accredited position in the Church. There are yet other fields open to them. No work is more needed in our cities than the rescue of the victims of man's lust. Men are entirely incompetent for such work.

We have in our churches a constantly increasing number of women fitted by education and happy home-life for any sphere of usefulness into which the Church will bid them enter. Every-where they constitute the spiritual force of the churches. They only wait for the opportunity to contribute by their personal labor for the conversion of the world. They are not ambitious of place; they do not seek worldly honor. They have the spirit of the women who belonged to the company of Christ and the apostles. They know Christ in that lofty fellowship that lifts man or woman into unworldly and unselfish living. They have felt the promptings of the Spirit, and only wait the sanction and guidance of church organization. There is no Christian service they will not perform for Christ's sake. The Church cannot do the work before it unless it can have the co-operation of these women.

But there are those who honestly fear lest harm may come of the employment of women in any except the lowest grade of church services. If we trust God there is no cause for alarm. If we rightly organize such service, it will draw to it only those who are moved by the Spirit. Our safety lies in this. I know of but one way to determine into what fields of labor Christian woman may enter—the same by which we test men who devote their lives to Christian work. Christ's work in every phase of it, from the preaching of the Gospel to the nursing of a sick babe for Christ's sake, can only be rightly done under no less worthy motive. It demands the highest measure of spirituality, the most courageous faith,

love for souls, the possession of the spirit of Christ. Where these are present, no harm can come; where they are wanting, no worthy service can be rendered. So, then, to all those women engaged in working for Christ, whether evangelists, deaconesses, class-leaders, Sunday-school teachers, King's Daughters, Epworth Leaguers, the women of our Foreign and Home Missionary Societies, we bid God-speed.

The Rev. WILLIAM GORMAN, of the Irish Methodist Church, gave the first appointed address on the topic of the afternoon, as follows :

Mr. President : In the haste of fleeting minutes let me compress into a symbol my entire contribution to this theme of unsurpassed interest. On those happy occasions when two lives unite at the altar there comes a throbbing moment when the officiator pronounces the words of woman's great Friend: "That which God hath joined together, let not man put asunder." That, as a still small voice, is being heard, for—especially in the last few decades—"the old order changeth" in nothing more than in the emancipation of woman from the thralldom of ages, and her enfranchisement in the kingdom of God. And there was dire need. Jehovah-Elohim, acting bridesman, had placed at man's side his counterpart, his reflected image, to complete the one divine similitude. Heavenliest evolution "out of man" had endowed her with finest fitness to be with him God's vice-gerent—"Let them have dominion;" "a helpmeet," and, *a fortiori*, highest in the highest.

The male appreciation of the gift is testified by the age-long clanking of her chains; and if fetters are most fetters, and gall most, when they afflict our nature at its noblest and restrain its sublimest action, then her bondage has been specially emphasized in the Church of God. I have hope that this great Council by its moral influence shall aid the removal of her last disability and the placing of her in the realm of Christian work by the side of man.

That restoration has indeed little now to reckon with save "some things hard to be understood"—by some—in "our beloved Brother Paul." But—and I bow deferentially to the theologians of this assembly—when he is interpreted to teach woman's personal equality and her social subordination; that the assertion of Christian liberty is not to violently shock the taste of the prevalent culture, be it Attic or Anglican or American; that masculine authority in teaching is not to be usurped; when his wise word, "Doth not even nature itself teach you?" is accepted as the canon for the differentiation of function; when we have turned upon his pages the lamp of those "other Scriptures" which invest woman with the very prerogatives which his words are supposed to withhold; when we feel the force of the fact that the development of the Spirit's teaching was not arrested in the first Christian century, and that a living Christ walks in the midst of the seven golden candlesticks, the residue is the resistless conviction that woman's work and man's are one—his broad-

est in the public arena, hers mightiest and peerless in the home. But the distinction is not of essence, but of degree, the limitations of the one coinciding with the enlargements of the other, but all departments of Christian service being surmounted with this imperial device, "Neither is the man without the woman, nor the woman without the man in the Lord."

Hence, "sisterhoods"—save indeed some so sweet and sacred as have been represented here to-day—fail of the ideal, and so of permanence. They have a proper plea of abnormal circumstance—they "serve the present distress;" they garner fruit that may seal the lips of challenge. But when they involve severance from social life they look, at least askance, toward Rome. Celibate sisterhoods are already there. If man's most effective service demands the subtle and delicate glamour of female influence, conversely woman's is poorer if deprived of the robust bracing of his strength. The holy home is the palladium of the world's hope. Sanctified family life, of which the Church is but enlargement and anti-type, is in its outgoings to cleanse and uplift society, or the bell of doom may ring.

Woman's fitness to be comprehensively man's co-worker needs no vindication in this hour of our age. It has heaven's seal. Handicapped though she has been by cruel customs, her distinctive gifts have found the high places of literature and science and art. In medicine, at the bar, in all philanthropies, she has proved herself prepared to be not "a whit behind the chiefest" of her lords. But she stands outside the gate—the very gate that should open to her of its own accord. Was she not with the van in the revival of learning? Did she not sit in the chairs of Greek and mathematics and anatomy in the universities of Italy? Yea, sits on thrones and makes them no less regal. But, as touching certain council chambers of the Church which pre-eminently need the feminine gift, the Mary Somervilles and Harriet Stowes and Barrett Brownings are exercising the "meekness of wisdom" in the porch.

And there is another gate, for which, though it opens, I bespeak a somewhat widening push, namely, social address and prayer. Her notable endowments—appearance, voice, tenderness, persuasiveness, crowned with a faith and devotion which man not always parallels—are too grudgingly accepted in the worship and edification of the Church. May I touch a paradox? An able and honored episcopal hand writes her this testimonial: "She is man's equal in natural endowments; in many respects his superior. She is certainly an efficient—I think the most efficient—medium of the divine influence. Her delicacy of organization, her magnetic energy, her deep insight into spiritual realities, the unselfishness of her affection, her unwearying patience, give woman easy access to man's noblest nature and marvelous power over the heart of every child." And yet, both by the writer and by some of the very princes of Israel, that "access" must be only to the unit and that "marvelous power" limited to the "domestic meetings of the Church." Strange, she may bring all her graces to the altar but the charm of her speech, may write the

Gospel, sing the Gospel, may fling it on the canvas to ease her of the burning burden, but not "preach" it! She may teach her son to do it as all the colleges of East and West cannot, may even help her husband in his sermons. Prisca may be theological tutor to the brilliant Alexandrian exegete and flaming preacher, but when the tent-room is cleared for worship she sinks into "silence with all subjection." I have no lot in spiritism, and I speak without instruction from Paul, but I almost fancy that that great soul of breadth and progress who saluted the "women that labored with him in the Gospel" shudders to find his sagacious words of about A. D. 58 narrowed into the anachronisms of 1891, Corinth made the standard for Washington, London but a modern Ephesus!

But all the instincts of our glad evangel hail the Susannah Wesleys and the Mary Fletchers of our times, names too numerous, and some of them too near, for mention, wealthy in God's choicest gifts. "Their element is motherhood," it is said, and it is the very truth! Reduce its sweetness and emphasis, and you drape the ark of God with sackcloth. But "motherhood" is the divinest inflection of the word of peace, too often absent from the masculine message. And we are sensitive for her "gentleness." Doubtless there is a risk, a distant one, as the ministry of the Friends might assure us, if we had not choice illustrations at our own doors, that while the peril cleaves to all public vocations it surely reaches its vanishing-point in the exposition of the "gentleness of God." The danger lurks in the prejudice which forces her to self-assertion, an attitude without elegance, even in man. And that there should be need for organizations of women for the freedom of woman is a blot which the Church of these latter days should wipe out.

And there are deprecatory whispers as to "a womanly sphere." Let who can define it! It is in her "Father's business," and in her Saviour's track. If there be a human hell it is the battle-field, but there she stands by the camp ambulance as an angel of God. Look! she is bending over a poor fellow who has short shrift now. The parting kiss of home was the last link that held him to manhood and to hope; she has dressed his wounds, soothed his pain, and she is pouring into his closing sense the story and teaching him the language of another world, "unto Him that loved us." You would not forbid her. You would not if you were his mother.

The duty of the hour is not a relegation to departments, but a generous welcome of woman to her work in the Church. No doors shut because she is a woman! The measure of entrance, largely indicated by her physique, is in the care of the same Spirit that distributed the gifts. In such care problems of exquisite delicacy, which resent dogmatic handling, will resolve themselves in the action of life. Some are sufficiently simple. Is "woman in the pulpit" obnoxious? The solution is mechanical. Let the pulpit be taken, let the woman be left. Be there questions of ordination and administration, they are not of essence, but of accident, and they are safe with that angel of the Church that we call providence; and

they shrivel into insignificance in face of the fact that the "children of this world" have flung its doors open wide. The opera places no ban; deistic and impure fiction clear her way; theosophy bids her welcome! Shall the feet of the sisters of my Lord "bring glad tidings" or tread the stage? Shall the role be that of a Madame Blavatsky or of Elizabeth Fry? Shall Annie Besant be followed in her moods or Catherine Booth in her heroic devotion? These are alternatives that may "give us pause."

And it is salutary to note the trend of history. As the race drifted from the old altars, in that measure has been the denial of her proper place. And the track of that denial is strewn with mischiefs to herself and to all. Paganism! the word is a synonym for her perdition of life. Heresy! as it grew grotesque, as among Encratites and Severians, denied her a share in the divine similitude. The apostasy that woman can do little good but much harm was a principle that grew with the advancing corruptions of the Church of Rome. As the race returns, a sanctified civilization leading it back to purity and to God, she has welcome *entrée*. As religion flourished, so did her liberties; as it decayed, so did they. A pure Hebraism placed her higher than did any former *cultus*; as it drove into rabbinism she sank. In mediæval Christianity she was of small account. She rose with the Reformation. Methodism has been the Zerubbabel of her liberty, and will, I trust, put on the top-stone.

And if the great revival of these latter days, for which myriads of the sacramental host organize and toil, is to be wide and deep and permanent, its theology full-orbed and tender withal, its social life throbbing with ministries of love—if, in a word, the city of God is to be at once the model and the fashioner of a renovated society, the living, human woman must walk free therein.

"The woman's cause is man's. They rise or sink
Together, dwarf'd or Godlike, bond or free.
If she be small, slight-natured, miserable,
How shall men grow? Let her be
All that not harms distinctive womanhood,
For woman is not undevelop'd man,
But diverse.
Yet in the long years like must they grow—
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care;
More as the double-natured poet each,
Till at the last she set herself to man
Like perfect music unto noble words."

Professor J P LANDIS, D.D., of the United Brethren in Christ, gave the second appointed address, as follows :

Mr. President: I would not be one whit behind my predecessors in their admiration for woman and their faith in her. I believe in a good woman. I believe that she has proved herself capable and fit for positions additional to that of cooking good dinners, crocheting, and presiding in the drawing-room and parlor. I had such faith in a good woman a few years ago as politely but very earnestly to invite her for the rest of my days to share with me my few joys and sorrows; and she showed her good sense and magnanimity of soul by as politely and as earnestly accepting the invitation. And during the few years of our sojourn together my admiration for the sex has increased and my faith in her has become stronger.

As my predecessors have indicated, woman has shown that she can achieve no mean results in various avenues of human activity—in literature (I will not stop to mention names), in arts, in science, in history, in music, in all these spheres and many more, including even politics and war, she has shone herself to be capable; but nowhere in all the world have her virtues shown with greater brilliancy and her powers displayed themselves to greater advantage than in the work of the Christian Church. In her ministrations to the poor, in visitations to the sick, in doing good in a thousand ways to those even to whom men had no access, she has demonstrated her power and her skill.

We have had our attention called to the fact that woman has labored in the Sunday-school and in the missionary field; that we have sent her to the ends of the earth because she was willing to go and because she was anxious to go. Three years ago four young ladies sat upon the platform of the church to which I belong, ready to be consecrated and sent to dark Africa. Those young women stood up before that immense congregation and told us with enthusiasm that made me ashamed of myself how eager, how anxious they were to leave home, say good-bye to father and mother, leave all these social amenities, and go to dark, distant Africa, and give themselves to that, in some respects, cruel life of teaching the Gospel to the benighted in that foreign land. One of them asked us to pray for her. After the meeting was over I stepped forward and said: "You ask us to pray for you; will you please pray for us?" I felt that she and her companions had reached a stage of experience, had reached a point of consecration, which not one of us in that vast assembly had ever yet touched.

I have known women to act as superintendents of Sunday-schools; I have known them to act as class-leaders; and in these years they have done well so far as my observation has extended, as well as their brothers. Why, we see the experiment every day in our own Church. In the societies of the Church—the Epworth League and the Young People's Christian Union—the young ladies lead, and do it with the same success that men do. They are just as intelligent, just as full of the spirit of the Lord, just as successful in conducting the meeting as their brothers. And

I have sometimes thought they were more skillful and had more tact than some of the blundering men. I never heard a woman make a blunder of this sort. In Cincinnati a member of our own Church—therefore I can tell the story—in opening a meeting read one of the praise psalms—praise the Lord with this instrument and that—and finally he came to this: “Praise the Lord with *psaltré*” (meaning psalter). A brother opened a meeting one evening, not having made any preparations, and dropped upon the second chapter of Acts. In reading he came across the long names there, and, stumbling across those words, he finally closed the book and said, “I have just read a part of the second chapter of Paul’s letter to Acts.”

I do not represent as large a Church as some of you, but I thought I would take the occasion to say probably that the little boy sometimes must be careful what he says in the presence of the big boys. But from the spirit of this meeting I discovered that I need have no fear of saying exactly what I please. I believe that, as the speakers who have preceded me have said, woman might, could, should, and would preach the Gospel if she wanted to. Let me ask, What is the design of preaching? Is it not to win souls to Christ and build them up in Christ? Is it not to expound the Gospel, explain it to the people, that they may comprehend it? Is it not, in addition, to commend the Gospel so that they shall be attracted to it and accept it? Cannot woman present it in a way that will penetrate the hearts and consciences of men, and make them turn from their way to a life of holiness and righteousness?

What are the qualifications for this work? Are they not, first of all, purity, and next a knowledge of the word of God, and next tact and skill in presenting that word—a tact in so presenting it that it will reach the hearts and consciences, and induce men to come to the Saviour? When did the Lord give man a complete monopoly of these gifts? Have not the efforts of woman in the missionary work in the foreign fields, at home in the Sunday-school, and in prayer-meetings demonstrated her power, her capabilities? Does she not in these respects stand equal with man? In the Sunday-school I am sure that the great majority of women are the equal of men. I have had considerable opportunity of observing, and in the schools that I have visited there are more women sitting before classes than there are men. They study their lessons, their heads are full of the doctrines of God, and their hearts with the spirit of Jesus Christ. They are not only training the children in the primary departments, but in the intermediate department; and they stand up before our men and our women and teach them out of the law of the Lord, and do it effectively.

Woman has a sufficient knowledge of words, and how is it about piety? Is it not true that a greater part of the piety, the devotion, the consecration to the Christian Church is to be found among the women? We have but to look into our congregations to discover that the greater part, not to make it too strong, who attend the services on Sunday mornings and Sunday evenings are women. A majority of those who attend our Wednesday evening services are women; the majority of those who go to the young

people's meetings are women; and the majority of those who attend our missionary meetings are women. So in every field of church work you will find the majority are women. And woman has surely demonstrated that she is not only on a level with man in church work and love of God, but in those respects she stands above him. Such devotion, such readiness to go anywhere that the Church may send, is rarely equaled on the part of her brother.

Perhaps one thing else ought to be said. Sometimes it is said that woman is not capable of public speaking. To show the error in this respect we have to point to Anna Dickinson in her palmy days, and Mrs. Livermore, and, greatest and best of all, Frances E. Willard, a Methodist at that.

But that is not all. It is necessary that woman should be called. It is necessary before we enter into this office that God should lay his hands upon us. It is not necessary that man should have sense enough, but that he whose prerogative it is to send man out into the world to teach men the truth should lay his hands upon the head of the individual—that he should touch his heart by the holy impulse of his Spirit. If God comes to a sister, a woman, in this way, and she demonstrates to the Church that God has spoken to her in the same way as her brother, what right has the Church—I speak as an individual—anywhere to say her nay? Put the word of God into her hands, send her forth, and bid her God-speed to win souls to Christ and to build them up in Christ.

The Rev. THOMAS H. HUNT, of the Primitive Methodist Church, gave the third appointed address, as follows :

Mr. President and Christian Friends: I could almost wish this afternoon that there were sisters, not merely in this house, but forming a part of this Conference. So far I agree with one of the speakers of this morning. I do not think that such a thing would have detracted from the dignity of our assembly. I am quite sure it would have added to its grace. I think it will be admitted by all, that women having a place in the Church, and forming a very large majority of the membership of the Church, they should be under some obligation to discharge its duties, and the Church should not put any difficulty in the way. The work of evangelizing the world has not yet been completed. In our Church in England, and I presume the same may be said of the Churches in America and elsewhere, there are many who attend our Sunday-schools but are not connected with the Church, and do not give evidence of Christian experience. We men have not overtaken the great work before us; and I think we should consider how far women might share in the responsibility and joy of the work. Are women so engaged? It is quite true that we employ them in some departments of work connected with the Church. For example, if we are about to build a place of worship, or need funds for missions, or church bazaars, then we find it necessary to enlist the ladies. But I hold that there is some honor and work for the women in connection with the work of the Church proper. It has been

said by several gentlemen here to-day that the chief work of women is at home. We all agree to that. But I would not like to think that the wife in a home is the manageress of a hotel, or that the daughters in a home are maids or servants who should be engaged in household work. I would rather think that the mother's influence is to be used in guiding children to Jesus Christ and in leading them in the way of holiness. I think also that the sisterly influence should be employed in binding the brothers to their home and engaging them in Christian service. If there is one lack in our Sunday-schools it is the lack of stable Sunday-school teachers. We know that a large portion of the scholars and teachers in those schools, as in the congregations of large churches, are composed of girls; and who are more able to teach the girls in those Sunday-schools than earnest Christian women? How frequently that work is left in the hands of the girls! While I would not discourage the work they do, yet I hold we have in our Sunday-schools to-day the best workers and the highest influence and purest consecration, and we are invited to look to the women in our congregations for help in this respect. And I think it has been remarked that women will give service in the visitation of the sick. That is true. They can gain admission to homes, and can win the confidence of those who are suffering as men cannot. And in those houses where sickness and death come their ministrations must be of the greatest value. Women have been employed in rescuing the fallen with great success. Who can follow those unfortunate girls and wield influence over them as those of their own sex? In the work of temperance they have something to do. While men imbibe and are easily led off by alcoholic drinks, we know that the influence of women is greater than the influence of any man in winning them back to sobriety. The speaker who has just sat down referred to the women employed in missions. While it may require some one who can endure hardship, there are many women who are prepared to offer themselves for this service, and who will be of great value in it. Not only have the wives of our missionaries been helping the missionaries themselves, but they have shown how Christian people may live. Women also may be prepared for missionary work side by side with men.

But the question may be asked, How are these ladies to be secured for this service, and how are they to enter upon the work and continue in it? There are ladies of my acquaintance who have found spheres for themselves and worked admirably. A lady in New York, a very excellent lady, has given her work to one of the most obnoxious parts of the city, and her influence is not only with the women, but with the men. They have great confidence in her, and put savings in her hand after having signed the pledge. And she keeps them from week to week. They have not only done that, but they have followed her to the temperance meeting, and to the house of God. And that good woman is following her good work from day to day, although she is a wife and mother, and has some grave responsibilities resting upon her. And I think of a woman in Lancaster, who has done good work in a similar direction.

She has followed intemperate men and persuaded them to sign the pledge. She has provided a home where they can read. There are gentlemen of means who have thought it proper to engage the services of ladies in this kind of work, and where they have the means, I hold they cannot employ it to greater advantage than in rescuing women. There are women who have leisure upon their hands, but in too many instances this kind of work is made to depend upon those who have very little money and who have had very little help in the earlier part of their life, so that when they go into the houses it is thrown out to them that they are the paid servants of somebody. We have in our churches ladies who, if not wealthy, are above want, and ladies with tolerable education; and because of that wealth and because of that education they have some influence, and could go into the homes of the people, following them in their wayward paths and trying to bring them back again. They could work better and would not be scared. One Sunday afternoon I went to a meeting in Foundry Street, and there heard a number of addresses given by ladies who are associated with ministers—some of them wives of prominent ministers of the Methodist Church—and I was pleased to find that these ladies had given themselves heartily to this work. I do wish that the wives of our laymen were as hearty in this kind of work as the wives of our ministers. We want those who are influential to engage in it.

But the question is, and it has been alluded to here this afternoon, Shall women preach? So far as I know there is no great wish on the part of the women to occupy our pulpits; but wherever that is the case the Church should recognize gifts. I say, why not? Woman is engaged in Sunday-school work, in rescue work, in the visitation of the sick, in making people sign the temperance pledge; why not in preaching? But she *is* engaged in preaching. It may not be in a place of worship; it may not be from the pulpit; but I hold that she is preaching. If she is engaged in this work, then the question will be asked, Is she ordained? and if not, Why is she not ordained? If women are moved to preach, and if they are competent and edifying, I hold that it would be a wise step to allow the Church to ordain them for that work. If God has ordained her, then I would say, let the Church recognize that fact. I remember some time ago an American lady who came to England said that she and several ladies in her congregation had recognized that a certain young man had gifts which, if cultivated, would make him a very excellent minister. They decided to send him to college. They subscribed money among themselves to buy him kid gloves, white ties, and black clothes, and fitted him out with every thing necessary to make a minister. He remained in college several years. They were naturally anxious to know what progress he had made. They arranged with their pastor to invite him to preach on a given Sunday. He gave out the hymn and conducted the devotional part of the services, and all went very well. But when he came to his sermon he took as his text, "It is a shame for women to speak in the church." "Now," she said, "it might be all very proper for women to buy kid gloves, white ties, and black clothes—

there was no shame in that; but it was a shame for a woman to speak in church!" Now, I say, if women can discharge these other parts of Christian work equally well with men, I see no reason for keeping her from the pulpit. If she can have gifts that will fit her for that work, I see no reason why she should not be admitted to ordination.

The Rev. J. W. LEWIS, D.D., of the Methodist Episcopal Church, South, opened the general discussion, as follows:

Mr. President: The logic of events argues a great deal, but it may not settle just how far women may go in matters of public concern. We may not take mere circumstances for providences, however plausible it might seem to do so; yet when we consider the history of the past few years, the trend of thought on the subject of "woman's work," etc., enlarges indefinitely. She has worked her way into almost every department of the world's affairs; whether according to the proprieties or not is not now the question. We have this fact with which to start, namely: *To the present view the field of woman's work expands, not only indefinitely, but without limit.* And if we are to call events providences, we may well ask, Where will these women stop? But this is the fallacy at which I strike first of all. A movement is not always and necessarily providential in tendency and final result. To yield that point is to give up the field. But, on the other hand, it may be said that the excitement of the Church touching the great question before us forces us to answer sooner or later two interrogatives, or else drift we know not whither upon an increasing current of popular sentiment and opinion. These are the questions: 1. What shall woman do in the Church? 2. How shall she do it? Of the second I have nothing now to say. When the first is answered, then the necessities of the future will doubtless solve the second problem in spite of men who make circumstances and try to master them.

To the first question I have this to offer in a general way: (1) There may have been, and were, men who made the last century of ecclesiastical history, but the women will have much to do with making the next, and it will be well made.

(a) Her intuitive mind and power of endurance, her courage and timidity, together with great delicacy of taste and touch, make her a very incarnation of expedients for the work she is so manifestly called to do.

(b) Her natural relation to Christianity is a vital one. Her virtue stands or falls with Him who was born of a virgin. Nothing can justify such a birth save the conquest of the world by the Son of Mary, and the universal prevalence of those principles which weave the texture of the Christian system. The hand which nurtured the infant Jesus is reaching forth to crown him. It grasps the moral and religious issues of the day with relentless agony. Through the woman sin entered into the world—she was first in the transgression—and through the woman the expedient of redemption is offered. She thrust death upon the man in the first instance, and in the second instance she taunts us with the gleam of a false hope if Christ is not triumphant. The only consummation, therefore, that can fill her horizon is the enthronement of the Babe of Bethlehem. Nothing else will vindicate her from a twofold curse through the procession of the ages. In her faith she sees Satan fall from heaven

"Swift as the sparkle of a glancing star."

She is now fully committed to the fortunes of Christ and Christian work.

2. But in fulfilling her mission she must work as a woman—with womanly instincts, and womanly ends in view.

(a) Her natural relation to man must be held priceless and inviolable. She must ever stand related to the masculine Church as she does to her husband, father, and brother, not as a subordinate, but an equal, yet in a different sphere. They may be wives and mothers and daughters and sisters of Jesus Christ, not by any abnormal construction, but by a spiritual affiliation that leaves the natural attitude undisturbed.

(b) But what is this natural relation of the man and the woman? "Male and female created he them"—not "*female and male*," etc. Mark Hopkins, in his *Scriptural Idea of Man*, says that wild geese travel in convergent lines like a V, with a gander in the lead, and that the geese do not follow merely because they are geese, but because it is their nature to do so. The relation of husband and wife is fixed in the New Testament in unmistakable terms, and generalized so that the terms man and woman are put relatively as in Genesis.

(c) The historical testimony is emphatic. Whenever, in the flow of history, a woman has been called to take the lead, it has been to meet an exigency that could not be met without her. And when the exigency is met she retires to her proper place. Deborah, Abigail, Esther, will illustrate the point. Her leadership where it has not been hereditary has been temporary, and vigorous because of its brevity.

(d) The baptism of the Spirit upon "young women" and "hand-maidens" (Acts ii, 17, 18) argues nothing to the point. She needs the endowment of power for any work for the Church. His effluence is merely to qualify for work, not to signify the extent of her field. The Holy Ghost will not bring up the rear unless we permit him to go in the van. He must direct our on-goings, or he will not follow us with the blessing of success.

Two avenues of progress and work seem clearly open to our women; the one distinctively evangelistic, the other along the line of moral reform. The first is the woman's missionary movement. Up to this point it has been characterized by all the graces of true womanhood. So let it be to the end of time. The other is an organized reform, the name of which makes our hearts beat faster, and our nerves to tingle; a reform that the pulpit and press of the Church alike welcome, "The Women's Christian Temperance Union." All hail! ye workers for God and home and native land. But if this is "a political party, pure and simple," I beg to be excused.

Lastly, when it comes to orders in the universal Church, the Christly and apostolic limitation must never be transgressed except at the peril of the Church.

The Rev. J. M. BUCKLEY, D.D., of the Methodist Episcopal Church, spoke as follows:

Mr. President: I congratulate Dr. Fry that he had the excellent sense and taste not to introduce controverted questions in his address. If similar congratulations are withheld from others, it is for want of occasion. One might think from the platitudes with which we all agree which have been poured upon us in every variety of speech that we were all living about fifteen hundred years ago. Every sensible woman in the house must be sick at heart at the low tone to which this debate has fallen. Why is it that most of those who have spoken have descended to levity, and told anecdotes more ancient than the oldest chestnut that ever fell among the leaves of autumn? Who dares to insinuate that he loves women or respects them more than he who represents another view of these controverted questions?

One speaker spoke of "a reckless faith in the instincts of the human

race." I thank thee for that word "reckless." Mr. President, women are different from men in responsiveness, brilliancy, delicacy, and some other qualities, but they are neither infallible nor perfect; "Except a man be born again he cannot see the kingdom of God" includes woman as well as man. Their relations in the family and in the Church are fixed by the word of God, which declares, "For I suffer not a woman to teach, nor to usurp authority over the man." "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

However, let us see how far we agree. We all agree that it is right for women to speak and pray in public, to become deaconesses, to lead class, to teach in Sabbath-schools, to explain the Scriptures with or without a text. Where do we divide? It is upon the question whether or not women should be admitted to the law-making bodies of the Church, and be ordained ministers and appointed to pastorates. Why do some of us oppose these things? Because we believe them to be contrary to the Bible; because we believe that women can do work which men cannot do, and that they cannot do both their work and the work of men; because we do not wish women to give up a higher power for a lower.

The effect of this whole business, as argued by these extremists, would be the elevation of single women at the expense of wives and mothers. You cannot possibly have permanent organized public work by women without coming into collision with motherhood; therefore you put a premium upon the single state. A subject like this cannot be discussed in any merely poetical way. The second speaker sailed majestically and beautifully like a swan; but like the swan he did not draw more than two or three inches of water. Five minutes is a short time, but it is long enough to puncture these balloons of effervescent oratorical gas.

Mr. J. BAMFORD SLACK, B.A., of the Wesleyan Methodist Church, continued the discussion of the afternoon in the following remarks:

Mr. President: I have only one or two words to say. I shall not attempt to answer the speech of Dr. Buckley, though what I have to say will essentially answer it. Women must discover for themselves the work they have to do in the Church of Christ. They must discover by experiment. They must discover, if needs be, by failure, but discover it for themselves. And I think this is a fitting commentary upon every speech made this afternoon. If they are to work successfully they must not be afflicted or trammelled by rules and regulations passed for them by men. That is evident by the work of Elizabeth Fry and others. It is evident by the continued success of the sisterhood in West London which is under the management of a sister here to-day—the wife of Mr. Hugh Price Hughes. Every sister who joins that sisterhood strikes out for herself the lines on which she is to work.

Is it possible to find any thing more incongruous than a Conference of women solemnly discussing the work of men? And why should this Conference, composed exclusively of men, presume to discuss the work of women? If it were in order I should be inclined to move an adjournment of this debate until woman is free to make it of some practical value, or free to speak for herself. If we try to dictate for our sisters what work they shall do and how they shall do it, I think they will retort as the old Scotch woman did, "That is where the apostle Paul and me differs."

The Rev. E. E. Hoss, D.D., of the Methodist Episcopal Church, South, spoke as follows:

Mr. President and Brothers of the Conference: If there is any man here who has a higher regard for women than I have I want him to stand up and show his face. The highest word is God, and next to that is wife, mother, daughter, sister. This whole question has been debated upon one side as if it were a question of equality or inequality between men and women. There is no such controversy. It is a question of sameness or difference. If God had wanted men and women to stand in the same place and do precisely the same work, he would have made them alike. The fact that he made them different is a fact that he intended them to stand in different places.

One other fact. The progress in Christian civilization is the result of different adaptation in the work of men and women, and any tendency that looks to putting them to doing the same thing is a tendency to barbarism; and in the progress of civilization as the ages go on they will be less and less alike. Therein I have the greatest respect for a book called the New Testament. It is not possible to go through the chapters of the epistles of St. Paul and take the view that has been presented here this afternoon. To do so is logical jugglery to which I cannot give my consent. If St. Paul does not mean that woman is to be prohibited from holding the position of teacher or governor in the Church, why then it has no significance.

The Rev. J. W. HAMILTON, D.D., of the Methodist Episcopal Church, continued the discussion, as follows:

Mr. Chairman and Brothers: I had promised myself that I should be here only to serve; not to speak. But some things which have been said this afternoon make that promise of no effect—some parts of this debate exonerate me from all such obligation. I do not rise to reply to many things which all must agree it were better for the speakers had they never been said. Let us lift ourselves to the dignity of a great occasion. Let us remember to say some things worthy of ourselves and of our mothers, our sisters, our wives, and our daughters, the Christian women.

What a travesty upon the learning of great men are some of the interpretations of Scripture we have heard to-day, when we recall that the exegesis of our brother, the accomplished and eloquent representative of the Irish Church, accords perfectly with all the authoritative Methodist commentaries! No construction of the New Testament such as that which has been presented here by the opponents of woman's unrestricted privilege in the Christian Church will stand for a moment, if we are to receive and accept the teachings of John Wesley, Richard Watson, Adam Clarke—it has been stated from this platform that Theodore Parker declared Adam Clarke the scholar of a thousand years—and Daniel Whedon. I have not time in five minutes to indicate further the conflict which these brethren would force on us now. If I had the time, it is too late in the history of the Christian Church—the world moves—to admit the contradictions. Our greatest teachers have never taught that the writings of Paul contradict the words of Jesus. Methodist scholarship is all the one way.

It was a wrong representation made by the brother from New York to say it is claimed that a woman must be made a bishop. It is not assumed that she must hold any particular office in the Church. We simply insist

that all laws which prevent the recognition of special fitness for special work must be repealed. All that we ask is a fair field and no favor.

In reply to my honored and polite brother from the South, permit me to say he certainly must know that his logic will apply to all the work of the eternal years, as well as to the work of the present time. Moral principles do not change with the changes of time or place. I have understood until now that men and women were not made alike, for quite a different reason from the one he has assigned. I do not understand even now, because they were made unlike, that God ordained invidious distinctions, unjust orders of caste to match their unlikeness. Queer notion that—unlikeness in form begets unlike ethical relations and duties. Quite to the contrary, I must hold that all the shades of color, previous or present relations of servitude, or the existing and exacting conditions of sex must not invalidate constitutional guarantees to life, liberty, or the pursuit of happiness, and must not invalidate the gifts, graces, and usefulness which God permits and God bestows. I cannot consent to eliminate woman from her relation to the Sermon on the Mount; I submit the Golden Rule in Christian work and the Christian Church must apply to woman as to man.

Mr. H. J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, spoke as follows on the subject of discussion:

Mr. Chairman: The last speaker but one talked about logical jugglery, and said if God intended to have men and women do the same work God would have made them alike. Why, if God had made them alike they would not have been men and women. Therefore, if that gentleman's argument was not logical jugglery what was it?

Then my friend Dr. Buckley, who is to me every thing that affection can be—model editor of a religious paper, model minister of the Western Connection; I have known him a great many years, and there is no man I love more than Dr. Buckley—seems to have gotten an awful twist upon this question. He said that we were trying to give an advantage to the single woman and work against the wife and mother. A woman need not be a wife unless she wishes. If a woman becomes a wife she must take the consequences. If she loses her individuality into the individuality of another person it is because she can look up to him. It is because he is better than she. His expression upon all matters is her expression, because she has confidence in him and knows that he is better than she. But she has an influence over him; if he does not vote the right way she can make him. In nine cases out of ten she is the power behind the throne.

A single woman or a widow if she pays her taxes has her rights. Now, for instance, there is Baron Rothschild's widow. Her coachman can express his opinion upon all sorts of subjects, but she cannot—upon religious questions, partisanism, Romanism, the Sabbath question, social education and temperance reform, and upon the political questions. She has helped our Methodist societies in the same way that she has her Jewish charges. Why cannot she vote? Dr. Buckley cannot answer. It is a mistake for the doctor to put up the argument he does, and so it is with the logical jugglery man.

You have spoken of leading American women, but you have not mentioned Mrs. Booth. I have heard a good deal of Miss Willard. I do not know Miss Willard. I would like to have the honor of meeting her. When I know something about her I can speak of her. But I do know Mrs. Booth. If you want to turn men and women about I should say that Mrs. Booth is more entitled to be General Booth than the general is.

The Rev. C. F. REID, of the Methodist Episcopal Church, South, made the following remarks :

Mr. President: Once more I venture to claim the ear of this Conference in behalf of those who are laying in the great empires of the East the foundations of our Methodism. And I wish to get away from the abstract discussion of this subject down to the concrete needs of our work in those lands. I would like for a voice to go out from this Conference that shall reach the ear of the powers that be in such a way as to give to those of our sisters who are working with us in these countries enlarged facilities for carrying on their work.

I had the privilege once of walking through the streets of Hang Chow with a woman. In her hands she carried a basket that was filled with medicines. There was a great deference paid to her as she walked through the streets. This little woman was often invited to distant villages, to places lying about that center, to carry on her work. She went where no man could go, and into places where he would not think of going. She carried every thing that it was possible for an ambassador of Christ to carry, save some of those privileges which she was not allowed to exercise, but which belonged as properly to her office as any thing else belonged to it. I had the privilege of working four years side by side with a lady the peer of any lady in this land. She is a sister of one of the best known names in Methodism, and like her brother is broad in culture and large in her influence for good. In her work at Shanghai I have followed that lady down alleys into which I would not have gone had she not led me. Into many homes where a male missionary cannot go she carries the message of Christ's love. She can do many things, but there are some things which she cannot do. Brothers of this Conference, I ask for these women working with us in those empires, who suffer every thing that we suffer, who face mobs as we do—I ask for them the privileges which belong to them. I ask that when by their ministries they have brought a soul to Christ they may exercise the further privilege of an ambassador—that of administering the rite of baptism.

The Rev. F. W. BOURNE, of the Bible Christian Church, spoke as follows :

Mr. President: I am afraid that some of my brothers and some of our Churches are taking up the same position on this question, using the same argument, or the same sophism, that some clergymen use in respect to our right to preach the Gospel. I will not enter into the question which was raised here this morning. I do not think that the exact truth was stated by Mr. Travis or by Mr. Simon. There are mysteries and subtleties and difficulties which neither of those brethren touched on; but to those of us who have studied the subject they are obvious.

Awhile ago I lived in a parish where a gentleman with high sacerdotal persuasions was the vicar. I was on good terms with him. But I shall not soon forget his saying to me one morning, "I should like to know what authority you have for preaching the Gospel." He almost took my breath away. He thought he had an advantage over me, and repeated the question as sometimes we repeat our text—"I should like to know what authority you have for preaching the Gospel?" Then I looked into his face and said: "You will excuse me, but your question reminds me of a scene in the life of our Lord. After he had done many of his mighty works—healed the sick, cleansed the lepers, cast out devils—the scribes and Pharisees said to him, 'We would like to see a sign from heaven that

thou doest these things.'” Why, the things themselves, as I understand it, were the signs from heaven. And in like manner my answer that “the power to teach gave me authority to teach,” I regard as sufficient. If we lead men out of darkness into light, and turn them from the power of Satan unto God, it is impertinence in any man to demand our authority to preach the Gospel of Jesus Christ.

But do not we take that same position in relation to women? We seem to think the test is not sufficient in their case. There is a rigorous, exact, and narrow interpretation of the words of St. Paul which would prevent any person being married in any church because no woman should speak in a church. I represent a Church that has had some experience in this matter. The period of that Church's greatest prosperity was when such persons were freely employed in preaching the Gospel of Jesus Christ. There is nothing more remarkable than this fact, that women of gentle birth, of good education, always of native modesty and love, freely left home and friends, and endured all kinds of hardships, to preach the Gospel of the Lord Jesus Christ. Great was the blessing which accompanied their words. Though we have had much reason to rejoice in our ministry from the beginning until now, there have been some reproaches, some scandals; but the women we have employed have had a double protection—the grace of Christ and their native modesty and purity, and in no instance has any one of them brought any reproach upon their sacred name.

The Rev. STEWART HOOTEN, of the Primitive Methodist Church, continued the discussion, as follows:

Mr. President and my Christian Brothers: I come forward this afternoon to further the evidence given by my predecessor belonging to the Bible Christian denomination. Part of what I had intended to say he has said; so I will not repeat it. I represent a Church which has existed eighty years, and during the whole of those years we have had lady preachers among us, and until within the last two or three years lady traveling preachers. I do not know that any of us have felt ashamed that we have had those names upon our lists. They have not disgraced us. We consider that they have honored us. We ask that women should be permitted to preach when God gives them the ability. We do not plead that they should have exceptional positions. But it is a little disagreeable not to allow them a place in the pulpit. I think that they should be allowed in any pulpit in the land. If God has given them ability to preach the Gospel, they should be permitted to preach it. For this reason Paul says there is no difference; in Christ Jesus you are one. There is another reason, and it is a very strong one: these ladies give us the truest signs of their apostleship. If I cannot present converts I have no right to preach. These ladies, having presented converts, are, therefore, entitled to preach. “These,” said St. Paul, pointing to his converts, “are the signs of my apostleship.” These ladies have sent thousands of souls to Christ. God forbid that I should not permit them to speak.

The Rev. W. F. OLDHAM, of the Methodist Episcopal Church, spoke as follows:

Mr. President and Brothers: The very first speaker on this side of the question called attention to the ancient order of chestnuts dropped into this assembly. All the chestnuts were not dropped on this side of the question. There are as many chestnuts on the other side.

Speaking for American Methodism, I would say that the intention is

not to ask the women to come down from the 'higher to a lower station. But it is for that reason that the speaker ranges himself against the admission of women to the ministry. If the government he serves is a higher service, I as a man object to putting women on a higher platform than myself. I want to stand as high as the women. If the service apart from government is a higher platform than government and service joined, they have no advantage over us, and I claim that they should be admitted to governmental service. Now, I notice that those who oppose the women on this subject always open their remarks by saying, "No man puts a higher estimate on woman than I do; if there is any man who has a higher estimate of woman than I have, let him show himself." But you need not ask what the rest of the speech will be. If that is not a chestnut I would like to know what you call it?

Those who oppose the women have said that what they want is not a sameness, but a difference. That is the very reason that we trust the women will be allowed into the councils of the Church. The sameness of the male we wish to get rid of; it is the supplemental judgment of the women that we are desirous of getting. We want woman to be conjoined with ourselves in judgment and in the execution of these things. These are the chestnuts that have been dropped by the gentlemen on the other side.

I want to make one statement and then quit. We as Methodists—I speak for the Methodist Episcopal Church—should permit women to have a place among us; that is, that we should have the benefit of her counsels in disposing of the questions that pertain to women. For instance, we as a General Conference have apportioned to the women of Episcopal Methodism the missionary interests of women outside of the United States. The Woman's Foreign Missionary Society is in charge of the teaching of women and girls outside of America. What is the main legislation in regard to it?—that the Society shall not be allowed to make an appeal for funds at any of the regular services of the church, but shall call a special meeting under the auspices of the women, if the pastor will allow—if male authority does not forbid. When we shall begin to discuss the deaconess question in the Conference, that question will be disposed of with some warmth; but the deaconesses and their magnificent leaders will have no place on the floor. I submit, brothers, that there ought to come a day when woman's judgment in these matters will be joined with ours.

The Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church, continued the discussion, as follows:

Mr. President: The discussion that has taken place here creates the impression that there is a very extreme difference of opinion among us. But Dr. Buckley says that he has no objection to women preaching and taking part in every kind of devotional or evangelistic work. That is an advanced position. The only objection he makes is to women taking part in the law-making of the Church.

With respect to the one remaining point I would say that I am surprised at the strength of Dr. Buckley's words with regard to "balloons," and Dr. Hoss's with regard to "logical jugglery." Surely, the strength of their language was for the purpose of concealing the weakness of their argument. I am inclined to think that after all Dr. Buckley is the chief balloonist and Dr. Hoss the chief juggler.

As one speaker has well said, "In Christ there is neither male nor female, and the Church would do well to imitate Christ." I cannot allow for a moment that Dr. Buckley has correctly expounded St. Paul. St.

Paul thought that the man is the head of the woman as Christ is the head of the Church. In what sense is Christ the head of the Church? To impose disabilities on the Church? Certainly not; but for the purpose of enabling the Church to share his joy and his throne; that is to say, his privileges and his prerogatives, his sphere and his authority. Man must in like manner lift up woman to an equality with himself.

The mission of man is to give to woman every thing that he himself enjoys, and to permit her to share his responsibilities and all his works so far as the Holy Spirit may enable her to do so. We do not wish to force women into any position, but simply to remove artificial restrictions and unnecessary disabilities which are as indefensible in the case of sex as in the case of color.

The Rev. Bishop J. W. HOOD, D.D., of the African Methodist Episcopal Zion Church, concluded the discussion, as follows:

Mr. President: I have always been interested in the rights of women. My mother was a woman in the fullest sense of that term, and she believed in woman's rights; and I presume that I imbibed from her that sentiment, and it has grown with my growth and strengthened with my strength until it has become a part of me.

At the risk of being charged with telling old-time anecdotes I will remark that the taking of the rib from the side of man was not an accident, but God had a purpose in not taking it from his feet, that she could walk over him; nor from his head, that she might rule over him; but from the side, that she might stand up with him. I am reminded of certain mistakes that men sometimes make. I remember hearing of a man who took his text from the first chapter of the Second Epistle of John, and somehow he got mixed up with Paul's Epistle to Timothy, and then he got the idea in his head that the epistle meant something to shoot with. So he said, I take my text from the one-eyed chapter of the two-eyed John, where Paul was shooting at Timothy.

Now, Mr. Chairman, the question is whether women shall preach with us. Our Church takes this position—that there should be absolutely no difference of rights among members of the Church. That is the position that our Church has on this question. Therefore, we have had no trouble on this woman question. But we have had very few lady preachers in our Church in all its history. At this time we have one, and she has been preaching for forty years; and a grand good woman she is. What we contend for is that woman should stand on the same platform with her brothers. We think that if she wishes to preach she should have the right to preach. If woman is called to preach there should be nothing to prevent her preaching. The word male was stricken out of our Discipline many years ago, and at a more recent period every restriction was removed. So that, as far as our Church is concerned, woman can go to a General Conference as a delegate in common with man. All she needs is to get votes enough to elect her, and she goes. That is the position our Church takes, and because it is a fact I wanted it to be stated here—that there is one Methodist Episcopal Church that guarantees to women all rights in common with men.

The Rev. J. M. KING, D.D., reported the following resolution from the Business Committee, which was adopted:

Resolved, 1. That we have heard with pleasure of the purpose to erect

as a memorial of the Second Ecumenical Methodist Conference, on some suitable site in this city, a bronze statue of John Wesley.

2. That we approve of the enterprise, and commend it to the favorable consideration of our people.

3. That the following brethren be requested to constitute themselves a committee to perfect the plans and raise the funds for carrying out this purpose: Bishop C. H. Fowler, San Francisco, Cal.; Mr. James B. Pace, Richmond, Va.; Mr. Anderson Fowler, New York; Colonel E. W. Cole, Nashville, Tenn.; Hon. Matthew G. Emery, Washington, D. C.; Mr. James Long, Philadelphia, Pa.; Mr. Samuel Cupples, St. Louis, Mo.; Mr. J. B. Hobbs, Chicago, Ill.; Mr. John A. Carter, Louisville, Ky.; Hon. Charles J. Baker, Baltimore, Md.; Major R. W. Millsaps, Jackson, Miss.; Hon. D. A. Stannard, St. Louis, Mo.; Mr. Justice L. Q. C. Lamar, Washington, D. C.; Mr. H. B. Chamberlin, Denver, Col.; Mr. L. R. Moore, Kansas City, Mo.; Captain Charles Goodall, San Francisco, Cal.; and Hon. J. C. Dancy, Wilmington, Del.

The session was closed at 5 P M., with the benediction by Bishop HURST.

SEVENTH DAY, Wednesday, October 14, 1891.

TOPIC :
EDUCATION.

FIRST SESSION.

THE Conference opened at 10 A.M., the Rev. J. T. MURRAY, D.D., of the Methodist Protestant Church, presiding. Hymn 248 was sung; the Rev. P. H. WHISNER, D.D., of the Methodist Episcopal Church, South, read the first chapter of the Epistle to the Ephesians; and the Rev. J. J. SMITH, D.D., of the Methodist Protestant Church, led the Conference in prayer. The Journal of the sessions of the previous day was read and approved.

The Secretary presented a report from the Business Committee, as follows :

1. In response to a memorial asking that this Conference take the necessary steps to extend the fraternal greetings of the Conference, by the appointment of a deputation to the Pan-Presbyterian Council, to be held at Toronto, Canada, September, 1892, the Committee recommends the Conference to extend the fraternal greetings proposed.
2. The Committee recommends to the Conference the holding of a love-feast and fellowship meeting on Sunday, October 18, at 2:30 P.M., and that the Rev. William Arthur be designated as the leader.

The foregoing report of the Committee was adopted.

The Rev. LEWIS CURTS, D.D., of the Methodist Episcopal Church, for the special Committee on the Sabbath Closing of the Columbian Exposition, presented the report of that Committee. After discussion and verbal amendments the report was adopted, as follows :

To the United States Commissioners of the World's Columbian Exposition :

The Ecumenical Methodist Conference, composed of five hundred ministers and laymen, representing the Methodist Churches throughout the civilized world, respectfully petition your honorable body to prevent the proposed opening of the World's Columbian Exposition on the Lord's day. We make this petition for the following reasons :

1. It is the religious conviction of the great majority of Christian people that God commands and man needs the observance of a Sabbath.

2. The opening of the Exposition on Sunday would violate the Sabbath-keeping traditions of the American people and their Anglo-Saxon ancestry, and also the laws of the United States and of Illinois.

3. The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday, rather than a weekly secular holiday.

4. The proposed opening on Sunday would deprive the thousands of employees in the service of the Exposition of their right to one day in seven for rest and worship. The same injustice would be done to the many thousands in the service of transportation companies. It would also furnish an excuse to employers for refusing to grant holidays for the purpose of visiting the Exposition which would otherwise be given to their employees.

5. The spirit of the movement to open the Exposition on Sunday is not philanthropic, but mercenary. It is not primarily to give the workingmen a chance to visit the Exposition, but to increase the gains of the transportation companies and others who are large stockholders in the Exposition.

6. As an offset to the plea that the stockholders will lose money if the Exposition is not open on Sunday, we beg leave to remind you that the Centennial Exposition of Philadelphia was a financial success with the gates closed on Sunday.

7. We have reason to believe that many of the exhibitors from Great Britain and other Christian lands will refuse to expose their exhibits on Sunday, thus rendering the Sunday exhibit very unsatisfactory to visitors, and at the same time silently rebuking the mercenary spirit that would open the gates on that day.

Resolved, That a copy of this petition, duly certified, be forwarded by the Secretaries of this Conference to the Secretary of the United States Commissioners of the World's Columbian Exposition.

The Rev. J. M. KING, D.D., presented the following report of the Business Committee, in response to a memorial relating to Methodist Federation :

1. That the Conference recognizes, with gratitude to God, the growing desire for closer co-operation among the evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.

2. The Conference, though the time may not be come for the organic union of the different Methodist bodies, cannot doubt that concerted action upon many questions would be greatly to the advantage of the kingdom of God. The Conference would suggest that such concerted action might be possible and useful in the following great provinces of

the Methodist world, namely, (*a*) Great Britain, including its affiliated Conferences and missions; (*b*) the United States, including its missions and Mission Conferences; (*c*) Australasia, with Polynesia and its other missions; (*d*) Canada, with its missions.

3. This Conference, therefore, respectfully requests the Churches represented in this assembly to consider whether such concerted action be possible, and if so, by what means and in what way; and directs the Secretaries to forward a copy of this resolution to the senior bishop or president of every Conference represented here.

Mr. THOMAS SNAPE, C.C., of the United Methodist Free Church: Mr. President: The resolution which the brother has just read was passed upon a motion of mine which Mr. T. Morgan Harvey and myself drafted and submitted to the Business Committee before Friday's discussion took place. Our hearts were full to overflowing at the tone and spirit of that discussion. The day is one which will ever be memorable in Methodist history. It was obvious that the desire for unity had taken deep hold of the Methodist Churches, and it was necessary that in some form that desire should be embodied in a resolution of this Conference, unless it were to fall unheeded and fruitless of any practical result. The resolution which has been read has been amended from the one that we tabled. That was done by the Rev. Dr. Stephenson, to whose head and suggestions I feel personally very greatly indebted, and by the Business Committee. The purport of the resolution indicates that concerted action by the Methodist bodies in these various territorial districts will probably prove of the very greatest possible advantage in promoting the interests of the kingdom of God. As to the means by which those advantages may be accomplished, it will be necessary for the Conferences in these territorial districts to devise such methods for themselves. Probably by Conferences at more frequent intervals than the Ecumenical Conference—by means of quadrennial Conferences in the various districts, and by decennial Ecumenical Conferences—there will be means of devising action that will assist us in carrying out the united form that at present we are too feeble and unable to enter upon because of want of unanimity. We know that the problem which now confronts us is one that requires all the wisdom and energy of a united Church. In my judgment that problem can be best dealt with from a Methodist stand-point by a union of the Churches dealing with the same subject. Nothing has impressed me more strongly with the necessity of some unity of this kind than the testimony which was given to us from Japan and other districts of the foreign mission field, every one of which, without a dissenting voice, impressed us with the obligatory character of the need, if we are to do our work successfully abroad.

Now, in this and in similar ways it appears to us that many of the Churches will be likely to co-operate. For instance, that Conferences in these territorial districts named in this resolution meet at more frequent periods than our decennial Ecumenical Conference. The result of these Conferences will be a union of method which will grow and conduce to a

closer union still. The resolution says that the time may not have come for organic union of the different Methodist bodies, and most of us are of that opinion at the present time. But some of us think that that time will arrive more quickly than others expect. If the Churches to whom this resolution is addressed will go and act upon the suggestions advanced the benefit of such an effort cannot be seen—the benefit of extending the preaching of the Gospel of Christ as against sacerdotalism in contending with the mighty forces of evil supported by principalities and powers and the rulers of darkness of this world. Too high an estimate cannot be placed upon the good that will come to the world from a unity of this kind—the effort of such an ecclesiastical mission bearing one name, in perfect harmony, and in the spirit of unity and peace. I beg to propose the adoption of the resolution.

Mr. T. MORGAN HARVEY, of the Wesleyan Methodist Church: Mr. President: I have very great pleasure in rising to second this proposition. It is within the knowledge of most students of Methodism that under God John Wesley and his followers were the means of saving our beloved England socially and morally. If there can be union of thought and action on the part of the several sections of the one Methodist Church, there is no doubt it will be of great value, not only to the Churches, but to the nation at large. It has been pointed out again and again that our divisions at home are a disgrace to us. We should be friends, closer together. If the Conference will agree to this proposition, we shall see brighter days in the future, and we shall have to thank God for this resolution to-day.

Hon. H. L. SIBLEY, of the Methodist Episcopal Church: Mr. President: I rise to speak in favor of the proposition now before this body for the purpose, in part, of expressing some thoughts that have not been expressed so far upon the question of Christian unity and union; and for the reason that in some aspects of the discussion that has hitherto taken place, and is involved in the proposition now made, I am a little indifferent to what seems to be the drift of thought. I like the proposition made because it practically looks to important results from the work that shall be done in the cause of Christ. But back of it lies the thought, so happily enforced by Dr. Hunt the other day, of Christian unity as the life of the whole movement. I maintain, sir, that it is of the very essence of Christian unity, that it tends toward Christian union. There can be no real Christian union without a genuine spiritual unity, and when that exists the tendency toward union is inevitable.

I maintain, further, that it is the nature of Christian union that tends toward uniformity—uniformity in the forms of work and in the systems under which it shall be done. I remember what seemed to me a striking and sagacious remark of Mr. Arthur in his observations on this point, that there would be, as he conceived, no Christian union of any considerable extent unless it were organic. And I think the wisdom of that thought is only equaled by the tongue of fire which he can command and the pen of flame which wrote *The Tongue of Fire*. I am against the drift of

thought heretofore expressed in the Conference, and believe that union must result in unity. The outcome of union and the tendency toward unity among Canadian Methodists has been an organic union of Canadian Methodism, resulting in a uniformity which I believe to be the logical and necessary outcome of Christian unity as the primary thought wherever it exists. So that I say to my mind it is the inevitable outcome of a general spirit of unity of Christians that there should be, first, union, and then uniformity in the systems that govern and control, and are the earthly agencies of their work. And to no body of Christians should I apply the thought as to Methodism, that stands divided to-day in this country, if not elsewhere, in my estimation, in such a way as to constitute a reproach to Methodism as it now exists in our land.

I wish to add that this union is one which should be organic, and therefore vital. There cannot be a union by coercion or mechanical action or contention. The basis of organic force is spiritual unity, which lies back of it and is the germ of it.

Bishop C. R. HARRIS, D.D., of the African Methodist Episcopal Zion Church: Mr. President: There has been a question as to whether there is any use in trying to have co-operation before we have organic unity. I believe that organic unity is to be promoted by co-operation. And I believe, further, that organic union of those branches of Methodism which are more closely related than other branches is to be effected before the organic union of the entire body of Methodists in the world. And to this end I think we ought to know them; to this end I think the report is directed. I am heartily in favor of any proposition that relates to it.

The thought occurred to me during the reading of the report as to whether another division might not be added, namely, that of African Methodism. But there is already an attempt on the part of the three great bodies of African Methodism assembled in this Conference to unite. A meeting has already been held in one of the churches in this city, consisting of delegates from each of those branches, and a committee has been appointed to bring forward to a succeeding meeting, which will take place to-night, resolutions which shall tend toward closer fraternal union between these bodies, and also organic union. The same idea that was advanced before us has come before you. Somebody said there is no use trying to have organic union until you have fraternal; and some said there could not be fraternal union before you had organic union. But we will try to meet both. We will bring forth propositions for organic union and fraternal union. If we cannot strike hands on one we will on another. Because I believe the great heart of Methodism beats for concerted action, and so far as we can overcome our special liking—I cannot get the word—

A VOICE: Prejudice?

Bishop HARRIS: No, I will not say that—"attachment," that is the word—for any particular form of politics or particular color—so soon as we can get rid of those differences, if that time ever should come, as I hope it will, we can all be merged into one great Methodist body—all the branches that are now represented. But, as I have said, I do not expect

that time for generations to come. Especially, so far as black and white are concerned. I think that all the white bodies will get together before the black will come. That is my opinion. But it is merely an opinion. But I say that until the grand union of all the bodies of Methodism can be accomplished we ought to try those more closely related to each other.

Now, it was said the other day that Methodism on the Continent, or, rather, in the Old World—in Great Britain, we will say—can co-operate more closely than can the bodies of the English Methodism and American Methodism. I think that remark was made by Dr. Stephenson. Of course, on this continent the white Methodists can more closely affiliate among themselves, and the black Methodists among themselves. So that I believe there will be a union first of the black Methodists among themselves—I hope first, because I want to be first in every thing that is good. We will have a union of all the bodies of African Methodism on this continent; and, if my English brethren will excuse me, I will say that I want a union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and then a union of all the other branches not Episcopal, and then a union of the whole; and with this desire I shall vote heartily for the resolutions offered.

THE CHAIRMAN: The morning hour has expired, and Dr. Stephenson is entitled to ten minutes to close.

DR. STEPHENSON: I think it would be disadvantageous to what we are seeking to accomplish if this debate were hurried. If those who have a different view from what is expressed in the resolution had an opportunity of expressing their views I think it would be more satisfactory. If you will permit me to make a motion I will move a postponement of the consideration of the report.

THE CHAIRMAN: The question is upon postponing the debate until tomorrow morning at the close of devotional service.

The motion was agreed to.

REV. HUGH PRICE HUGHES: Mr. Chairman: Am I in order to raise a point of order before the decision is made? The point of order is this: Whether the motion to postpone can be separated from the motion to print. I do not wish any body to be debarred from speaking on the printing of the resolution. I move that the report be printed.

THE CHAIRMAN: The question is on the printing of the report.

THE SECRETARY: Without any motion or action by the Conference I will see that the resolution is printed.

The topic of the day was taken up, being the subject of "Education." In the absence of the Rev. W. H. Fitchett, B.A., of the Australasian Methodist Church, the Rev. WILLIAM MORLEY, of the same Church, read the following essay of Mr. Fitchett on the "Religious Training and Culture of the Young:"

Mr. President: My subject, in a sense, represents an impossibility. It passes the wit of man to discuss adequately "the religious training of the young" in twenty minutes; or to discuss it at all, and say any thing which some one else has not already said, or think any thing which some one else has not already thought. Yet the subject, justly enough, finds a place in our discussions, for it touches the most urgent need of the world and the most peremptory duty of the Church.

Let us set out by defining our terms. What exactly do we mean by "the religious training of the young?" We do not mean merely that some little fringe of religious phrases, some faint embroidery of religious facts, shall be tacked on to the general training of our children. The Church of Christ stands for this conception: that the whole training of the child must be religious in its spirit, in its methods, and in its ends. We, at least, who believe that the end of life is religion, must believe that the whole training of those who are entering life ought to be religious. And consider what religion means and is. Religion is, first, a set of historic facts; it is, second, a code of divine laws; it is, third, the power of a personal and divine life. Historic facts, whose home is the memory! August moral laws, whose realm is conduct! And a personal divine life, whose kingdom is the heart! And "religious training" means this: that every child shall be trained in the historic facts of religion; it shall be disciplined into obedience to the laws of religion; it shall be quickened with the divine life of religion. This is the debt due to every child born into the world, and Christ's Church stands as pledge and surety that all that human effort can do to pay this great debt shall be done. This is God's ideal and plan, and ours must be as high. We may not whittle down the divine conception, but in God's strength try ourselves to climb to its august height.

Why do we talk specially about the religious training of the young? Education is surely as wide as life. We are all children and scholars in the great school of time and life, even to gray hairs. Ay! but the young have susceptibilities, tremulous, tender, responsive, which are at once their best possession and their sorest peril. In the morning hour of life the soul is strangely plastic. The hungry memory clamors to be fed. The tender imagination stands with open door and offers itself to every visitant. The affections, like the tendrils of a climbing plant, reach out through the air for an object to which they may cling. The awakening conscience waits listening to catch the voice of law; and this hour alike of the child's greatest hope and of its greatest peril is the hour of the Church's most urgent duty.

The work of teaching the child is shared (though not equally) by three great agencies: 1. The Church. 2. The Parent. 3. The State. And since we are a Conference of Churches let us begin with ourselves. What is the Church's duty in the religious training of children?

I. THE CHURCH..

There is the direct and personal, the unshared and untransferable duty

of the Church toward children. We are to be a standing witness to the great truth that every child has been redeemed by Christ and belongs to him. And we are to teach every child. For consider: The Church holds the supreme teaching organ of Christianity, the pulpit; and, alas! we have with infinite disaster suffered the teaching office of the pulpit for children to be half forgotten. "Feed my lambs," Christ said to his gathered apostles, when giving them their commission. Always he is saying it. And the ministry that does not feed Christ's lambs, or that does it only by proxy, what shall be its epitaph? Yet we fail here, and if we are honest men we shall confess our failure. Is there any minister who, looking back across a ministry of twenty years, does not wish, and wish with sharp pangs of remorse, that he had done more for the children? It is true we have invented a special agency, the Sunday-school, for the religious training of childhood. Thank God for it, and for all that it has done—for its machinery, for its literature, for its great army of faithful workers, for the multitudes it has given to every branch of Christian work and to heaven itself! But has the last word been spoken on Sunday-school development? Even the Sunday-school fails, and fails most with those who need it most, the older scholars. It fails, as the Church fails, in finding work for the brains and the tongues and hands of the youths and maidens under its influence. And it fails, often, by unwise separation from the Church, to its own sore loss, and the Church's, too. We want a new Robert Raikes, who shall give us an even nobler Sunday-school than we have to-day. Let us hope he is born already and somewhere is ripening for his great work.

But I would urge the Church has not exhausted its own personal duty toward childhood when it has invented the Sunday-school. The pulpit has a too-often-forgotten ministry for the young. It is a significant fact that in the hymn-book used by the English branch of Methodism and its allies *there is not a single child's hymn!* We have a separate hymn-book, no doubt; and that is symptomatic of our policy—our evil policy—of treating the direct instruction of children as somehow outside the scope, or beneath the dignity, of the pulpit. The presence of children is an accident in the services of the Church. It would almost be worth publishing a new hymn-book to fill that melancholy and expressive blank! I would plead for a fuller recognition of children in the regular ministry of the pulpit and in the ordinary machinery of the Church. In the old Coptic Church at Cairo—and the Coptic Church comes by direct line of descent from apostolic times—I saw a larger place and office given to children than is given by any Protestant Church in the world. The old plan of personally catechising the children of a town or parish by the minister is dead; it died of pure impracticability. But we may evolve new plans. In some churches the minister preaches a five-minute sermon for the children, in others there is at least a children's hymn sung. The plans may vary, but the Church of to-day must somehow recognize more fully than it does that the pulpit itself has a direct ministry for children; that the ordinary machinery of the Church must find room for them.

II. THE PARENT.

We have to watch our allies; and first of these is the parent. Let us remember what the Church is. In a sense it is the articulate conscience of Christianity—that is, it is its function to be the voice and witness and guard of duty. So it is the business of the Church to quicken the conscience, to interpret the duty of all who hold the great trust of parenthood. “The hand that rocks the cradle,” some one has said, “rules the world;” but that is a cheap bit of rhetoric. We may say in sober truth a greater thing. The pope claims that, by virtue of his office as successor of St. Peter, he holds the keys of heaven and hell; and we smile at the claim! But in a sense every parent, as far as his child is concerned, holds in his hand the keys of that character, which is more than heaven and hell, since it includes both! The father stands to his child through those supreme years when reason is awaking and character is taking shape as God! The child looks up, and the first figure he sees is—the father’s! In the tiny circle of that child’s life the father is law-giver, judge, providence! This is the reading of a parent’s office which the Church has to enforce. This is the task of the Church, to interpret nobly, wisely, incessantly, with fidelity, with courage, the great office and trust of parenthood—to teach all parents how early duty begins, how wide its scope, how tremendous its responsibilities, how supreme the rewards of success, how beyond speech or imagination the penalty of failure. “The crystal bars,” Mrs. Browning says—

“The crystal bars shine faint between
The soul of child and mother.”

But that is spoken of the child in heaven and the mother on earth. How will the “crystal bars,” think you, shine betwixt a mother in eternal bliss and a child in eternal darkness. !

III. THE STATE.

Some of us do not like the interference of the State in education, many of us mistrust it. But we have to accept facts, and fit our methods to facts. The trend of modern politics every-where is to give the State a larger and still larger share in the great field of education. Lowell advises us “not to prophesy unless we know,” but I venture to assert that we are face to face with two swift-coming certainties: first, that within a briefly measurable time primary education every-where will be in the hands of the State; and, second, that the coming education will be free, compulsory, and secular. Does that near certainty create no new duty for the Church? For consider the logic of the situation. It is an axiom of the newer politics that ignorance is a menace to good citizenship, and means loss and peril to the State. Better to have fields untilled and mines unwrought than citizens uninstructed. So the State makes itself responsible for education, enforces it, pays for it, tests it. And when the State enters the field of primary education no competitor is possible. A vast monopoly is created! Now, State-paid and compulsory education must

sooner or later be secular. For in process of time two impossibilities come to light. First, it is impossible that the State can teach all creeds; second, it is impossible that it can enforce one creed on all. And here is the great peril which creates a new duty for the Church, that in ten years the primary State-paid and State-enforced education of the civilized world will be secular. And the peril is that it may be secular in the sense of being not only non-Christian, but anti-Christian.

The history of my own colony, Victoria, is at this point a lesson and a warning. Nowhere else in the civilized world has the function of the State in education been interpreted as generously and discharged in a sense so nobly as in Victoria. This community of a little over a million people spends £800,000 a year in free primary instruction! If England spent on the same scale it would have an educational budget of £33,000,000! If the United States did as much in proportion to its numbers it would have an educational budget of over £60,000,000 sterling! But Victoria has made one tragical and well-nigh fatal mistake. It undertook to banish from primary education every thing to which on so-called "religious" grounds any one could object. So it banished the New Testament to please the Jew, and both Testaments to satisfy the infidel. It next vanished history to satisfy the Catholic, and religion itself of every sort to appease the atheist. But the Bible is so subtly interwoven with English literature that it was found the very school-books of the children had an offensive flavor to secular palates. So the lesson-books were dissected, not to say disinfected, and every trace of Christianity effaced. Longfellow's "Hesperus" and Burns's "Cotter's Saturday Night" were mutilated in order to purge them of Christian references. But it was soon found that authoritative morality had disappeared with the Bible. No teacher was able to say, "Thou shalt not lie," or, "Thou shalt not steal," to the children he taught. But the human conscience, like nature, abhors a vacuum, and it was soon found necessary to fill up the moral gulf created by the banishment of religion from primary education. The State found that if it taught at all it must teach morality, and accordingly a new moral text-book, divorced from God, and an authoritative moral law was placed in the schools—a code of morality with Utilitarianism for its basis. A boy was taught to be honest because it paid best, and not to lie lest he should be found out. Thus extreme secularism resulted in this amazing paradox—the creation of a State-taught non-Christian morality. The Gospel according to Matthew was forbidden, and the gospel according to Mill endowed; and this was the logical conclusion reached by an extreme secularism.

All this should serve as a warning. That primary education throughout the civilized world will become a State function is almost certain. Compulsory and State-paid education must be secular, and it may become secular in the acrid and bitterly anti-Christian sense. The Christian Church in all lands should stand for one wise policy in education. Education must have a moral element. Morality has no living root apart from an authoritative moral law and a personal law-giver. In primary educa-

tion the Bible must find a place. No child should be compelled to read it who objects, or whose parents object; but no child should be forbidden to read it who desires. Secularism must not be allowed to become, as in France it is, and as in Victoria it has been, a fetich and a tyranny.

If I had time I might point out that the peril of higher education—the education of our colleges and universities—is that it steepens the memory and imagination of our youth in what are too often the foul waters of heathen literature. Authors are read and studied in our universities under the disguise of dead languages which if printed in honest English would be prosecuted by the Society for the Suppression of Vice. And heathen ideals of statesmanship, of conduct, of public duty, are thus impressed upon the minds of those who in future years have a place in what are called the ruling classes. I must, however, conclude by saying that in the religious training of the young there are in brief three problems. First, how to use for childhood the great teaching function of the Church itself, and to make Christ's Church a shelter and school and home of children every-where. Second, how to keep the ideal of parenthood clear and high, and in harmony with God's own plans. And, third, how to insure that the new education, which, like a tide, is flowing through all the channels of modern civilized life, shall flow Christward.

The Rev. T. B. APPLEGET, of the Methodist Protestant Church, gave the following appointed address on "The Family:"

Mr. President: I am to speak of "the family" as a factor in the religious training of children. I cannot, then, encroach upon the discussion of to-morrow, when the training of children outside of the family will be the topic. Nor will my silence upon the subject of mission schools and children's homes be interpreted as showing any lack of hearty sympathy in the work of those noble men and women who are doing so much to find homes for the homeless, and to rescue the forsaken, the neglected, and the fallen. My only theme is, "The family relation with reference to the salvation of the young in Christian families." I thank the committee in that I need not do more than call attention to the dignity and importance of this relation. In regard to other forces which have in these later days been devised for the entertainment and so-called culture of children, there may arise in thoughtful minds grave doubts whether they be of God or not, but all will admit that the highest and most sacred responsibility of maturity for the training of youth finds its divinely ordained expression in the parental relation. I say this with all the more freedom in this presence because Methodism has always been a household religion. If one change more than another came to England in the revival of 1739, and to the world since, it was not in theological institutions nor in churches so much as in the home aspect of religious life. The word of God had been expounded in universities and discussed in pulpits, but then it came to be the bread of life, broken every day in the homes of common people, and forming a large part of the home-life and conversation of all who were blessed by it. The home circle at once became a prayer circle

and a love-feast. John Wesley learned religious truth and gained the impulses of vital piety at the knee of his devout mother; and most appropriately has one of the great branches of Methodism honored its most recent and most promising organization of young people by giving it the name of that Epworth home.

A few years since I watched with interest the building of a wonderful structure, over which every day multitudes of people now pass from their business in one city to their homes in another. For years the architect planned and delved until upon either side of the river there rose a mighty pile of stone, resting upon and anchored to the very rock ribs of the earth. Then, as if by magic, the hand of genius spun the web upon which the ceaseless traffic now goes safely on. All this great superstructure, these cables, rods, cords, platforms, and tracks, although sound and perfect in every detail of their construction, are strong and useful and safe only as they are connected to the two supporting piers. So I view the great problem of the salvation of children of Christian families. From the cradle to the kingdom of grace in conversion may be a long and tedious way. To expedite the passage curious webs of invention have been woven—attractions for the eye, the ear, the heart; culture for body, mind, and soul; schools and classes, societies, leagues, and bands. God bless them all—ay, God has blessed them all—but there are two rock-touching piers, and only two—God gives the child to the parent and says, “Nurse it for me.” God lays the duty on the Church and says, “Of such is the kingdom, feed my lambs.” And just so far as any effort for the spiritual training of the child recognizes that the duty of such training begins at home on the one side, and the object of such training is to be church membership and a religious life at the other, only so far can there be strength and safety in the effort. How deceptive, how dangerous, how carefully to be watched, how fearfully to be avoided, then, must we hold any plan or device, however complete in organization and attractive in its details, which robs the home on the one side or cheats the Church on the other. Let Christian parents and the Christian Church remember that the blessing promised “to you and to your children” can only be fully secured when the holy and solemn obligations of the parental relation are fully realized, and the tender ties of the home circle are most sacredly protected.

Far up in the wilds of the Adirondack forests the red deer slakes his thirst in mossy springs and the trout leaps in rippling rills which hundreds of miles away form the mighty river through whose waters the discovery of Watt first successfully propelled a keel. By strict legislative enactment the Empire State carefully guards this wilderness, for whenever the ax of the vandal shall fell those forest trees, whenever the summer sun shall kiss those mossy springs, then the great city will cease to be the commercial metropolis of America, and the Statue of Liberty will stand upon a mud-flat as a laughing-stock of the world. In the holy ordinance which makes of twain one flesh; in the abiding love and tender pity of parents for children; in the quiet and retirement of Christian

homes; in the sweet communion of fireside affections; in the gentle restraints of the household; in mother's kiss and father's counsel; in the daily reading of the family Bible; in the sacred breathings around the family altar—here are the springs of the great river which is to bear our children unto the Church and unto God. And every blow at the natural or legal protection of these dear home interests is a vandal act, a crime that must bring to society and the Church its certain and baneful result. Well then may the Christian look with horror at the constantly increasing tendency to loosen the marriage tie, and I am glad that it has come to pass that an American judge in one of these United States has dared to say, "There can be no legal dissolution of the marriage tie in the State of Georgia except by death." And side by side with divorce, and both striking at the very roots of the family tree, I place, but cannot name, that cowardly, murderous, and suicidal evasion of parental responsibility, the particular shame and disgrace of the so-called higher class civilization of the nineteenth century. And if you shall insist, as I wish it could be insisted, that these two great dangers cannot affect Christian homes, let me call your attention to others. Is there not a growing tendency to abandon that good old Methodist custom of taking young children to church? Is not the instruction of young children in Bible truths and religious thought more than ever before relegated to the Sunday-school? and is not the age when they are too old to attend Sunday-school constantly decreasing? Is there not a disposition to impose upon others the burdens God has called upon us to bear? Is there a pastor here who has not been importuned, "Please go speak to my child—it would not do for me to speak to him on such a subject?" And who of you has not been tempted when you have thought of the neglected families of some very enthusiastic workers in outside fields to say to them as the Master said to one who was asking for a disciple's mission, "Return to thine own house, and tell what great things God hath done for thee?"

Are we not more careless than our fathers were of what our children read, where our boys spend their leisure hours, and what society our daughters seek? Or, rather, have we not forgotten that our children must have books, entertainment, and society, and that if home is not the place where they can find these things the place where they can find them will be a home for them?

Yesterday I stood by the tomb of the man whose simple rhyme has awakened more patriotic and tender sentiment in the breasts of humanity than any other, and I close with the appeal to all Christian parents that they make home a sweet home; for however wide your sphere of usefulness, no richer reward can come to you than when at the great roll-call you can answer, "Behold I and the children which God hath given me."

The Rev. ROBERT CULLEY, of the Wesleyan Methodist Church, as a substitute for the Hon. John Evans, of the Methodist Episcopal Church, absent on account of sickness, gave

the second appointed address, entitled "The Sunday-School," as follows :

Mr. President and Brethren: I heard only a few hours ago that the gentleman announced to speak upon the subject of Sunday-schools would be unable to do so. I was asked to say a few words on this subject; and inasmuch as it is very near my heart, and I am supposed to know something of our Sunday-school work in the old country, I am glad to respond. I make no apologies, but I ask the indulgence of this vast audience as I attempt hurriedly to offer a few hints as to how to improve our Sunday-school work and methods.

As to the work of the Sunday-schools in this great land, we on the other side of the water have much to learn. As a Sunday-school man, a secretary representing more than one million Sunday-school scholars and teachers connected with our own Church, I have to bear testimony this morning to the very great stimulus and help which we have received from this side of the water in regard to Sunday-school rooms and appliances for more efficiently carrying on that work. Therefore, what I shall have to say will not be to my friends on this side of the Atlantic, but to my brethren who represent the Eastern Churches. During the last few years in the old country we have made very rapid strides indeed as to our school-rooms and appliances. There is still need for improvement in this direction. We have made very great advances in our children's books and in the general literature of the Sunday-schools. We have some firms in London, such as the Religious Tract Society, Nelsons, and others, who publish some of the most exquisite books for children. We have made improvement in our aids and helps for the teachers in carrying on their work. But I rejoice still more in the improved attitude of the Church toward our Sunday-schools. We do not now regard them as outer courts of the great building, but we regard the Sunday-school as one and indivisible with the Church.

But, sir, I think the grandest argument in the old country that the industrial classes are not antagonistic to Christianity, but the reverse, is to be found not only in the fact that the preacher of the Gospel who has something to say will, in the large cities, find a large class of working-men listening to him, but that we have more children and young people in the Sunday-schools in England and Scotland and Wales than are to be found in all the elementary schools put together. Mr. Mundella, a very great authority on this subject, stated that there were more children in our Sunday-schools than were in the elementary schools. And in order that I might be exact I have obtained the figures. I cannot speak of Ireland; but in England, Scotland, and Wales we have in our Sunday-schools one million and ninety-five thousand more children than are to be found in all the elementary schools put together. I know there is an answer to this, that in Wales there are many scholars who are old men and women. But I am willing to give a million as a set off, and then we have ninety-five thousand to spare. It is, then, a fact that we have the children of the in-

dustrial classes in our Sunday-schools. And what are we going to do with them? With all honor to my brother, Peter Thompson, at St. George's, and my equally honored brother, Price Hughes, in West London, I wish to say that I hope that this Conference will bear in mind that it is more important to save the child from knowing the horrors of the slums than to save him when he is adrift. What are we going to do with this young life? When we open a mission-school in any of our great cities it is filled almost instantly. That, in my judgment, and I hope in the judgment of this Conference, is one of the best proofs that we have these young children given to the Church of Christ to be led to him and trained for Christian service. Without at all reflecting upon those whom I do not represent, I would like to give two or three figures which will state in a sentence or two our position on the other side of the water. Our Sunday-schools in Great Britain are held twice every Lord's-day; and out of 7,000 Sunday-schools 6,000 schools are found in public worship hearing the word from the pastors of the Church. We have 390,635 scholars attending in the morning and 675,000 in the afternoon. We have about a quarter of a million scholars above fifteen years old. Including our juniors we have 245,000 enrolled as church members, and 350,000 members of our junior temperance societies. I wish I could this morning go into detail. But I would suggest that the most important thing to be considered is, How can we best help our teachers, so that we may produce better work in our schools and secure better results?

Of course, the answer given is that the only certain method of retaining our scholars among us is in seeking their conversion to God. I believe that. That is the most sure and effective way of retaining them. But, sir, let me state this morning—and I could give you fact after fact to prove it—if we have teachers of the right stamp in our schools we can retain our scholars. There has been in recent years the most rapid advance of education on our side of the water as there has been on this side. But I am sorry to say—listen to it—the majority of Christians, I fear, but at any rate a large proportion of them, are of the impression that if the teacher has a warm heart it does not matter how he may teach the Christian religion. The young people are taught almost perfectly what they have to learn in the elementary schools. We have teachers who are trained, and before they are accepted as such they are examined by a Board of Examiners to be sure that they can teach. We want our teachers to understand the truth as it is in Jesus, and to be able to teach that truth. I can bear testimony to the fact that the Sunday-School Union has classes for teaching Hebrew and Greek, which classes are well attended by the teachers. We have model lessons for teachers given in different parts of the country to young children, and then criticisms are given upon the way these lessons are communicated. Better still, some of our most distinguished theological professors—such as Professor Davison and Professor Beet—give lectures upon the Bible and upon theology in order to help the teachers. Where we have teachers of the right stamp we have solved the question of retaining our scholars. I could

take you to a school where every Sunday morning at half past nine there are found two hundred and fifty young men above nineteen years old. How is it? Because they have teachers not only consecrated to God and devoted to this work, but deeply devoted to and in sympathy with the needs of the young men. In the first class you will find the mayor of the borough, in the second class an alderman of the borough, and in the third class the son of the member of Parliament. And they are found there not because of their social qualifications, but because they are Christian men, and determined that they will not let our young men go adrift. And I wish here to say one other word. I am afraid that very much of the teaching in the schools on our side of the water is very miscellaneous, very indefinite, and very incoherent. I rejoice that we have the international lesson; I am thankful that we use it in our schools. But we too seldöm have a teacher who will take a book of the Bible, a gospel or an epistle in its completeness and scope and purpose, and deal thoroughly with it; our teaching is altogether too fragmentary and incoherent. I know that complaints and recrimination will not cure any thing. The way to cure the evil is to show our teachers in town and country a more excellent way.

And I want to plead for the young men of our towns and cities in old England. My brethren of the Primitive Methodist Church and their connection will bear me out that we have had to contend inch by inch for the ground we have won. The reasons I need not explain; and perhaps if some of us were in the position of the parochial clergy we should, like them, try to get the children into our school. But we would not adopt their methods.

But I want my brethren to take care and not close one village school. I have adopted this method in my work: Where little village schools were about to be closed because workers were lacking, I have suggested to some warm-hearted, devoted Christian lady in some market-town that she should go over a few miles and work the village school; and, Mr. President, I have not failed in securing some Christian women who would walk four miles—and I could give you cases this morning, if it were necessary—to keep these schools from being closed. It is no good crying about this or that being the difficulty; we must see to it that these schools are kept open, because we shall have to grow our members and teachers from them. What we want, therefore, to-day is to understand the wisest and best methods of leading children to Christ, of training them for Christ, and setting them to do his work.

The Rev. L. J. COPPIN, D.D., of the African Methodist Episcopal Church, opened the discussion upon the topic of the morning, as follows:

Mr. President: I desire to present a few thoughts. We must all be grateful to Almighty God for the great revival in the Sunday-school work by the introduction of the international system of education, lifting the Sunday-school to a place of dignity and purity perhaps not even dreamed

of by Christian workers. But we must have our eyes open to the fact of the disparagement between Sunday-school statistics and church membership. Church membership is very much larger than the Sunday-school, when the reverse should be the case. We sometimes point the finger of scorn at the Catholic Church for bringing its children into the Church, and we adopt the preposterous idea that we should not bring our children into the Church.

The next thought is, We appear to be afraid that in bringing our children to Christ too early they will not be quite converted, and the result is we have three periods: one is the innocent childhood, another young manhood, sowing wild oats, and the third revival-meetings, with an attempt to bring them back again. Instead of taking the advice of wise Solomon and the Lord Jesus Christ, and trying to retain them when we have them, we allow them to grow up with the hope that we may by revivals bring them back to Christ. The most feeble effort is much better than an indifferent standing off waiting for any period of time. If we exert our strength in doing what I think to be a proper duty—retain the children in the fold of Christ and not allow them to slip out of our hands and run the risk of bringing them back again—we would meet with more success. If any of our children die before they have attained the age of twelve years, we say, Why, of course they went to heaven. Now, if the child be a fit companion for God and the angels in heaven, I do not see why he is not a fit companion for members of the Church; and if we are willing to grant that he goes to heaven at that age, we are certainly willing to have his company in the Church. The child had better belong to the Church than to belong to the devil, and if he is in the Church belonging to Christ he will remain there unless he raises himself out of the Church.

The Rev. FRANK BALLARD, M.A., B.Sc., of the Wesleyan Methodist Church, made the following remarks:

Mr. President: I wish briefly to call the attention of this Conference to one fact, and then to ask a question.

Mr. Culley, in his encouraging paper, has honestly as well as earnestly reminded us of the great difficulties attached to Sunday-school teaching, looked at in its purely mental aspect. As an old school-master, and having visited Sunday-schools for many years, I must submit a kind of pessimistic note to that gentle warning of Mr. Culley. He has not truly left us in a fool's paradise, but I am afraid that, on the whole, we are still in danger of underestimating the very great and solemn seriousness of our position in this matter. I may assume from what we have heard here this afternoon that in the future, through State aid, education will become more and more secular. May I remind this Conference—for we all here desire to be practical—that it is not merely a question of quality, but also of quantity. An ordinary child has somewhere about eighty or ninety waking hours in the week. Out of those five and twenty are to be, we hear, under the control of secular education. The rest of the hours are inevitably under the influence of our modern environments. So we get, on the whole, about two and a half hours once a week for religious instruction. I acknowledge that we may take comfort from the encouragement of our worthy secretary. But when I look at the whole case according to honest facts my heart sinks within me.

Then the question I want to ask is this. We find in the old country I am sorry to say—that it often happens—too often—that the only qualification for teaching the Sunday-school teacher possesses is willingness. I submit to the wise brethren who are here, and especially to the laymen,

whether or not they find in their business that willingness is a sufficient qualification for the discharge of important and difficult duties? Let us by no means underrate it. But can any man doubt that the time has come when we should look for something more than mere willingness?

I submit, Mr. Chairman, that our only hope lies in the direction of increased discipline. But how we are to get it I scarcely know. I ventured once in England to urge that Sunday-school teachers should be admitted to their position only after competitive examination. Of course, I was laughed at. It may perhaps be somewhat Utopian or Quixotic; but I should like to ask my brethren here—for we have heard of the efficiency of Sunday-schools on this side of the Atlantic—I should like to ask how there can be any development or increase of discipline without applying some such principle of selection? If the putting of a test of that kind would exclude workers who present themselves on the ground of willingness, what are we to do to improve the efficiency of those who wish to teach, but who come qualified with nothing beyond zeal? The trouble about teaching is that of all things it is the most difficult to do. We hear it sometimes stated across the water concerning popular preachers, that so and so cannot talk to children—cannot even effectively address a Sunday-school. And yet he has been educated—perhaps trained as a university man. But in almost all our Sunday-schools we have for teachers men and women with no training beyond the week's struggle for existence. How, then, can we wonder at comparatively poor results of their teaching? I have paced Sunday-school floors for many a year with heartache, and am driven to affirm to-day that the quality of teaching which children get on a Sunday afternoon is sadly insufficient and terribly significant when we consider the signs of our times. I should be very glad, therefore, to learn from any one here present who can show it how, while retaining all the value and power and fire of willing workers, we can by some process succeed in making them as truly able to teach as we are glad to know they are willing.

The Rev. A. B. LEONARD, D.D., of the Methodist Episcopal Church, spoke as follows:

Mr. President: I wish to put in a little plea for the Sunday-school teacher. I do not know what we would do in this country if it were not for that class of teachers which are spoken of as poor Sunday-school teachers. And then I want to say that the question raised by the gentleman who has just taken his seat may be answered by the pastors of the churches themselves. Every pastor of the church ought to consider himself the head teacher of the Sunday-school, and he ought to be capable of taking his teachers into training and preparing them for the highest possible usefulness in their work. We have in this country—not as universally as they ought to be—teachers' meetings, for the instruction of the teachers; and our pastors, to some extent, and with considerable success, prepare their Sunday-school teachers for their work. Have teachers received practical instruction in their work? Pastors are more to blame for inefficient teachers than are the teachers themselves. If we want a better class of teachers we must give greater attention to their instruction in methods of teaching and in exegesis of the Holy Scriptures.

The Rev. WILLIAM NICHOLAS, D.D., of the Irish Methodist Church, continued the discussion in the following remarks:

Mr. President: I wish to call the attention of the Conference to the first paper we have had, on "The Family." The family organization is one

divinely instituted and one that we have at our hands—one, I am convinced, which is not utilized for the extension of Christ's kingdom to any thing like the extent to which it might be employed. The duty of parents in the training and teaching of their children is by a large number of persons simply ignored. Even Mr. Ballard, in his address this morning—Mr. Ballard generally notices all the points that require to be noticed—replied that the only persons who were interested in religious instruction and the training of children were the Sunday-school workers.

A VOICE: O, no! O, no!

Mr. NICHOLAS: He said they have so many hours for secular instruction and modern environment, and we (Sunday-school workers) have only two hours for religious teaching. We have in our evangelical work of teaching children an instrumentality that is not by any means utilized as it should be. It is not insisted upon as it ought to be. I think we rarely hear a sermon in the Methodist Church on the duty of parents—in our own land, at any rate. Then I think the number of means employed for doing good so fully occupy the time of parents that in many cases they cannot devote attention to their home duties. In the life of Mr. Foster, recently published, it was stated that, when he was a little boy, he was riding on the top of a coach in some part of England. He was there, apparently, traveling by himself. The heart of some sympathetic lady who happened to be traveling by the same coach was touched by the appearance of this boy traveling by himself, and she said: "Little boy, where is your mother?" "She is holding a mission in Ireland." "Where is your father?" "He is holding a mission in America." And there was the little boy by himself in England. That is an extreme illustration of what I mean. The father is occupied on Monday, Tuesday, and so on all the week, and the mother is occupied, and there is no opportunity for training the children in the home, and family worship is performed in a perfunctory way, without any exposition or application of the Scriptures and the training of the children as they should be in the knowledge of Christ.

There is another thing that I would like to say—that the Church itself is to a large extent to blame for the number of children who get away from her control. The Church, to a very large extent, turns a cold shoulder to the children. I was delighted to hear the remarks of my brother in black—I think that is the expression—the remarks he made a short time ago about the children. If we do not teach the child that he is by nature a child of the devil, we sometimes come near to it. If we would teach children that they are members of the Church of Christ, absolute members of it, it would be much more to the purpose. We make infant baptism what? A mere nonentity; an empty form. We do not regard it as conferring any privilege upon the child, or as entailing any obligation upon ourselves. We baptize the children and leave them there without taking further notice of them.

The Rev. D. J. WALLER, D.D., of the Wesleyan Methodist Church, spoke as follows:

Mr. President: I wish to say that I believe it is true of this country and of every other country that the success of the Gospel depends upon the salvation of childhood. I glory in the life-boat, and I am proud of my nation when it goes off to save men on a foundering ship; but the light-houses on the coast that are a protection to our shipping save far more lives than the life-boats. Where hundreds are saved by the life-boats millions are saved by the light-houses. I believe in missions, but if we

had the spiritual history of all the converted who constitute the members of the Church of Christ to-day, we should find that an overwhelming majority are either the children of religious people or have received religious instructions in school. The responsibility is primarily in the household. This responsibility cannot be put elsewhere, for God has put it there. It is the bounden duty of the parents to fulfill the obligation resting upon them ; but, alas, too many of them are not what they ought to be. Even religious homes are not what they should be in this important matter.

I was much impressed with the paper of Mr. Fitchett, of Australia. He said they take the Bible out of the schools in Victoria and then they thrust it upon the criminal when he enters the cell. Surely it would have been better to have kept it in the schools. I have taken an interest in American education and I know how much and how little religious instruction is given in the common schools. Horace Mann expressed an opinion that the time would never come, and that it was inconceivable that religion would not be taught in all the common schools in America. From official returns it is evident that the common schools are now generally secular schools. I indorse the words of Dr. Arthur Edwards in the last Ecumenical Conference. He said: "The United States, for instance, has State schools, with whose religious influence the evangelical Churches are not content. Alleged political 'fair play' in schools supported from the common public treasury permits any and all views of the person of Jesus Christ and all statements concerning the origin and sovereignty of 'the things that appear.' Such unavoidable toleration generally results in perpetual conflict that emasculates conscience and destroys divine authority. The evangelical Churches, therefore, have their own schools, which are loyal to Christ." From the first, however, the great universities in America have all been denominational, and I am glad to find that the Churches of this country are undertaking their responsibility more seriously than before. As to my own country, I am glad to say that the Wesleyan Church has not resolved that we will abandon our educational system.

Reference was made in a previous session to the decision of a Special Educational Committee recently held, the resolutions of which were adopted by our last Conference. In order that there may be no mistake as to the attitude of the Wesleyan Methodist Church on this important matter, I ask attention to the following resolutions, which were unanimously adopted:

"1. That the primary object of Methodist policy in the matter of elementary education should be the establishment of school boards every-where, acting in districts of sufficient area, and the placing of a Christian unsectarian school within reasonable distance of every family, especially in the rural districts.

"2. That no national system of education will meet the necessity of the country which shall exclude from the day-schools the Bible, and religious instruction therefrom by the teachers, suited to the capacities of the children.

"3. That all modifications of the national policy in respect to elementary education should be made in view of the ultimate establishment of a complete national system of schools under adequate and representative public management.

"4. That so long as denominational schools form part of the national system of education our connectional day-schools and training colleges should be maintained in full vigor and efficiency."

The Rev. WILLIAM GIBSON, B.A., of the Wesleyan Methodist Church, spoke as follows :

Mr. President: I have only one thing to say. In Mr. Appleget's address there was this sentence: "The great John Wesley at the knees of his devoted mother." The character of John Wesley was formed in his infancy by his talented and devoted mother. Methodism began in the home at Epworth. Of this we have not the slightest doubt. But as a rule we do not look after children until they are four or five years old. And the thing I wish to say this morning is that we as Methodists ought to adopt some system whereby we will look after children of one or two years old. In Foundry Church on Sunday last I heard this statement from Mrs. Hughes: "We have in West London a mission home for young children, where children can be brought at eight o'clock in the morning, the mothers going away and coming back for the children in the evening." We have very much to learn from America from what is called the kindergarten system. In France the question is, How shall we get hold of the children? and I believe the solution of the question is that we should adopt your kindergarten system—lay hold of the children in the earlier years. It was said by a notable woman, "Give me a child until it is a year old, then I do not care who has to do with it." The great question is how children may be held.

Mr. N. W. HELME, of the Wesleyan Methodist Church, concluded the discussion, as follows :

Mr. President: I am just old enough to appreciate the marked contrast between the position and the object of Sunday-schools of to-day with that of my boyhood, when it was one of the great objects to teach the A B C. I remember when the great majority of our teachers were occupied with teaching the rudiments of elementary education, and my grandfather, who founded the first Sunday-school in Lancaster, paid teachers to do that work. Now, sir, the Sunday-school has before it a very much greater task and a far grander mission; for we aim at nothing less than the conversion of the children to Almighty God. We have before us the work of leading our children in their early years to Christ. And so, in order that this may be accomplished, I hold that it is the duty of the Church to pay the greatest attention to the selection of the men into whose hands they place the management of this great undertaking. And that is the one reason for my rising—to urge upon this Conference of our Churches that they should select men of the greatest ability for officers in our Sunday-school work.

A resolution of sympathy with the Rev. C. H. Spurgeon in his illness was referred to the Business Committee.

The doxology was sung, and the Conference was closed with the benediction by the Rev. J. T. MURRAY, D.D.

SECOND SESSION.

The Conference met at 2:30 P. M., the Rev. JOSEPH FERGUSON, D.D., of the Primitive Methodist Church, in the chair. The 6th hymn was sung, and the Rev. STEWART HOOSER, of the Primitive Methodist Church, read a portion of the fourth chapter of the First Epistle of Peter, and led the Conference in prayer.

The programme of the afternoon was taken up, and the Rev. JOHN SMITH, of the Primitive Methodist Church, read the following appointed essay on "Elementary Education—How It May Be Best Promoted: "

Mr. President: I shall not waste the time and try the patience of the Conference by attempting to prove that which, in a Methodist assembly, needs no proof, namely, that elementary education is a desirable thing. Methodism was born in a university, and has never been ashamed of its birthplace, nor has it ever known a war with learning. Methodists of every name have every-where and every-when acted in accordance with the injunction of Washington, the father of this great nation, in his farewell address to his fellow-citizens, to promote as an object of primary importance institutions for the general diffusion of knowledge. There is a large class of persons who deny that education is the birthright of every child, and a larger class still who only concede the right from motives of fear or public utility; but neither of these classes has sent representatives to this Conference. Nor is it necessary for me to reason in the capital of America that education is something more than a personal accomplishment, more than a private benefit; that it is a public boon of priceless value; for the Americans have been the leaders of popular education, and stand to-day the vanward soldiers in the battle against ignorance and stupidity. They have devoted to the support of public education more land than the area of England and Scotland and Ireland combined, and they are the only nation in the world that spends twice as much public money upon education as on war or preparations for war. I have heard many delightful and inspiring statements in this Conference, but no statement has delighted me more than that which I heard from the lips of Dr. W. T. Harris, the Commissioner of Education, last Saturday, touching the progress of education in the fifteen former slave States of this country. In those States and the District of Columbia there are 1,238,622 colored children in the various public schools. The total amount expended in thirteen years on the education of whites and blacks in those States is \$216,644,699.

Still, elementary education is to a large extent an experiment. Much as to the best method, the proper scope, and suitable means has to be discovered. Thirty years ago Mr. Lowe's revised code was intended to place elementary education in England on a definite and final basis, instead of

allowing it to continue a preliminary, provisional, and tentative system. But notwithstanding the marked advance of thirty years no scheme yet devised can be considered as complete and final. It seems to me that the means and methods of education must change with the changing customs of men and nations. They are wise and good only for the time, the condition, or stage of development of the people who made them. Our folly lies in attempting to stereotype them and make them serve under a new order of things.

There is certainly a strong and wide-spread determination to enlarge the contents and extend the period of elementary education, so that it is gradually encroaching on what has hitherto been regarded as the province of secondary education. Clearly there can be no finality in either the subjects of primary education or the means of promoting it. For no sooner have we secured what we have called a forward movement than we set about asking how it can be improved. And it is well that it should be so, because dropping into a rut is the next thing to dropping into the grave.

But what is education? Many definitions might be quoted in reply. But we need only act on the advice given to us more than once in this Conference by the Rev. William Arthur, and look the word steadily in the face and ask its meaning. Then it becomes evident that it does not mean a war against nature; not the suppression of inclination; not the culture of one group of faculties; not stuffing and cramming the memory with dates and facts and figures; not the forcing of the mind into a given groove or attitude; not the mere acquisition of knowledge of whatever kind it may be; not the fashioning of the child upon a given model, but the free unfolding and training of whatever powers and faculties lie in germ in its heart and mind. Selden wrote more than two hundred years ago that wit must grow like fingers. If it be taken from others, it is like plums stuck upon black-thorns; there they are for awhile, but they come to nothing. The popular representation of the child's mind as a clean sheet of note-paper on which you can write something is false, for we do not write upon a blank, dead surface, but have to deal with living forces, and must supply such food as they can retain, digest, and assimilate. It follows that true education cannot be put into the mind as if it were an empty, dead receptacle, but must be to a large extent a process of self-evolution.

This is the conception that dominates the kindergarten system of education, according to its author—a system that ought to be universally adopted. The school is a garden for children where they are planted, watched, and nourished, and where under wise care, knowledge, and treatment they may grow and shoot, gather strength and beauty as do the plants, according to the laws of God as made manifest in their nature. For the laws which regulate the growth of the human mind are just as fixed as those which regulate the mechanical forces or natural growth in the vegetable world. This conception of the education of a child for the sake of the perfection of its own being is beautiful and true, for it rests upon the imperishable principles of nature and reason.

But the ultimate end of education is trained capacity for fruitful action. Public opinion judges, and will continue to judge, of education by the capacity it bestows for work of some kind. The one question which practical people will insist on asking concerning a youth is not, "What does he know?" but, "What can he do?" If he can do something, if he can only do one thing well and rapidly, he will survive in the fierce competition of modern life and command position and pay. The imperious demands of the times, arising out of the special developments of society, make more and more imperative the need of so molding the early training of children that the knowledge they gain may have some practical utility in the battle of life. The education which does not do this is a false education.

It seems to me that elementary education must have a certain completeness in itself, and at the same time that it should be sufficiently broad and inclusive as to form an equal ground-work on which the special training of later years may rear its superstructure. Training for special callings will differ according to the circumstances and natural aptitude of the child. But for the purpose of elementary education an average must be taken, and a general education devised for the ideal average scholar. The scope of primary education is being enlarged by the ever-increasing number of subjects which are regarded as essential to it. The famous trinity of R's no longer satisfies the needs of the times nor the requirements of official codes.

The importance of training children to express inward thought in outward form has led to the almost universal adoption of drawing as a necessary element in primary education. The child expressed the idea prettily when she told her mother, when chatting with her about her school, "That in drawing you had to think and think and think, and then put a line round your think." So much of science is being brought to bear upon life and trade, commerce and agriculture, as to render a thoroughly ignorant man more helpless in a civilized community than an untutored savage in the wilds of Africa. Even farming is becoming more and more a scientific profession. Hence the demand for elementary science and manual instruction is becoming louder and more general. And as machines become more delicate and complex, as new processes decide the victory in this or that department of manufacture, and as financial exactitude and foresight exert increasing influence over commerce, the demand for men of trained intelligence will become universal and imperative. The blunt workman must be turned into the skilled artisan.

The omission to teach the duties of a citizen as part of elementary education is to me altogether unaccountable. When we consider that the people are getting more power into their hands, that their votes carry elections, change administrations, and decide policies, it seems the most natural thing that they should be taught their duties to the commonwealth as well as enjoy its rights and privileges. To confide the destinies of a nation to men who have never been taught the duties of a citizen may be as disastrous to the general good as to class interests and privileged orders.

Yet South Australia is the only country, so far as I can gather, that distinctly includes the duties of a citizen in its course of elementary education.

Then there should be sufficient scope in elementary education for specific teaching on the great social questions of the day. Take the temperance question as an example of what I mean. The United Kingdom Band of Hope is doing a splendid work by sending its staff of duly qualified lecturers to give illustrated scientific addresses in day-schools on the nature and effects of alcohol on the human body. But why not make the question a part of the early training of children? Seventeen of the States of America have done so already. And the subject is not neglected in Canada; for I find among the subjects for the examination papers of last year in the city of Toronto such questions as these: "Explain the action of alcohol on the muscular system;" "Explain the effects of alcohol on the heart and lungs." I find that Toronto has included a kindred question in its course of elementary education. Here is a topic for an examination paper: Give six reasons why "bishops and ministers and young people should not smoke." I beg pardon. "Bishops and ministers" is a marginal note of my own. It does not stand in the original text, but it ought to have been there, for if there are six reasons why young people should not smoke, surely there are sixty why bishops and ministers should decline the unclean practice.

If it be necessary thus to train and equip our sons for the work they will have to do in the world, what shall we say of our daughters? The brightness and joy of the homes in which it will be their lot to live will depend mainly on them. At home for a man ought to mean shut up for awhile with neatness, order, and beauty. But how can this be unless the maiden's education is molded with a view to her future position and relations as wife and mother. No girl's education can be considered complete which does not include music, needle-work, cookery, laundry, and domestic economy. I can readily understand how the objection of mere smattering will arise against such an extensive curriculum of elementary education. My reply is, Extend the period of education, and then make attendance at evening continuation classes for technical instruction compulsory.

It is a thousand pities that a subject of such vital concern to the child, the family, and the State as education should ever have been made the foot-ball of political parties and rival Churches. Yet in other lands as well as in England popular education has been a long, fierce struggle, and the battle is still unfinished. Much has, however, been won. The days of a narrow code, low standards, and lower proficiency are passed. A general sense of the national importance of education has been created. The qualifications of the teacher are no longer summed up in the possession of a rough tongue, a loud voice, and a good stout birch-rod. Payment by results—the fruitful source of cramming and over-pressure, and the poison fatal to all sound educational work—is practically abolished. The inspector has been changed from a mere examiner and registrar of results

into an inspector of methods and reasons and character of the work done. And under the shadow cast before by a great event a political party has repented and become extremely teachable, and given what they had protested would ruin the country, and which they would never grant—free education for England—given, however, on terms which only settle the matter after a fashion and for a time. The battle is not finished. The half-time system, the plague of teachers, the perplexity of managers, and the temptation of parents, must cease. The battle cannot terminate so long as there is half a million of Methodist children forced by law into Church of England schools under the irresponsible mismanagement of a parish priest whose supreme concern is to save their souls from the heathenism of dissent. We claim the right to follow our children within the walls of these schools and assist by voice and vote in their education.

The school-rooms where the ventilation, the lighting, and seating are opposed to the laws of health, modern science, and common sense must be removed, and the school-house made the brightest, cleanest, and most attractive in the community, and kept well supplied with the best facilities and apparatus for education. Suitable provision for the buoyant and gleeful life of the children is essential to the success of school work. The keen rivalry of games and sports not only gives free and joyous play to the physical powers of the children, but throws some cheer into their daily tasks, and helps to keep them fresh and sweet. "How have you managed to fill the deserted school so soon?" was the question addressed to the newly appointed teacher who applied to the managers for increased accommodation. "I can only account for it on the ground that I make education a pleasurable and gleeful exercise to the children as far as I can," he replied.

The teacher is the school. Get the right teacher and he will make the right method. Get the teacher whose mental culture and attainments are of the best order with great natural aptitude for teaching; then give him large freedom, and he will succeed. Do not require him, as a condition of his engagement, to act as choir-master, or organist, or parish clerk, or take charge of the Sunday-school, or do a little secretary's work, or act as sexton, and dance attendance on the parson at all public meetings. Leave him free to attend to his own proper work. In the task of instruction so lightly assumed, so unworthily esteemed, no amount of wisdom would be superfluous and lost, and even a child's elementary training would be best conducted, were it possible, by Omniscience itself. If so what shall we say of the English pulpit-teacher system—a system which has no existence in America, and which I have heard laughed to scorn by some of the most prominent educators in New York, Boston, Toronto, and this city—a system which is utterly indefensible and must go?

Make the school an object of public care and management. Encourage the people in every possible way to take a pride in their schools. Take all public schools out of the hands of those men whose supreme concern is to use them for the purpose of putting a sectarian brand upon edu-

cation, and who care more for the brand than they do for the education itself. Free elementary public schools, and keep them free, from the domination of the Roman dogma, the Church Catechism, and the Methodist creed. Put all schools intended for the people, and paid for by the people's money, under their complete management and control, and you will have the very best guarantee of their efficiency, economy, and success.

The Rev. J. D. HAMMOND, D.D., of the Methodist Episcopal Church, South, gave the following appointed address on "The Ethics of Elementary Education."

Mr. President and Brethren: The true theory of education covers the whole ground of spiritual culture. Elementary education is that which belongs to the period of childhood. Ethics is defined as "The system of morals reached by the scientific investigation of the moral consciousness, as enlightened and purified by the Christian religion." We shall not discuss the various systems of pedagogy, but, rather, seek to ascertain the best form of teaching morals in connection with any proper system during its elementary stages.

Elementary education begins when the child begins to notice, and should conclude with about the thirteenth year of life. During this period human nature undergoes its most rapid and important changes. The bodily changes are great, but those of the spiritual nature are greater and far more important. Physical life simply needs to be preserved and allowed to develop normally. Nutrition must be supplied, disease averted, and excesses prevented. Nature, thus assisted, will do the rest. Gymnastics and athletics have their uses later on. The physical energies of the child will supply all the outward activities necessary to symmetrical growth.

But the psychological activities of this period are of the utmost importance and demand the greatest care. Starting with the mind practically a blank, the infant begins the task of acquainting itself with itself and with the outer world. It is said that man learns more during the first three years of childhood than in the whole period of college life. With the child the mechanical memory is in the ascendant; facts are accepted without question; all material objects, with their various qualities, are learned and adjusted with reference to the ideas of time and space; the grammar and vocabulary of the mother-tongue are acquired; numbers, names, and persons are laid hold of and retained; the presentative and representative powers are most active and require special care. The logical faculty should not be cultivated, but rather held in abeyance, during this period.

Conscience is an active force, and yet, if left alone, not a safe moral guide. The doctrine that "an erring conscience is a chimera" finds no confirmation in the facts of childhood. At this period must be learned the answer to that great social question, "Who is my neighbor?" During infancy the child is trained to absolute selfishness, and the remaining part of his elementary culture should serve to correct this evil and to get him properly adjusted to his fellow-men. He must here learn the lessons

of good-will to men; of justice; of fair play; and self service by serving others. These four principles, it is said, lie at the basis of institutional life, toward which the education of childhood must be especially directed.

The best writers recommend for training in these principles such material as classical myths, fables, folk-lore, all proper fiction; and particularly the narrative, prophecy, parable, miracle, and general teaching of the Bible. Whatever in the sphere of literature has survived has done so because of its adaption to the intellectual needs of men. No real discovery is ever made the second time. Aristotle discovered the formal laws of thought. They cannot be re-discovered any more than could some new Columbus re-discover America. No less original and final are those rich products of literature which have, after earnest seeking on the part of the masters, during all ages, been brought forth from the depths of the human mind. From the earliest days these products have been embodied in fable and myth, folk-lore and proverb, comedy, tragedy, epic, and lyric. They have outlived empires, survived the neglect of men, and justified themselves against the attacks of "higher criticism." Though they have often been submerged by the current of events they have, by some *renaissance*, as often re-appeared and been eagerly re-appropriated by the race. They are peculiarly adapted to the ethical training of the young. They make their appearance in the lullaby, the nursery rhyme, and the oft-repeated evening tale. They are not wanting in the wisely ordered school. Under their influence the childish heart glows with sympathy for the oppressed, and burns with indignation against the oppressor; while it throws an ideal light over all objects and learns a reverence for "whatsoever things are lovely and of good report." True and noble ideals must, at any cost, be constantly kept before the expanding powers of childhood. No truer thing has ever been said than that "the child is father to the man;" and true manhood, though it must "put away childish things," will ever retain the image and superscription of childhood.

The beginning of the downfall of child nature is when it discovers that its bright ideals have no counterpart in the reals of common life. And yet the child must sooner or later see actual life in all its impurity and cruelty. No amount of care can prevent him from realizing that men are false and foul, "hateful and hating one another."

"Sprung from the man whose guilty fall
Corrupts his race and taints us all."

And what he observes in others he will detect in himself. Now the problem confronts us: "How shall he be taught practically to love this unloving, unlovely neighbor as he loves himself?" for we find him to be as completely disqualified for the task as is the hardened sinner.

The lesson can only be learned in the school of divine charity. The moral shortcomings of the child are traceable to only one source, which was made plain to the young ruler in the words, "One thing thou lackest." There is a missing link which, before any training can be of use,

must be supplied. Just as no amount of nurture can fill an old soldier's empty sleeve, so no education can bring into being this lacking element of the child's moral nature. *It must be supplied.* To require the child to conduct himself properly toward his neighbor without supplying the source of such conduct is as unwise as is the attempt to supply that source by any educational process. The one thing lacking is the vital connection of the spiritual nature, by faith, with the Author of its being. The defect of this point is the necessary outcome of forces operative in the embryonic and irresponsible stages of life. It is because the moral agent is not born aright that he "must be born again." Any system of education that makes no account of this defect is itself fatally defective. To fulfill the saying, "Thou shalt love thy neighbor and hate thine enemy" does not constitute one a proper member of society. All alike may go with publicans and Gentiles to the extent of loving friends and of saluting brethren; but to go to the extent of loving enemies and of praying for persecutors one must be the child of the "Father which maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust."

Now, it is of the utmost importance that the moral defect in question be remedied sometime during the period of elementary education. Whatever is done for the spiritual nature of the child must be thoroughly and honestly done. To compel the performance of that which is contrary to instinct and self-interest is to teach hypocrisy. If, then, the high ethical principles necessary to self-conduct and the proper treatment of others are to be taught at all, they must be taught in harmony with, and not in antagonism to, the nature and interests of the child. In other words, that nature must be supernaturally changed to correspond with those principles.

On the other hand, it is a very grave, though a common error, to suppose that the supplying of this one lacking element in conversion may do away with the necessity for the training of the intellectual powers. That the intellectual machine should work normally is one of the essentials to the highest morality. Errors in judgment, fallacious reasoning, grotesque ideals, sluggish intellections—the unavoidable accompaniments of undertraining—will be followed by abnormal emotion and ill-advised volition as surely as the tides respond to the action of the moon.

Conscience must be trained to uncompromisingly demand "truth in the inward parts;" to utterly despise all sham and pretense, so that it will never consent to the subtlest and most plausible of immoralities and permit its possessor to "think himself to be something when he is nothing." At this period the eye, the ear, the touch must be trained to report to the mind the phenomena of the material world with absolute precision. Neglect at this point cannot be atoned for, and will cause the subsequent operation of the mind to be uncertain and painful. By being taught to thus observe nature truthfully the child will best be taught to love it and to discover it in "the works of the Lord and the operations of his fingers." Purified and kept by the power of God the heart of childhood is peculiarly fitted to live in communion with land and sea and sky.

Mere secularism cannot comprehend the need of this vital union between culture and religion. Its scientific ethics, with the power of God extracted, is no more than paganism. The morality of Christianity is inseparable from its religion and impossible without it. Being centered in the person of Christ, it necessitates the religious experience. And yet the State, like a cold, philosophical machine, is doing the work of elementary education for Protestant Christendom. The Church puts nothing into it beyond what she puts into it indirectly. As the result of recent legislation in Christian countries well-nigh all the children of these countries are carried through State elementary schools. But of all these not more than six per cent. seek further instruction. What becomes of the remaining ninety-four per cent.?

Education in the real sense hardly begins until the elementary state is passed. Between the ages of thirteen and seventeen is the vital period. Here character is formed and destiny fixed. But the ethical element of the education of this period is dependent on that of the preceding; while to neglect, at this period, to supplement the elementary work is to well-nigh destroy it. And the only method by which this continuous development can be insured is the implanted desire for an all-round culture resulting from Christian morality. It is a fact that religious revivals are generally followed by the awakening of the desire for education on the part of the young.

The results of the failure alluded to are seen on every hand. It is estimated that in one of the large cities of Christendom a third of all the crimes are committed by boys under the age of fifteen. A member of the British Parliament has recently made a collection of forty penny publications issued weekly in another city which have a circulation of a million, exclusively among the children of the poor. They contain only the literature of crime. These children have no choice—nothing is in reach of either their pockets or their brains but the “penny dreadful” and the “dime novel.” Thus, with the same appetite for romance and mystery that is found among the more highly favored, they sit down to this daily feast, of which it has been said, “Every dish is false and every condiment vile.” The characters and the principles by which their sympathies are enlisted are false; and so their views of society, and of their own relation to it, become wholly wrong. It is not the fact that these ninety-four per cent. become possessed of the instincts of the brute that renders them a constant menace, but it is the fact that with these instincts they unite the intellect and daring of men. Again, when we consider that the lucrative occupations are reserved for the few who have had at least some training, that training requires patience and long continued effort, and that these are largely hereditary and confined to the privileged few, we are driven to conclude that, as the case stands, the masses are helpless in the grasp of fate. And so it is not strange that the great body of tramps and anarchists is steadily growing, and that the crude, immoral young life of the nation, like some Samson, is constantly tugging at the twin pillars of the social fabric, which at times seems likely to tumble about it, and crush both it

and the privileged lords who sit above on cushioned seats, curiously watching its blind moments.

But why should the case stand thus? "The world is my parish," is the motto of Methodism. The masses have a sacred claim against us that can only be satisfied by the expenditure on our part of *all* that is necessary to supply them with the elements of right and happy living. The inhabitants of the heights along the base of which malaria is generated will some day discover that up the crevices which lead to their fastnesses poisonous gases have crept into their remote homes to destroy both them and their children; and that their only protection is to be found in draining and cultivating the marshes below. Peter said to the crippled man, "Such as I have, give I thee." And only when the Church has imparted *such as she has*, by enabling the cripple to walk, by imparting to him an independent manhood, is her debt paid. The mission is a fundamental need, but experience has shown that, when it confines itself to the production of the spasmodic revival wave, this will pass over the fetid waste of slumdom leaving only a momentary tinge of light which soon fades back into the original gloom. Let there be added the patient care and training of the disordered powers until they shall act normally, and until the depraved taste shall prefer the pure and simple things of truth. "Then shall the wilderness and the solitary place be glad for them, and the desert shall rejoice and blossom as the rose."

In the absence, through sickness, of the Rev. Anthony Holliday, of the United Methodist Free Church, who was the second appointed speaker, Mr. Alderman J. H. CROSSFIELD, C.C., J.P., of the same Church, gave the second appointed address, on "Sectarianism and State Education," as follows:

Mr. President: I regret extremely the absence of my colleague and friend, Mr. Holliday. He is extremely unwell, and only within the last half hour gave up his intention of coming here to make this address. Therefore, I have had but a short time for the collection of my thoughts, and I do not think I shall wait for the gavel before concluding my remarks.

The topic assigned to Mr. Holliday was "Sectarianism and State Education"—that the education of the young people of this and other civilized countries is to be controlled by the States themselves; and I suppose that the connection of sectarianism with the management of the schools simply means the intrusion of certain sects for sectarian purposes into places into which they have no business to enter. All agree that State education should be free, compulsory, and progressive. I cannot speak for America; but so far as England is concerned, I am quite prepared to say that what we get under our sectarianism is schools that are to a considerable extent not free and not progressive. The purpose for which sectarianism has laid hold of those schools in England, and introduced the school catechism, is not to turn out little boys and girls, but little bigots, who will perpetuate, so far as they possibly can, that evil spirit. Under the

division which prevails there the English is divided into two nations, one Conformist and the other Non-conformist. But I fear that my American brothers will scarcely understand the state of serfdom under which we labor in the old country. It is somewhat of the character of that which prevailed in recent times in America in regard to the Negro schools. In the sparsely settled district the laboring man and his children are very much in the condition of the colored people of the United States. And not only in the rural districts, where practically the management of day-schools is in the hands of clergymen, but in our cities. I am a member of the Manchester School Board. We have three members on that Board, and there are four Roman Catholics and seven representatives of the Established Church. There are members who wish to extend the monopoly which the Established Church has had and get the children into their own schools, manipulating them at their will. The upshot of it is there is no possibility of the schools being progressive. We have a Jacob's ladder; but it is half way up in the clouds. Our children have very little chance of rising from the elementary to a higher grade school, and then on to the university. We stop short at the sixth standard, and turn many boys and girls out at the fourth or fifth standard. It is so elementary that nothing grows out of it.

I do not wish to detain you by referring to these matters to any great extent, but I wish to say that our duty as citizens and Methodists is to take care that the ranks of citizenship are not invaded; that the rights of Non-conformists, as we call them in our country, are not invaded; that the day-schools become the best possible medium of education for the young; that they are not restricted in regard to salaries, or by any lowering of the scale of education; and that, as in this country the pupils have an opportunity of preparing themselves to become presidents of the United States, so in our country they may have the opportunity of becoming prime ministers of England.

I wish our friends in America would set us a better example. Their difficulty is with the Catholic priest. They will have to watch him. He is sleek, and will wire his way into their day-school. The Roman Catholics in our country contend for the education of the children in their own schools. If they would pay for it, it would be all right. But we do not wish to pay for strictly sectarian education, and that is what we have to do. We have to pay for it from our municipal funds. In England, when our new liberal government comes into office, one of the earliest things we shall do will be to set our school system free, and place it in the hands of our best and noblest citizens.

The Hon. J. C. DANCY, of the African Methodist Episcopal Zion Church, gave the third appointed address, as follows, on "Secondary Education :"

Mr. President and Members of the Council: By your courtesy I stand here, the only colored layman in the body, to advance a few thoughts on "Secondary Education." While unequal to the task of doing justice to

the subject, yet I acknowledge its scope and breadth, and gladly yield to your kind invitation to contribute a word in its support, recognizing as I do its importance as a chief lever in the uplifting of the human race.

Mind, not scholarship, makes the man. Mind is innate and indigenous to the soil, while scholarship is its ornament. Scholarship gives increased latitude to mind, and aids its development by a better acquaintance with the minds and opinions of others. It does not follow, necessarily, that the riper the scholarship the greater will be the mind; but, rather, the more intimate will be the acquaintance with other minds. Scholarship ripens and ennobles mind, and gains for it admiration and respect; but mind may and does exist to a marvelous degree without scholarship. One of the best and most skilled mechanics I ever knew, who could easily calculate the number of feet of lumber required for any size of building, and who took huge contracts on his own calculations, knew not his own name when he beheld it.

Scholarship affects mind as fire affects gold—it removes the dross, purifies it, causes it to glisten, lends to it value, and shows it to better advantage and effect. Mind is not circumscribed to any condition or nationality or race. It is common to almost all races in a greater or less degree. There is no royal road to its attainment. It must exist in the man, and, so existing, is as capable of the highest development in one man as in another man; in one race as in another race. It is neither racial nor sectional. It exists in European, Asiatic, and African alike.

For purposes of discovery and scientific research, and in order to an intimate knowledge of ancient and foreign peoples and the records of their times, acquaintance with their language is highly essential, and specialists in higher scholarship are indispensable to such research. Hence the need of Greek and Hebrew scholars. But for immediate purposes—the ends and aims of ordinary life—the intermediate or secondary education sufficeth. Sufficient for the day is the necessity thereof. It is this education which is the active, controlling, ruling force of the world to-day. It largely originates, plans, organizes, and pushes to a successful issue the great moral, political, and religious agencies which are civilizing and evangelizing mankind every-where.

Secondary education is the education between the elementary and the classical. It is usually acquired in the schools under splendid discipline; it is often acquired under severe disadvantages in the humble cottage. It has formed the basis of some of the grandest characters in the world's history. The philosophy of the tallow chandler's son, Benjamin Franklin; the scientific lore of the newsboy Edison, the electric wizard; the dazzling brilliancy of the world-famed Spurgeon; the poetic genius of the beloved Whittier; the success in evangelistic labors of Dwight L. Moody; the eloquence of Frederick Douglass; the unrivaled courage and loving devotion of Garrison; the unrivaled statesmanship of Lincoln; the editorial triumphs of Horace Greeley; the pulpit abilities of Bishops Asbury and Harris of the Methodist Episcopal Church, Marvin of the Methodist Episcopal Church, South, Jones of the African Methodist Episcopal Zion

Church, and Ward of the African Methodist Episcopal Church; the organizing skill of Rush and Allen and Clinton and Campbell and Hood and Turner and Moore and Halsey and Lomax; and the mathematical skill of Benjamin Banneker, the publisher of the first American almanac, all attest, in eminent degree, the great influence of this education in developing great minds and giving to the world great leaders.

It is the influence of this kind of education that has been the leading element in the growth and success of Methodism the world over—and Negro Methodism especially. The bishops and clergy of this latter branch have been almost invariably denied the higher education, but have, in numerous instances, availed themselves of the secondary, and have thus been enabled to carry the torch of Christian civilization into the dark and benighted corners of densest ignorance, bigotry, and superstition, and under God transformed such communities into those of light, liberty, and Christianity. Animated and emboldened by such influences, school-houses have sprung up, churches have grown and flourished, and darkened intellects and benumbed consciences have been enlightened and aroused into a state of healthy mental, moral, and religious activity, until a million converted souls testify to its incalculable benefits. Under its benign influence, through these divine agencies, new conditions have obtained almost every-where, a new *regime* is to be observed in contiguous, yea, and even widely separated communities, and thus a long despised and ignorant class have begun a new and most glorious career, as if starting from a spell of years.

Methodism in America is indebted chiefly to this education for its marvelous and rapid growth. It has kept pace with the rapid strides and development of the country itself, and has ever retained its hold on the toiling masses because it has kept in touch with these masses, from whose ranks have come many of its wisest counselors, ablest preachers, and best equipped leaders. No pioneer settlement has been too densely wooded, and no privation has been too severe, for these plain-spoken men of God to cast their lot with those settlers, and present to them the word of truth and salvation as they knew and interpreted it. For the most part these men have stood for right, truth, and justice; and when, therefore, in the course of time, the greatest of all questions with which this nation has had to deal came up for settlement, the sentiment among them largely predominated in favor of "liberty for each, for all, and forever." They had mingled with the lowly, had risen in numerous instances from obscurity, and their training in the severe school of adversity furnished inspiration for the support of a cause which was conceived in the interest of manhood's rights and religious liberty. It was this education, let me assure you, which has given you fifty representatives in this body speaking for a colored Methodist constituency aggregating more than a million souls. For this higher civilization in America, therefore, we are chiefly indebted to the leadership of these men of average learning, but humanitarian instincts.

During the early days of Methodism the work was chiefly committed to

the lowly and to men of moderate learning, but their piety and enthusiasm and religious zeal made up for the lack in mental acquirements, and the work flourished elsewhere. But now we have men of erudition and ripe scholarship in all her various branches of both races, and these are the results of the secure foundation that was laid by their predecessors, which, being properly built upon, now finds an army of able champions, better prepared by training to dispense the word than the path-finders ever dreamed men of their Church would be. This same education is to continue for quite awhile yet to play an important part in the further spread of Methodism, as it must, necessarily, of Christianity generally, and in the development of a higher, better, and grander civilization than any hitherto attained. Five thousand of my people thus prepared, for present needs, to carry the gospel lamp into divers places, and to lead the people aright, would be a consummation of which the whole Christian world would feel proud, as it would very greatly advance the cause of Christianity in the world.

In many quarters lie dormant the fertile brains of many a mute, inglorious son of genius, whose mental development, even to a secondary degree, might prove him a blessing to humanity, and his store-house of mind one of the choicest products of modern civilization. But without fair training those talents, lost in their obscurity, undeveloped and unknown to their possessor, are allowed

“To blush unseen
And waste their sweetness on the desert air.”

They cannot know, without reasonable training, that character is essential to complete happiness, and to learn further that

“High thoughts and amiable words,
And courtliness and the desire of fame,
And love of truth, and all that, makes a man.”

This secondary education, I take it, includes character-making, and is incomplete without it. It contemplates the fixing of an absolute standard of right and wrong, and insists on a love for the one and unmixed hatred for the other. It completes the home education, and cultivates simple tastes and generous sympathies and impulses. It teaches that what a man is is the best apology for what he has been. It gives one a splendid insight into inductive reasoning, which is so fundamental in the study of natural science, and hence has been productive of many of the world-leading scientists. We must look to this education, in a large measure, for the correct training of the conscience, which Coit insists—and we agree with him—“Is the highest part of education.” “It is twofold,” says this writer, “subjective, by keeping the springs of action clear of evil habits and influences from without, which pervert and blind the moral sense; and objective, by bringing the ‘Light which lighteth every man’ as near the boy’s heart as we can, until duty rules him and every pulse beats to airs divine.” True, every word.

I argue, further, that the wide-spreading imperfections of home life, and

the tremendous disorganizing force of early self-indulgence, and the inversion of the true objects of life, are to be met by a heart-training which must find its theater in the future in the common schools, which are to educate the heart and hand as well as the head, and thus meet the great end looked for from secondary training. It must be inculcated in the minds of the young that the patent of true nobility is not an arrogant assertion of superiority, but finds its claims supported by true character and a well-developed Christian manhood.

Those marvelous transformations whereby conditions have been leveled, readjusted, and harmonized, and a mutual sympathy engendered—changes which have benefited the human family so greatly—are the result of the influence exerted by this education. In the commercial, industrial, and agricultural world it is this education which stirs enthusiasm, excites competition, engages all classes in the great race of life with each one striving to win, and thus constantly providing new channels for the exercise of God-given talents, and opportunities for eking out an honest existence opened to all. Through the influence of this education the lowly have been exalted, the weak things of the world have confounded the mighty, midnight darkness of religious superstition and bigotry has been turned into the meridian light of religious day, the lion of hate is learning to lie down with the lamb of peace and love, and, to cap the climax, in our own great nation the auction-block has been turned into a school-house.

This education enables one intelligently, and with ease, fluency, and felicity, to express thoughts, and to show, without sentimental weakness, a delicate and tender sympathy, the best and finest adornment of a manly character. It should develop a genial nature and uniform good temper, which preclude every thought of indignity to others or the cherishing of unfriendly feeling toward any. It prepares one for direct contact with the problems of life and nature, through which alone thought is made free. It throws the student early on his own resources, and thus forces him to think for himself; and hence the great army of the world's thinkers and producers in the religious, industrial, and scientific world to-day. They launch out into new and undiscovered fields of thought and research as a prerequisite to success in later years, and succeed so marvelously because they deserve to succeed.

But confining our discussion strictly to the Church, we would remark that this secondary education has made a leading factor thereof a most valuable tributary in supplying Methodism with that help which has been so indispensable to its growth and glory. I refer to the work of the laity. It is to this great and active army that the ministry has looked for strength and support in the class-room, in the Sunday-school, in the business meetings of various church boards, and other spiritual and temporal affairs. The influx into Sunday-schools, the prayer and church meetings, of an immense number of young and old has been largely due to the influence which the active, aggressive, intelligent laity have exerted by their earnest, zealous, persistent, intelligent efforts and appeals to get them into these places of worship, that they might read, learn, inwardly

digest, hear the word, be convinced of its truth and efficacy and made sensible of their error, and happily converted and regenerated through its preaching. The many teachers in all our Sunday-schools—and many of these do similar work in our common schools—are beacon-lights for the rising generation, and through their secondary training are enabled to direct the movements of these rising youths, and will be ever pointed to by them as the chief instruments in their escape from the thralldom to which they were so early liable.

I would further argue that it is from the ranks of these teachers and these class-leaders that there have come into the religious arena so many successful and well-equipped ministers, whose training suits them to the flocks to which they are called to administer, and who, on account of this training, do not put the feed so high that the rank and file of their congregations are unable to reach it, and hence suffer for plain, simple, comprehensible preaching. They are aware that they are feeding lambs and not giraffes, and gauge their feeding accordingly. A good sister, used to hearing preaching whose chief merit was its inability to be readily interpreted, owing to its top-loftiness and disposition to darken counsel, remarked, on hearing a really great man preach a simple yet grand sermon, that “it was really nothing,” as she “understood every word he uttered.” Secondary education must in the future, as in the past, play no inconsiderable part in its further spread, triumph, and glory.

I would remark, in the next place, that secondary education is the education of the masses, since it is the education of most enlightened countries. Neither the States nor the nation undertakes to educate higher, except for naval or military purposes. It is the education which is the prescribed course in the common or public schools, as far as I have been able to learn, of all English-speaking nationalities. It is accepted as comprehensive, best suited to the needs of ordinary business and industrial life, and capacitates the possessor for the able and efficient exercise of all the duties imposed by the elective franchise, and thereby prepares him to be either an humble modest citizen, or to fill any station in civil life to which his confiding countrymen may call him. Industrial, normal, and preparatory schools, and even schools of technology, may be rightfully classed as schools furnishing secondary education. The training may be slightly removed from the common school course, but the extent of the training is in such easy reach by the completion of this course as to make the difference almost imperceptible, except as the one or the other makes a specialty of certain kinds of instruction not given in the common schools.

I would be among the last to decry, condemn, or belittle the influence of classical training. We owe to it what we are in a great measure, and what Protestantism is in the world. It was Wiclif who, through his learning, gave us the translation of our Bible, which broke upon the world as a new and vivid revelation—a hidden treasure hitherto unknown and denied to the masses; it was Luther who moved Christendom by the great Reformation; it was the classical training of John Wesley which made it possible for him to start the newer reformation which relies not

on cold formality for success in religion, and who brought into life a burning, glowing, blazing Methodism, which in little over a century is established as far as civilization is known; and it was John Calvin who declared the great doctrine which has been the chief weapon of a great and stupendous army of believers.

And yet it is the Darwins who by their learning would produce man out of monkeys by a process of evolution; and it is Herbert Spencer who by the law of natural selection would produce the different varieties of species; and in the religious world, learned clergy who expatiate grandly and eloquently against the whole Bible being divinely inspired. In such cases learning is harmful for such minds, as it magnifies self, minimizes the importance of religious loyalty, and creates doubt, anxiety, and distrust every-where. And hence the new school of agnostics and skeptics who doubt the power of the divine mind to have brought into existence at creation's dawn any species of the animal kingdom, when it was his to but will a world and it was ushered into existence with a precision and order born of obedience to the omnipotent will.

The men educated below this standard eschew this dangerous ground or know not enough to plunge headlong into the discussions to be lost in their fog and mystification. They dive not down into the discussion of higher criticism, because they know too little of it to discuss; nor do they cringe in the face of modern ecclesiasticism. They accept the plain word as it is, and rely upon its proper interpretation through the daily manifestations of its truths in the moral, physical, and religious world. They go not off at a tangent and become lost in the labyrinths of the unknown and inexplicable, but gladly receive the words of truth as they find them and try to make them the rule of their life and action, and are thus the recognized shepherds who know their sheep and are known and followed by them. They are almost always orthodox in the faith.

I have endeavored to point out dangers as well as promises in this paper, and rejoice in the grand achievements of secondary education.

The Rev. J. SWANN WITHINGTON, of the United Methodist Free Church, opened the discussion of the afternoon, as follows:

Mr. President: We have arrived at an advanced position in reference to national education, thanks to a cheap press, thanks to the teaching of Non-conformist pulpits. Much had been done in England before 1870, the year Mr. Forster succeeded in persuading the British House of Commons to take rigorous and decided action. The Church of England had schools in almost every parish. These were conducted in a very exclusive way, and were wholly in the hands of the clergy, the country squires being allowed to exercise a subordinate authority. The parson was supreme. Any attempt made to encroach on his sacred domain was a huge offense, and the offender became a spotted sheep. With the best intentions, I readily admit, this sectarian system was maintained. There may be benevolence with bigotry, just as there are in many Churches benevolent niggards, men freely giving to their own and withholding with a tight hand from all others. Poor human nature!

The British school system, chiefly supported by the Society of Friends,

bid fair at one time to become general; and had this come to pass the broadest and best system that has yet been introduced would have conferred incalculable benefits on the nation. But it was too good. It belonged to no party, except to men who were tall enough to look over the hedges of small inclosures and see an open and ample region beyond, waiting for sympathy and skill to produce a plenteous harvest. Bigotry blocked the way. The Church of England, assisted, I am sorry to say, by a branch of Non-conformists, did their utmost to retard the progress, to break down the machinery of the British system. And they succeeded, probably, beyond their intentions. Men committed to a scheme have often found themselves drifting away from safe moorings into noisy and dangerous rapids. When anxious to change their course they have been told by crafty leaders, "You must be loyal to your party." Party, indeed! How much has been sacrificed to party, while truth has stood solitary and obscure?

Sunday-schools prepared the way for popular education. They created the thirst for knowledge in the poor and needy. Under their presence and touch the wastes yielded fruit and flowers. In national education the denominational difficulty stops the way. We are told that the people must be *religiously* instructed, and that the board-schools give *secular* education only. I contend that the unsectarian schools can and do give moral and religious instruction, and are not the godless institutions that the narrow and cramped partisans represent them to be. A national system of education can know nothing of a dominant and privileged sect. Let such a sect do what it pleases with its funds; let the schools be in every sense "voluntary," and not under a false name appropriate public money, and then boast of what has been done by the friends of religion. I have heard of a Mr. Smith, who was deeply interested in the erection of a bridge over a river, and he was anxious to be as distinguished as possible; but at the same time he was materially assisted by public money, and the following inscription was suggested:

"Mr. Smith, of his great bounty,
Built this bridge out of the rates of the county."

That was a voluntary and magnificent effort on the part of Mr. Smith! No one can have any objection to a Church having a school under its control; the only objection is to its putting its hands into the pockets of other people without their consent.

Where there is free education there ought to be popular control. Is not this common sense? And education ought to be made compulsory in every district by an act of the imperial legislature. One word more. We want no favors; we demand common rights. In England the law must be equally just to churchmen and dissenters. Indeed, the distinction must not be known. We must bequeath to our children the great heritage of free churches, free education, and a free press.

The Rev. A. M. GREEN, D.D., of the African Methodist Episcopal Church, spoke as follows:

Mr. President: I have been deeply interested in the course of the argument presented to-day both in the special papers and from the lips of the gentlemen who have addressed this assembly, because the topics of the day seem to me to address themselves with peculiar force to the class of persons I represent.

In the first place, the religious training and culture of the young is a subject of supremest interest to persons situated as we are in this country. If Christian example is superior to precept, we have a terrible warfare in convincing our youth of the primary importance of religious training and

culture where examples so hostile to religious culture and training are every-where broadcast around them. We cannot but feel that we are intrenching on dangerous ground when we insist that they shall take their instruction and highest models from characters who in many respects present the very opposite from that which our blessed religion teaches, and which our Bible leads us to believe is the most important for religious training and culture.

Mr. President, I see in this question the possibility of light coming to us which heretofore we have not had. But it must come through proper channels in order to be beneficial. For instance, I heard in the course of the paper this morning presented to us this idea on religious training and culture of the young. In the order in which it was presented it seemed to me to be a little contrary to what it should have been. The paper presented this idea: first, the Church; then, the parent; and then the State. It went on in a secondary way to treat of the Sunday-school as having a kind of incidental connection with this subject.

To get at this right it seems to me we must begin at the proper point. We must begin with the parent instead of the school or State. The parent is the essential thing. Parents who are governing and guiding and leading the children of to-day are in many instances bereft of the power of training and culture; and it seems to me most important, in order to bring our children to the standard they should occupy in the religious world, that the parent should receive a large share of our attention.

There is another question of considerable interest to me: Whether in this period of punctiliousness it is wise to use the Bible in the school; as to whether the State has any concern in this question of religious training or culture. To me it does not seem that it has much. It does seem to me, however, that it comes next to the parent and Sunday-school. There we go to improve on the impressions made by the parent at an earlier period, and we go on until the child becomes a fit candidate for the Church. Order, in this respect, seems to me to be of peculiar importance. The ancients, we are told, were accustomed to picture human life by the letter Y—all beginning at a particular point, all traveling in one line to the divergence of responsibility, and there the roads branching to the right and left. Those who took the right went in an honorable, distinguished course, leading to purity and happiness in life, and the other to the opposite. If we would have our children trained in religious culture and started in elementary education—and elementary education is the order that my class comes under— (Here the time expired.)

The Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church, continued the discussion, as follows :

Mr. President: I wish to say that the whole tendency of evangelical teaching in England is in the direction of the common school system which prevails in the United States. Mr. Forster introduced his bill twenty-one years ago; but under the influence of Mr. Chamberlain, who did not understand the convictions of the evangelical Churches, the most active and influential section of the Liberal Party committed itself to free, compulsory, and secular education. We are in favor of free and compulsory education, but we vehemently oppose secular education. It is one of my deepest convictions that it is suicidal to exclude the Bible from the common schools of England or the United States. That secular plank in the Liberal programme defeated the efforts of the best friends of education, and gave the victory to the sectarian party. But those who held opinions on educational questions have now accepted the compromise which I had the honor of suggesting to them a few years ago, and

we are now prepared with practical unanimity to retain the Bible in the common schools; that is, wherever the parents wish to have it. And we demand on the part of teachers not only that the Bible shall be read, but that it shall be explained uncontroversially, historically, and ethically. We demand that the teacher, as the representative of the moral as well as the intellectual education of the children committed to his charge, shall give an unsectarian exposition of the Bible. That is what is done in every part of the United Kingdom. A striking illustration of this is to be found in London. In that great community, where we have six millions of persons, the School Board teaches the Bible systematically in the schools without teaching sectarian doctrines. The parents desire that their children shall be taught the Bible. If there is an atheist or agnostic who does not wish his child to hear the Bible read and explained, let him withdraw his child under the conscience clause. But a handful of men have no right to muzzle the mouth of the elementary teacher with respect to the only real basis of conduct.

There is a conspiracy on the part of those who believe too little and those who believe too much—of those who are skeptical and those who are mediæval—to close our Bibles, or to close our mouths in relation to our Bible. But I hope that on both sides of the Atlantic the Bible, which is the foundation of civil and religious liberty, shall be taught historically and ethically in our public schools. As I said the other day, we British Methodists have abandoned our old position, and we have declared by an overwhelming majority, which it is useless for any body to deny, that the primary object of the Wesleyan Methodist Church is to have a common school within reach of every child in England; and that the sooner the sectarian schools are superseded, and all children permitted to meet together on the common ground of our common Christianity, the better it will be for England and the world.

Mr. W. B. LUKE, of the Bible Christian Church, spoke as follows on the subject of discussion:

Mr. President: It is a very humiliating thing for an Englishman who has taken an interest in the colleges or educational institutions of England to visit America. We are far behind in our common schools, higher colleges, and especially our universities, which are with us established in a few cities, while here they are scattered throughout the land, and are available for the education of the poorest of the community. In England it has been said that Mr. Forster introduced a bill twenty-one years ago on this question of education, and we have not yet a practical system of education. It is difficult to convey to the minds of those present not Englishmen exactly how this stands. But I would like them to consider how they would like it in a community of sixty thousand persons, like that in which I reside, to have the whole educational district in the hands of the extreme High Church Party. The public pays for it. The tax-payers pay their taxes, and the imperial government supervises the education in a certain way; but the parents of the children and the inhabitants of the district have not a particle of immediate control. And what advantage it gives to the Catholics! In one district there is a school crowded more than any in the district. It is packed with the children of Protestant parents, and the Catholics, aided by the government, offer inducements to the children of Protestant parents to go to their schools, bribing them with blankets and clothes in winter and free teas in summer, and in that way raising up a Catholic population in the country.

How can we secure a real system of national education—a matter just

mentioned, and upon which I should venture very humbly to differ from Mr. Hugh Price Hughes. I fail to see, if you have the Bible explained, how you are to act in respect to school teachers who may be Catholics, Unitarians, or atheists. I know a brilliant teacher who is employed at present in a school where the Bible is read, and so far as the parents are concerned they have no objection to offer. But if that teacher were allowed to explain the Scriptures they would have to keep an eye on him. He would be apt to teach heterodox ideas to the scholars. You must have unsectarian teachers, and Bible reading pure and simple. Let your rule be that every child shall be taught the great principles of our religion; let religion be taught by those who are specially competent to look after that subject. May I say this in regard to our education? We blush when we come to America, because practically our children leave school at the age of twelve or thirteen years. (With the newly introduced system of education it may be different.) They get instructed in the elementary branches—taught to read and write—but they get nothing beyond that before they are plunged into the streets.

Mr. H. H. SHAW, of the Methodist Episcopal Church, made the following remarks:

Mr. President: I would be glad indeed if, through the influence of this body, shaping as it will somewhat the character of public education in the future, both in this country and Great Britain, we could have eliminated the false sentiment to the effect that education must naturally lead through all schools either to the learned profession or up to the exalted place of President of the United States, or to a premiership. If some of the examples which come from our schools to business men, seeking places after they have failed to honor themselves in a profession, are a fair exponent of this sentiment, then I conclude that such education is a sorry ornament. If there is any person I pity it is the boy from the city who has been forced through the public schools one grade after another and then through the college; who has the lore of books, but without a single idea how to use it; he is helpless indeed. That is not the worst of it. He is required to remain so, because of the seeming notion he has that because he has a college education the world owes him a respectable living, and he ought to have it. If there is any thing I admire among men it is the man who has an educated and accomplished brain accompanied by a trained and skillful hand, both linked together by a strong chain of good common sense; and I declare to you I do not believe that these can be had by any one line of special training. If you will show me the men who can direct and do the work of any community, I will show you the men who will shortly own and control the great interests of that community. Therefore, I hope that the influence we shall exert upon the education of the future will tend to eliminate this false notion we too often instill into the mind of the boy, that he must help crowd the professions.

I believe that all the professions, including the ministry—and I do not know but that I may go to the extent of saying the episcopacy—have been ornamented by men who have been touched with the common affairs of life, who have fought and earned their way to the positions they occupy. And so far as the Presidency of the United States is concerned, this office has been honored by several men who were graduated from the *university of life* and did great honor to the institution from which they came. Let us, therefore, teach that practical education which fits for usefulness and honor in all the walks of life.

The Rev. JAMES TRAVIS, of the Primitive Methodist Church, continued the discussion, as follows :

Mr. President: This question of national and free education is very likely to improve for us in England if it does not improve for our friends in America. The question, we think, is largely settled. The very existence of Methodism, the very existence of non-conformity, in many of the country parishes of our country depends upon the abolition of the present system of sectarian education. The system of free education in England will do more to destroy sacerdotalism than the disestablishment of the Anglican Church. I rose to say how much our denomination admires the stand taken by our Wesleyan friends. They have practically proclaimed that sooner than have the present system of sectarian education continue in England they would give up their schools. That is the grandest declaration that was ever made in the whole history of the educational controversy in our country. The position taken by Price Hughes (we call him Price Hughes; his name is a household word among us) in reference to this question of possible teaching in the day-school is a correct one. We must be governed by majorities; and if majorities in neighborhoods want Bible-teaching, they ought to have it. On the other hand, if a majority of the people are against the Bible in the schools, let the Bible be excluded. Let the majority rule. But I am certain of one fact: if this question is left for solution to the working classes in England, overwhelming majorities will ask that the Bible be read in our schools. Let the Methodists of England ask with one voice for a system of national free education, and there are not many governments that dare to refuse to grant the request.

The Rev. L. R. FISKE, D.D., of the Methodist Episcopal Church, spoke as follows :

Mr. Chairman: I rise because I discover that our terminology has not the same meaning on both sides of the water; and as these discussions will be reported all over our country, I desire to have some explicit statement as to the meaning of the terms we employ here. In this country, aside from the Roman Catholic Church, we universally believe in the common schools. We use, however, sectarian schools sometimes, or church schools, as applied, not to parochial schools, not as the term is used in connection with the Roman Catholic Church, but as applied to schools of higher learning, as universities. All our Protestants believe in higher church schools. We have our schools and we have our universities; and if it should be understood, as the result of the discussions that are being held upon this floor, that the Protestants of this country are opposed to church schools for higher education, then, I think, it would be a great misfortune. The schools in this country, until within a very recent period, have been almost entirely under the control of the Churches. We have by the hundreds seminaries and colleges in our Methodist Church, and we are beginning now to have our theological schools. Now, on the lower plane of our common schools we find no trouble in regard to that which is theological. In the study of grammar, in the study of the English language, in its sentences, rhetoric, arithmetic, and algebra, there is no trouble; but when we come to the higher planes of scholarship, higher planes of education in science and philosophy, we do find that there is danger of agnosticism being taught in our State schools, and it is just here that we cling specially to what we call denominational schools. Now, the State has no theology; and if a professor in a college should teach agnosticism in the extreme meaning of that term, or evolution in the

extreme meaning of that term, I do not know how the State could forbid him. If a teacher in our school should denounce the Trinity, I do not know how the State could suppress the teacher, because the State does not hold to the Trinity—because it has no theology. If a teacher should deny God in history, I do not know how the State could suppress this teacher, because it has no theology. If a teacher should start with a denial of God as the first cause, taking science as a corollation of facts, or corollation of law—taking nature as it exists—and demanding that the students should begin there, I do not know how the State could correct that evil. So that we say that the denominational schools are broader than the State schools, that they are higher. They begin with God; they uphold the inspiration of the Scriptures, and this the State schools cannot teach. The denominational schools are broader on these questions than the State schools can ever be. We believe in the denominational schools for higher learning and in the public schools for children.

A VOICE: I wish to ask, as one from the old country seeking information, whether or not these denominational schools and these universities are paid for by the State—that is to say, are they paid for by the State or by the Church to which they belong?

Rev. Dr. FISKE: Always by the Church.

A VOICE: And is the Bible permitted to be taught in the common schools?

Rev. Dr. FISKE: Very largely the Bible is read in the common schools. But the Bible, by the decision of the courts, in some cases has been excluded from the public schools.

The Rev. D. J. WALLER, D.D., of the Wesleyan Methodist Church, concluded the discussion in the following words:

Mr. President: If any body will take the trouble to refer to the reports made to the Royal Commission on education in the States of America, he will find that in the majority of the common schools there is no religious instruction. I am very much obliged to Dr. Fiske for his valuable address. I may observe, in reference to the remarks of another speaker, that America is a very large country, and if he will spend three months here visiting the schools he will find out that there is no national system of education, but that each State has its own special system; he will also discover that the system varies not only in the several States, but also in the districts and counties of each State. In Massachusetts and some of the other States there is a very high state of education; but I do not admit the supposed inferiority of the English school system. The ancient Roman lifted up his little child and invoked the blessing of the gods upon it. The English people are not less barbarous than the Romans, and they desire religious education for their children. If religion were excluded the parents would not allow their children to go to your schools. That is the condition in our country.

But we are told that the pupil-teacher system is to be abolished. That is a declaration for skilled assistants by abolishing apprenticeships. The fact is, that the need of trained teachers is generally acknowledged. The middle and higher class schools have been compelled to take men without any special ability for teachers—a defect we are seeking to remedy. Men from universities without any training have gone into these schools and there has been a slaughter of the innocents while they have learned the art of teaching. The pupil-teacher system to be abolished forsooth! The picked boys and girls of our schools have three or four years of instruction, and afterward two years of college training, before they are certified to teach in our government schools. To talk of the abolition of this sys-

tem is an absurdity. The most important factor in any school is the teacher. I believe more in the life that is lived in the school than the amount of instruction that is given in it. Martin Luther said if he had not been a preacher he would have desired to be a teacher. But take off the influence of the churches from the schools and I should like to know how we are going to get the trained Christian men and women for your schools. We must have the means of securing a succession of Christian men and women trained to give religious instruction.

After announcements by the Secretary, the hymn "God be with you" was sung, and the benediction was pronounced by the Rev. JOHN BOND, of the Wesleyan Methodist Church.

THIRD SESSION.

THE Conference opened at 7:30 P M., the Rev. Bishop E. G. ANDREWS, D.D., LL.D., of the Methodist Episcopal Church, in the chair. Hymn 756 was sung, prayer was offered by the Rev. EARL CRANSTON, D.D., of the Methodist Episcopal Church, and the thirty-fourth Psalm was read by the Rev. C. W. CARTER, D.D., of the Methodist Episcopal Church, South.

The programme of the evening was taken up, and the Rev. N. BURWASH, S.T.D., of the Methodist Church, Canada, read the following appointed essay on "The Broadest Facilities for Higher Education—The Duty of the Church :"

Mr. President: This is the theme assigned for our present consideration. It requires us, first, to define higher education in the light of our modern institutions and best recent methods; secondly, to present the relations and obligations of the Church to these methods.

Our modern authorities distinguish education as elementary or primary, intermediate or secondary, and higher or university. The first is commonly assigned on its secular side to the State, on its moral side to the Church, the parent standing in a common relation to both. The second, though to-day not less important, is less clearly defined. In its very nature it is intermediate, that is, leads to and prepares for higher studies, and in its methods may imitate either the primary school which it follows or the college for which it prepares. The higher education, on the other hand, has a distinct aim of its own, by which its methods are shaped. This aim is the preparation of our more gifted young men to be the leaders of the world's future. The modern methods by which we seek to attain this end may be somewhat roughly distinguished as collegiate and university.

Collegiate education, like primary, keeps in view the wants of the man as a man. But instead of limiting itself to the bare necessities of his life, it aims at satisfying the full extent of his spiritual being. Its object is the perfect man. Its results, when successful, may be summed up in three words—breadth, depth, culture. It has not reached the true plane of higher spiritual life if it has failed in any one of these. In the first place, instead of resting satisfied with that truth which every man must know, it seeks, at least, a general view of the whole field of truth. In the second place, it aims at understanding this truth in its deeper relations of cause and effect, and through those deeper relations at reducing it to unity. In the third place, it aims at the perfecting of its thought, by substituting accuracy and clearness of conception for the first crude ideas of things. It develops the finer shades of distinction, and cultivates a more just and a richer and fuller appreciation of beauty, of moral distinction, and of religious sentiment. This higher education we are accus-

tomed to seek as the result of some years of contact of the young mind with the best thoughts of the best minds of all the ages, under the guidance of men who are themselves selected as pre-eminent in this higher spiritual life.

I have called this form of higher education collegiate, because the world's experience thus far is that it is best cultivated in the college. The college implies three things. First, masters who are themselves typical examples of the higher education, and who are expert teachers. Second, a curriculum broad enough to lead the mind up to the universal outlook, severe enough to lead to that deeper apprehension which grasps the underlying unity of truth, and prolonged through sufficient time to lead to the finish and accuracy of both thought and expression, which is the third element desired. Third, discipline; that is, the submission of a choice band of young minds to the practice of exercise upon this curriculum in daily personal association with these masters, and the abnegation of every thing that may interfere with this work. This form of higher education is doubtless best attained in a compact college with a moderate number of students, each one coming into most intimate personal contact with his masters, as well as with his fellow-students. It may also, in some of its elements, be improved by a number of colleges in a common university, as in the great English universities. The ideal result of this form of higher education is the cultured man, and perhaps the English universities have produced the greatest number of such men of any system of higher education that the world has known.

But in this type of higher education a large share of the essential elements belong, of right, to the work and sphere of the Christian Church. Its first main characteristic, as we have seen, is the comprehensive breadth which takes in the whole field of truth. But that breadth is unattainable if the two great departments of morals and religion are ignored. I am not referring now to the development of moral or religious character, but solely to breadth of intellectual manhood. Such breadth is impossible to the man who has been taught to see only one half, and that the least important half, of that which lies in the universe about him.

The second characteristic of this higher education is the attainment of deeper unity of intellectual life. But this deeper unity centers in God as the first cause. It is the theistic conception of the universe. Its true finality is God in his world. It is not necessary in a Christian assembly to discuss the superiority of this theistic conception to its great rivals, the pantheistic and the materialistic. Nor need we reckon here with the agnosticism which stifles the demand of our intelligence for the profounder unity of thought in a final cause. We believe theism to be the truth, and if the truth it is one of the central elements of higher education.

The third characteristic of higher education is perfection of thought and expression. But this perfection is attained only by patient exercise, and patient exercise implies high moral character, and high moral character has its enduring strength in religion.

It is thus scarcely conceivable that these fundamental ends in higher

education can be attained except under the influence of the Christian Church and the guidance of Christian men. In the few instances on this continent where it is seemingly otherwise there is an underlying spirit of our common Christianity, represented by the personal influences of Christian professors and the Young Men's Christian Association, which helps to maintain the needed power of a molding spiritual life. I need only mention such names as Arnold at Rugby, Whewell at Cambridge, Olin at Middletown, Hanna at Didsbury, to show how eminently the ideal college finds its true home in the Church, and under the presidency of profoundly religious men. Such a college makes men for all the fields of higher work. Its idea is breadth, depth, finish of mental power. The man for whom it has done its work successfully is ready for all life, in the sense of being a better and a stronger man.

The other popular form of higher education of our time is the university. The central idea of the university is *all knowledge*. The university, using the term generically, is supposed to teach all that is known. It leads the man out to the present limits of human knowledge, and it points out to him the methods by which conquests are to be made from the infinite unknown beyond. Hence the watch-word of the modern university is original work. But in the very nature of the case no man can know all that is to be known about all things. Life is too short, and the field of human knowledge too vast, for that. Hence the primary necessity of true university work is specialization. With more or less general preparation in breadth, depth, and finish of thought and trained mental power, the man consecrates the balance of life to the cultivation of some one limited field of study. It is rarely that this can be done without some sacrifice of his own highest spiritual manhood. He becomes an expert, a specialist, and so one-sided. It would be a great loss to any nation to have its universities supplant or even degrade its colleges. The university embraces, according to this idea, the schools of all sciences, and of all branches of professional knowledge. Accordingly, the first universities embraced the four faculties, law, arts, medicine, and theology. In fact, the university, as distinguished from the college, grew out of the specialized schools of medicine, law, and theology, with which an arts curriculum was incorporated as a necessary preparation. In Paris philosophy, or what we would to-day regard as a philosophical theology, took its place as a special study by the side of law and medicine. In Germany, which is peculiarly the home of the modern university, this ancient designation of the philosophical faculty has held its own, and includes all the vast expansion of the modern sciences.

But to return to a practical view of the university work of to-day, it still retains, as at the beginning, its schools of law, medicine, theology, and philosophy. To these it adds the modern faculty of engineering. But the faculty of philosophy has been extended to a large number of specialized groups, each one of which becomes the basis for a university course of study. The literature of each great people, ancient or modern, becomes a field of special university study. The vast field of history

opens up a number of departments. The political sciences are in like manner divided into several *curricula*. Philosophy itself is divided into two or more departments. The great branches of physical science and of natural history are treated in the same way. Out of this vast range of work each modern university selects such fields as the predilections of its founders or the special aims of its directors may indicate. In the general estimate of our Western world, the greatest university is that one whose resources will enable it to provide effectively for the largest number of these specialized *curricula*.

There has also been a tendency to depreciate the college as compared with the university. In England the college still retains its original position and methods with but slight modification from modern influences and the growth of the university spirit. In Germany the gymnasium represents a somewhat limited college system, or a combination of secondary with collegiate education, while there the university has reached its highest perfection. The disparagement of the college has led to very wide confusion in our tentative methods on this continent. The ambitions of the university have every-where invaded our colleges. They forget that their highest glory lies, not in the production of universal scholarship, but in the perfecting of strong, well-balanced, and well-furnished men. To such men the acquisition of any necessary learning in special lines is an easy after-task, or, to borrow a modern term, a post-graduate work; but out of a temporary confusion already our colleges are beginning to recover themselves. A few of the stronger or richer colleges will doubtless become the true universities of our Western world, and the others will soon learn to appreciate the fact that the true work of a college is not less noble or less worthy of our most ambitious efforts than that of a university. We have on this continent inherited the traditions and methods of the English colleges. It would be a great pity that we should ever lose or permit to deteriorate all that is best in them. On the other hand, we are importing the German university with its peculiar methods and ideals, but I believe the practical common-sense of this new world will soon define the proper place of the new institution, and so correlate it to the college that each shall most effectively do its proper work.

Meantime, the influx of the university spirit has had a very decided influence upon the college curriculum. That curriculum, in the very nature of the case, must be carefully selected and limited. All branches of learning, however useful or necessary in themselves, are not equally suited to the work of a college. It may be laid down as a general principle that the college should use in its educational processes only the most perfect products of the human mind; that which is truly classic in literature, and most certain and fundamental in science and philosophy. In the university the one question raised is that of utility. What does the man wish to learn for the after-uses of practical life? He makes his own selection according to the needs of his profession or calling. On the other hand, the supreme question in the college curriculum is what line of studies will give the most perfect intellectual manhood? In the very nature of

the case, this question is to be answered not so much by the predilections of the student as by the experience and judgment of the teacher. But this experience has taught us, in connection with university influences, that a single curriculum is not best adapted to all the requirements, even of college work; that choice may profitably be made between the best ancient and the best modern literatures; and that to some minds philosophical, to others scientific, studies are best adapted. Hence we believe that carefully selected courses of alternate study in our colleges have secured a permanent place in the higher education of the future.

The field of modern higher education is thus broadly distinguished as the collegiate, with its carefully selected courses of study aiming at the highest perfection of intellectual manhood, and the university, with its ever-widening provision of all learning for the multiplying necessities of the industrial, professional, political and literary, and other higher work of our modern civilization. What is the duty of the Church as to this higher education?

Some recent writers have demanded for the university perfect freedom from all bias, as they are pleased to call it, on the part of either Church or State. They conceive of each particular branch of science or learning as entirely independent and self-contained, to be pursued along its own lines, by its own methods, and for its own sake. The highest, most perfect pursuit of learning must stand out by itself. Its philosophy, biology, and cosmogony must yield to no theological bias, and its political economy, jurisprudence, and social science to no political necessity. Of course there is a large measure of truth in this claim. It would be a misfortune if the Church undertook to teach universal science with that science bound hand and foot in the chains of dogmatic preconceptions. An absolutely infallible Church can logically make such a claim; Protestant Christianity cannot. She must permit each great truth to speak for itself, and to unfold itself freely to the inquiring mind of man. She must permit the inductive method every-where to prevail. She must, as to facts, be content to know what is, not what, according to her imagination, ought to be. Must the Church, therefore, step aside from all relation to the university and for the truth's sake and for the world's sake leave the work of higher education to a purely scientific interest? We think not. On the other hand, we believe that both the university and the Church may greatly profit by the part which the Church may take in university work. We take this position because we believe in the perfect unity and harmony of all truth. No one truth can contradict any other truth. If they seem to conflict, it must arise from imperfect apprehension of one or of both. And in the imperfections of even our most perfect scientific investigations it is helpful and healthful to have our results tested continually by the side of lights which come from closely related truth. The scientist himself acknowledges this, and by physical processes tests his chemical results, or by chemical processes his physical theories. And is it not possible that our ultimate philosophy or science of all matter may in like manner be helped by testing her conclusions by the light of the philoso-

phy which deals with the spiritual, or that the science of our political and secular life may gain some higher light from the religious and moral?

This narrowness, which shuts each special science up within itself, is one of the dangers of our modern university spirit. It must be admitted that this narrow spirit attaches to theological science quite as much as to any other. The Church in undertaking the work of building a great university has special need to beware of a spirit which would so fetter her as to make her university work impossible. But while a low, narrow form of Christianity may be seriously unfit for this work, a narrow scientific specialism is equally unfit for it. In much of the so-called skeptical science of to-day the narrow, dogmatic spirit is quite as virulent and as violent as in the most bigoted religious fanatic. But while admitting all this, where can we find the most glorious types of the catholic, true-loving spirit in its highest freedom and in its purest simplicity if not in the Christian Church? It is the Master himself who has said, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." The noblest scientific honesty is after all but Christlike. If, then, the building up of great universities to supply the world's need of truth requires organization and the united strength of large resources, I know of no modern organization more likely than the Christian Church to undertake that work in the spirit of the highest intellectual liberty. The true spirit of Christianity can do nothing against the truth, but for the truth.

While thus the university in the high calling of the pursuit and the dissemination of all truth may well look for its most liberal and right-minded patrons in the Christian Church, on the other hand the Church has a most direct and vital interest in the work of the university. While I know full well that the high mission of Christianity centers around a few supreme facts in the great universe of truth, yet she can afford to despise no truth. The humblest truth may in some way, even if it be only by analogy and illustration, contribute to her work. And of the vast fields of truth embraced in the work of the university, many are of the most direct interest to her work. The problems of political, social, and historic science affect the work of the Church quite as much as that of the State. All philosophy is religious, that is, related to religion in its very essence, and must be either its right-hand helper or its uncompromising antagonist. The deeper spirit of all true literature is religious, and its profoundest philosophy can only be attained through the light of a religious faith and sympathy, and inasmuch as Christianity has a directly practical interest in all forms of the world's religious faith, so has she the same interest in all literature. Even the physical sciences in the world of the infinitely great and the infinitely little are as congenial to the devout mind to-day as when David heard the "heavens telling the glory of God," or Socrates reasoned from the skilled work to the wise workman. The interest of Christianity in all truth is thus direct, profound, universal, and for the great uses of her life the Church has the most indefeasible right to found her universities. And if a right, then

a duty—a duty to herself and a duty to the world; a duty to herself, if she would perfect her own apprehension of all truth, and free herself from the mists of prejudice and error which in all the ages have trammelled her work and weakened her power; a duty to the world, because the most perfect triumph of Christianity, the true millennial glory, the golden age of prophetic vision, will be an age of the highest universal intelligence. “Wisdom and knowledge shall be the stability of the times, and the strength of salvation.”

But if university work thus falls within the scope of the Church, much more that of the college. In fact, from the very beginning the Church has made the college so thoroughly her own that her right there is hardly seriously disputed. The secular tendency is rather to limit the Church to the college and the theological seminary, and to disparage the college as less modern in its spirit and less generous than the university. More conservative it must be. The college is not the place for tentative theories and experiments feeling after truth. “Beaten oil for the sanctuary” must be the rule of college life. Its work, as we have seen, is to build up young minds with the richest, purest food of ascertained truth. It lays broad and wide the foundations of spiritual life. Here, certainly, the Church has her duty. If she ceases from this work there is no other to take it up. Some indeed say that all necessary culture will come with the acquisition of the knowledge required for the uses of life; that the world to-day is too busy to waste four years of life on mere intellectual gymnastics; that all we need is the university; and that in learning there what they need to use men will gain all needed discipline. We could not make a more fatal mistake. Luther and Wesley were midway in the thirties when they began their life-work, and few men have accomplished more or better work in life than they. We may call this work preparatory to the university if we choose. It certainly would be well that all men of special learning should be at the same time men of broad culture. But this is by no means absolutely necessary. Each type of institution has its own aim. And it is surely a grander thing to make great men than to make great scholars.

The college is the higher work, and when we say that it is the duty of the Church to furnish the broadest facilities for higher education we mean that it is her first duty to strengthen and protect her colleges. It is not necessary that they should be large. About one hundred students pursuing the same curriculum will give the maximum of efficiency and economy for purely college work. If there are collateral courses, these numbers may be multiplied accordingly, though not always with advantage to the discipline of college life. But whether you build large institutions with collateral courses, or smaller compact colleges, widely distributed over the country, the wise policy, nay, the imperative duty, of the Church to-day is to place this higher training within the reach of all her more gifted young minds. So shall she have for the work of the next century a mighty army of godly and intelligent men and women, who, with all the forces of the highest intellectual, moral, and spiritual culture

will push forward the conquests of our holy religion. I have said moral and spiritual culture, for if these colleges are any thing, they should be the homes, the nurseries, of the highest Christian life, the inner sanctuary of religion, as well as of high intellectual life.

But along with this universal attention to college work the Church needs to claim her share of the higher learning. Indeed, for her college work itself this is an absolute necessity. As teachers in her colleges and divinity schools, if for no other purpose, she needs men of the higher learning, and emphatically men of the higher Christian learning. In her provision for these she cannot afford to be behind the secular interest. She may, perhaps, at times combine to advantage with the existing institutions. It may be a wise thought for the Church to plant a great Christian university in the center of the great scientific institutions of this city, or for English or Irish Methodism to establish their schools of higher learning at the seat of the old national universities. Each Church must judge for itself of the wisdom and economy of such alliances. But whatever be the detailed method which local circumstances may indicate, the Church as well as the nation must have her great university centers. The Methodists of the next century will find six or seven such, at least, on this continent, while her colleges, stronger and more perfect, we hope, to-day, will be numbered by the hundreds.

The world is just waking up to the importance of the higher education of women. Here especially the helping hand of the Church is needed. What the solution of the problem is to be is still undecided. Co-education is widely popular in democratic circles. The university annex has already achieved a conspicuous success in England. And such institutions as Vassar, Wellesley, and our own noble Woman's College at Baltimore are showing what can be done with a high curriculum and first-class equipment, especially adapted to the needs of woman's higher life. Rome is peculiarly wise in looking after her women, and Methodism should certainly not be less so.

The Rev. W. F. SLATER, M.A., of the Wesleyan Methodist Church, gave the following appointed address on "University Education:"

Mr. President: That the Church ought to allow "the broadest facilities for higher education," and that it ought to encourage and provide them so far as circumstances allow, no doubt seems to exist. Any depreciation by the Church of the higher education of the people will be at the cost of her own interests and reputation. The Church appears in a false position when she is the adversary of advancing knowledge; the old sarcasm is repeated, that "ignorance is the mother of devotion." So far as the misunderstanding has existed it has tended to secularize education and other elements of civilization; it has withdrawn them from the leaven of higher sentiments which a more gracious contact with the Church would have supplied. In some lands already the influence of the Church is

seriously contracted, because it no longer rules the higher spheres of thought and activity.

In its early stages of advancement the Church does not largely depend upon learning for success; the momentum of the *primum mobile*, the impulse of a fresh inspiration, is sufficient to carry it forward; but as inevitable reflection sets in it is required that the relation of the new ideas to the abiding foundations of thought should be ascertained and exhibited. At this juncture of affairs some alarm will naturally arise. New sensations are a part of experience which are not always encountered without pain. But reflection lies as truly in the constitution and course of nature as sensation or intuition. Through the phenomena which present themselves to man in his rapid flight through time he discerns the *noumena*, which he soon perceives to be of greater value to him than the objects of sense. To discourage or hinder man in his acquisition of this higher wealth he feels to be the highest offense against his dignity and well-being; governments that have made this policy theirs have lost their crowns; the Churches that have hoped to gain the world by hiding the keys of knowledge are the contempt of mankind.

Yet among ourselves there are some who dread the higher education, because it has often been associated with a prevalent worldliness of spirit. Here, then, is a plain call for the Church's interference. She holds in her hand the salt which may sweeten these corrupted waters with elements of life and blessing. It is her high calling to

“ Unite the pair so long disjoined,
Knowledge and vital piety.”

It has been suspected, and not without some reason, that advanced education will introduce our youth to systems of philosophy which lead to doubt and atheism—or at least tend to impair the simple faith which made our fathers strong. We may remark that it is the peculiar mission of a university to pursue lines of investigation and speculation to their farthest results; but any system of philosophy carried to its largest possible consequences brings us to contradiction and error. Philosophical systems may be manipulated so as to favor either atheism or superstition. Were John Henry Newman and Francis W Newman both trained at Oxford? Yet the one finished in the acceptance of infallibility, and the other in the negation of all theologies. The fact is, that the centripetal and the centrifugal forces of intellectual life are at their maximum in a living university; and all who come in contact with them will have to deal with them. In the older universities the traditional, historical, reactionary tendency has been sacredly cherished. It mastered Newman, Manning, and Pusey. It has transformed the sons of some English Methodists into model Anglicans. Perhaps its operation has not been unfelt in America. This, indeed, so far has been our chief difficulty with the universities on the other side of the Atlantic. But now, perhaps, the opposite tendency is becoming for our age the chief danger.

The great problem for the teaching Church to-day is: How are the older

systems of theological teaching to be related to the new knowledge? One of the great streams forming this modern deluge which obliterates the ancient land-marks is *scientific*. Astronomy has revealed the vastness of the universe—reducing the proportions of man's world, and casting into a new perspective the old doctrines of creation, providence, and redemption. Geology discloses abysses of time of which human history scarcely measures the smallest fraction. Biology finds a common physical life in man and in monads. Archæology is collecting the vestiges of forgotten people, and is mapping out the great Sahara of the prehistoric period. Philology traces the growth of the many-voiced languages of men to phonetic and imitative cries of the primitive savage. Surely, the Christian youth will need the calm and patient instruction of the best minds to pilot him down the rapids of intellectual progress and to bring him to the haven of quiet faith. Is it not a fact that the theory of evolution in some form is now propounded as the most probable, and is, therefore, used as the most convenient working hypothesis of physiological relations in every school of natural science in the world? For good or for evil this is the accepted scheme of things. No one can foretell yet its effect on former doctrines of creation, of the fall, of the ultimate theories of religion. Our dread is lest deference to the law of continuity should indispose men to expect any miracle of grace, lest the practical infinity of the material should utterly eclipse the supernatural.

This cataclysm of fresh thought has reached, at length, theological positions which we once thought to stand high and dry. The higher criticism now raises questions about the integrity of the Pentateuch, the authorship of psalms and gospels, the origin and application of prophecies, the possibility of miracles, the specific difference between the inspiration of Scripture and that of sacred poets of other systems. Comparative religion exhibits features of non-Christian systems in order to show that they too have their place in the religious education of the race. Send your young men to the universities and they will soon come face to face with these imposing facts and theories. With a tremulous but pardonable anxiety for the old faith, which had in it the secret of a holy life and happy death, we ask, "Can our sons and daughters retain their reverence for the older system?"

Such are the conditions of the higher education which now demand the attention of the believing Church. The peril is great, but it must be faced. This is not the time for timorous council or artificial bravery or ignorant defiance. The followers of that free thinker, that open-minded inquirer, John Wesley, cannot meet modern science with a *non possumus*. We want to know what the questions really are, what they imply, how we must act in regard to them. For this we need generations of well-equipped scholars, with learning and leisure to explore these new realms, able to collect their various and voluminous wealth, and ready to distribute the spoils of all time to the inquiring multitude. But such scholars can only be grown in university life—where the loftiest standard of attainment becomes a familiar item of intellectual life, where the inter-com-

munion of the best minds beats out from the chaff of hearsay and the straw of self-taught sciolism the ripest grain of truth.

There is another objection which we must not overlook. It is said: "The universities cultivate a special type of opinions, manners, and taste; they produce a distinct caste, assuming Brahminical superiority; unfitting them for fellowship with plainer men." We reply: It would be strange if the higher education were without effect. A Christian university ought to train men to refinement of thought and word, of manners and conduct; but it may be expected also to develop the sympathies of the regenerate heart. Class ideas have been the temptation of the older universities. Monopolies are obsolete in Christian civilization. The old devices of protection, of knowledge, have been found out; even the reciprocity of privileged classes is less practicable. The old monasteries shut their doors against the multitude, and reveled in their feast of good things—eating and drinking, collecting manuscripts and illuminating missals, but never translating into the language of the common people the curious lore which entertained their useless lives. Even now it is plain that the free Churches must bestir themselves if nobler systems are to be provided, where any child of the people who has character and ability may obtain the best culture of the age. The older institutions freely confess *tempora mutantur*; but they will not add, *nos mutamur ab illis*.

In Britain the whole subject has a history of its own. The Methodists of England, being Non-conformists, were for three quarters of a century after Wesley's death excluded from the Universities of Oxford and Cambridge. In the century after Wesley's death not more than three or four of his preachers graduated in his own university. The same may be said of Cambridge. What is the attendant fact? Methodism has made but little impression on the higher circles of English life. We have no representatives of our Church among the British aristocracy. There is not a single Methodist in the House of Lords; not one on the bench of judges. A small but not insignificant band of representatives in the House of Commons has made itself felt in our legislature. Others have gained distinction in the legal and other professions; but, speaking generally, the magistrates, the professional classes, belong to the Established Churches; and this is connected with the fact that not more than five per cent. of those trained at Oxford and Cambridge and Durham are Non-conformists, and only about two per cent. are Methodists. Besides, the great schools which prepare for the universities are Anglican foundations—such as Eton, Harrow, Winchester, Marlborough, and many others. They are manned by Anglican clergymen. In these establishments the repugnance to dissent is traditional, profound, unrelenting, ineradicable. If evangelical non-conformity must survive and progress in Britain, it must have an adequate supply of the higher education. Kingswood, Sheffield, Taintor, the Leys—the latter under the care of Dr. Moulton—with other schools more recently established have done good service, and have shown us what harvests might have been gathered if we had been more zealous in this field. We ought also to mention that our Church has made good use of

the London University—an examining body which admits students without regard to class or creed, but distributes no degrees in divinity. This authority to dispense divinity degrees is reserved to the universities which still refuse them to Non-conformists. For our divinity degrees we are indebted to the universities of the Western world, and a few have come from Scotland. John Dury Geden, though a member of the company for the revision of the Old Testament, found no recognition from Oxford or Cambridge, but received his diploma from the University of St. Andrew's. Dr. Moulton, confessedly one of the most learned men of his time in New Testament exegesis, received his divinity degree in Edinburgh; and James Agar Beet, who has attained the first rank among New Testament interpreters, received his title from the University of Glasgow. This state of things is the more unfortunate because the degrees of our national universities still retain a value—at least among ourselves—which has not been acquired by degrees obtained elsewhere.

May I say, in conclusion, that we who have come from the Eastern world have, since we came to this continent, been much impressed with the universal aspiration for intellectual training which has affected its people? Our admiration grows as we see how widely this aspiration is shared by the colored population. In the older world there is something like a prejudice against knowledge itself. It has so long been the privilege of a class that it has become its badge, and has come in for a share of popular dislike. Your freedom from this prejudice, and the widely defined ambition for intellectual advancement, promises to raise your people at no distant date above that of the masses in older countries. The day may come when your scholars may have to come to our land with a new evangel of science; or pilgrims from the languishing East may come to you and say: "Give us of your oil, for our lamps are going out." We rejoice, also, that this strenuous public feeling, with its immeasurable forces and results, comes so largely under the patronage and direction of the evangelical Church. The Roman Catholic Church, and the Churches following traditional systems, depend for their success mostly upon education and training. The evangelical Churches rely principally on the victorious force of truth to convince and convert adult men. That attractive and fruitful method which only the Free Churches can successfully employ need not displace the other. Let us continue to call sinners to repentance, but let us also suffer little children to come to Christ, and teach young men how they may overcome the world.

Of work yet to be done by evangelical scholars in the higher and better criticism of patristic literature, church history, and the harmonizing of scientific thought with true faith, time would fail us to speak.

The Rev. W. F. WARREN, D.D., LL.D., of the Methodist Episcopal Church, gave the second appointed address on "University Education," as follows:

Mr. President: In fifteen flying minutes I must needs deliver my message to more than fifteen millions of men. Pardon me, then, if in the interest

of swift speech I sacrifice all rounded rhetorical periods, and confine myself to sentences compacted and condensed under a higher than hydraulic pressure. The special theme to which the discussions of the evening have led up, and to which I invite your attention, is: *The Adaptation of Ecumenical Methodism to World-Leadership in the Field of University Education.*

Here are four immense terms, all of which I wish you to take in their largest acceptance. First, "Methodism." By Methodism I mean that maturest form of historic Christianity wherein the great Head of the Church, largely through the direct and indirect instrumentality of Wesley, Whitefield, and their followers, has successfully unified in one living and world-renovating synthesis all that was vital in mediæval Catholicism and all that was just in sixteenth century Protestantism. Second, "Ecumenical Methodism." By this term I mean the geographic and personal totality of this maturest form of Christianity, whether organically or only sympathetically represented in this Ecumenical Conference. Third, "The Field of University Education." This field, as already outlined by Chancellor Burwash, is as vast as human possibilities in growth, individual and social. Finally, "World-Leadership." To this term, too, I desire to give the widest legitimate significance, applying it in all literalness to the whole world of mankind. My full thought, therefore, is that, by the grace of God, the Christianity officially and sympathetically represented in this body has characteristics pre-eminently fitting it to lead all nations in the highest ranges and fields of education, and that, possessing the providential adaptation thereto, it has also the providential call.

"An ambitious suggestion," remarks some Brother Littlefaith. "If we have in truth any such calling, why have we not shown it? Why are we not already exercising this grand leadership?" I reply that in the past many things explain, if they do not justify, our failure at this point. We have not even tried to gain this form of spiritual power. But few among us have seen our possibilities in this direction, fewer still the duty providentially laid upon us. We never can succeed in this or any other duty until we try, and we never can try until we see some possibility of success. Perhaps it will help us in gaining the needful insight if we consider this question: Who, if not we, does possess the adaptation and the call to this high leadership?

Perhaps you point me to Germany, the seat of so many renowned universities, all of them supported by civil governments, and answer, "The State." Some persons deliberately take this position, asserting that in our day the State alone possesses the qualities required for world leadership in the field of university education. Against this view, however, the profounder educationists bring many and weighty considerations. Some of these are historical, some sociological, some ethical, some political, some religious. The limits of this address forbid my touching upon more than the last, and even at these no more than a passing glance can be given.

A complete world-influencing university must assume some definite attitude toward religion. Existing in the Christian world, it cannot ignore Christ. Its business is to teach history and to interpret reality, and in neither task can it evade the responsibility of positive and unequivocal teachings. It must have some creed respecting man, his origin, his law of life, his destiny. It must teach something respecting the State, its moral health, and the conditions of its perfection. It must have a knowledge of Christian civilization, and must propagate some theory respecting it. It cannot do these things without covering every profoundest problem of Christian theology and Christian ethics and Christian philosophy. Such being the case, the State that undertakes the guidance and control of university education even within its own limits must adopt one of four possible courses, any one of which is incompatible with a genuine world-leadership.

1. It may adopt one of the historic forms of Christianity, constituting it the sole and exclusive religion of the State, and then so officer and regulate its universities that nothing shall be taught therein but the established religion and the things consistent therewith. The history of such States and of such universities sufficiently show that this can never lead to ideal educational results.

2. The State may adopt two or more confessions as entitled to equal legal recognition, and may endow or support faculties to teach these but no others. Thus, in Germany the same State often equally supports a papal and a Protestant theological faculty, sometimes in the same university. Here we have the spectacle of a State unjustly taxing Romanists to support the teaching of Protestantism, and unjustly taxing Protestants to support the teaching of Romanism.

3. The State may adopt the expedient of abolishing in all its universities the theological faculty. This has been done in Italy and some other countries. This gives us, however, not a university in any high and comprehensive sense, but a headless torso, a fragmentary institution, voiceless and forceless touching the highest truths and interests known to man. The universities organized by several of the States in our American Union, admirable as they are in some things, suffer one and all from this same incurable defect.

4. The State may squarely plant itself upon atheistic ground, organizing and administering its universities on the principle of opposition to all religion. This surely is not the leadership needed to bring the world to perfection.

From the State, then, we must turn away, if we seek the true world-leadership in the realm of the higher education. In proportion as in its universities any State aims simply to train men for various departments of its civil service, it is giving to its universities a merely technological character. On the other hand, the moment it taxes its subjects for the purpose of teaching any thing profounder, particularly any religion or religions of its own establishing, it is transcending its just powers and authority as a State.

At this point appears a new claimant—the Roman Catholic hierarchy. This insistently asserts that to it alone belongs the rightful authority to teach. It offers to lead the world into all truth and into all ideals of human culture, even the highest. For one I have no disposition to deny that this great Church has certain features peculiarly adapting her to lead men in her own ways and toward her own ideals. But I cannot forget that the Christian world has tried her leadership—tried it many a long century—and that the result has been far from satisfactory. Wherever she has been given full scope, men have found a priestly domination of the State, popular illiteracy, social degradation. For this reason the foremost nations of the modern world have repudiated not only her methods, but even her very ideals.

To whom, then, shall we turn? To what other body, or group of bodies, can the world look for the needed service? Not to the State Churches of Protestant Europe, nor to any one of them. No one of them is unhampered by State limitations. As a group they have no organs of common action. They are even antagonistic in important principles and teachings. They may severally do something for national ideals and national achievements, but precisely that which best qualifies them for effective service in the development of a distinct nationality usually disqualifies them for leadership in that higher and broader realm of general culture wherein there is neither Jew nor Greek, barbarian nor Scythian, bond nor free. In this realm we need a leadership unaffected by national antipathies, unsuspected of international intrigue, independent of political boundaries.

Turning, then, from the State and from all State establishments, papal or Protestant, we must look to the great free Churches of Christendom to teach the world those ideals of lofty character which it is the task of the higher education to realize. These bodies are free to study the problem of developing MEN irrespective of their present or prospective political allegiance, and irrespective of the infallible decrees of fallible councils in ancient ages. Moreover, in the forefront of these free Churches stand the communions here officially or otherwise represented. These constitute ecumenical Methodism. Not all of them bear the Methodist name, but all of them love and fraternally honor it wherever borne. And looking at ecumenical Methodism in this comprehensive acceptance, I do not see how any one can hesitate to say that to it God has graciously given a pre-eminent adaptation to lead the world in the field of university education. This adaptation is seen in a multitude of particulars, no one of which can at this time be adequately treated, and but a few of which can even be named. I will barely enumerate:

First, Methodist anthropology. The Methodist doctrine of human nature, and of its earthly possibilities under grace, is sharply distinguished from that of every other Christian communion. While other Churches deny, we affirm, that a soul corrupted and paralyzed in sin may yet in this life be made perfectly pure, and may further unfold its powers in purity. While Romanism, Lutheranism, and Calvinism agree in denying

the possibility of a personally guiltless infancy even under the covenant of grace, Methodism rejoicingly affirms both the possibility and the actuality. We even hold that under the provisions of Christ's mediation the guiltless development of every new-born soul is brought within the range of human and divine possibility. The immense *theological* significance of these views has long been recognized, but their equally immense *pedagogical* significance has remained as yet almost totally unconsidered.

A second characteristic qualifying ecumenical Methodism for educational leadership is seen in its exceptionally cosmopolitan spirit and aim. From its very origin Methodism has "wanted the earth"—wanted it for Christ and Christian culture. Its founder had nothing of the provincial in his make-up. He was as confident of his imperial commission in the kingdom of God as he was of his citizenship in the British kingdom. Over against the narrow jurisdictions of mitered and unmitered presbyters of his country he declared, "The world is my parish." His followers have been true to his motto and true to his spirit. In evangelization ecumenical Methodism has achieved world-leadership; it remains to do the same in the field of education.

A third thing adapting ecumenical Methodism to the proposed world-leadership is its intelligent grasp of vital sociological principles. Methodism, far better than any political State, understands the unity, permanence, and power of the living Church of Jesus Christ. On the other hand, far better than Romanism does she know the rights and duties of the State. Far profounder than that of Lutheranism is her conception of the relation of Christ to infancy and to the family. Far truer than that of Calvinism is her interpretation of freedom and of law. In her own bosom from the beginning has she marvelously harmonized the sacred claims of the individual with the efficiency of the mass. Whithersoever she has come she has abolished slavery and antagonized caste. She has emancipated woman without indignity to man. More than any other Christian communion is she giving to her sons and daughters equal advantages in the field of university education. The first woman's college ever incorporated was of her founding. Having shown such comprehension of the needs of human society, and such capacity to deal with them, ecumenical Methodism may well be trusted to wield the forces that shape the social future—the forces of university education.

A fourth adaptation for this providential call is seen in the numbers, the pecuniary resources, and the geographical distribution of ecumenical Methodism. On each of these heads it would be interesting to enlarge, but at this time it is impossible.

I hasten, therefore, to mention as a fifth and final qualification for world-leadership our appreciation of the divine element in all true and lofty education. Here is room for a sermon, but I will give you but a single sentence. Man's true life being from God and in God and unto God, all culture-processes which recognize and utilize this fact lay hold of aims and motives and forces whose constant evolutionary efficacy and whose successive outcomes transcend all finite calculation.

Mr. President, fathers, and brethren, have I summoned you to an impossible work? Nay, you dare not say it. You know too well that with God all things are possible. What he has wrought by us already is greater than would be this crowning honor. Were we to be left dependent on our own resources we might well make excuse. But we are not. We are workers together with Him to whom belongs the world's creatorship. With him world-leadership in the education of his children is perfectly easy. To us as easily as to any others can he intrust it, provided our faith and consecration are equal to the call. May He who has so marvelously preformed us and preadapted us to this commission grant also the grace for its early fulfillment.

The Rev. H. W. HORWILL, M.A., of the Bible Christian Church, opened the discussion of the evening, as follows :

Mr. President and Brethren: I should not have ventured, as one of the youngest members of this assembly, to make any claim upon its patience but for the belief that you may be not unwilling to hear a few words from a son of the university in which Methodism had its origin. I need hardly remind you of the debt which Methodism owes to Oxford. If the fire came at the meeting-house in Aldersgate Street, it was at Christ Church that the fuel was gathered together. May I call attention to two significant changes which have marked the ten years since the previous Ecumenical Conference? First, there has been manifest in academic circles a new consciousness of the national mission of Oxford, a new desire to make as wide as possible the circumference of which it is the center. Of this I will quote only two illustrations—the university extension movement, which, borrowing the system of the itinerancy—whether from the modern Methodists or from the ancient Sophists I will not pause to discuss—sends up and down the country apostles of culture to present the results of finished scholarship in language understood of the people; and the humanitarian movement of practical help for the poor and oppressed, which built Toynbee Hall in the East End of London. This democratizing of the universities is an unprecedented opportunity for the free Churches of England. Secondly, Non-conformity is beginning to make an impression on the theological thought of the university which has been regarded for half a century as the stronghold of mediævalism. Last year, for the first time in the history of Oxford, a theological fellowship at one of its colleges was gained by a Non-conformist. My friend Mr. Peake, who won this high distinction, is the son of a Primitive Methodist minister, and has made no secret of his attachment to his father's Church. Mansfield College, under Dr. Fairbairn, will yet deal fatal blows on sacerdotalism in its strongest fortress by means of its own vaunted weapon of historical research. Now, Methodists have generally fought shy of Oxford, and there is something to be said for the fear that its atmosphere is dangerous. In spite of the efforts of a few evangelical rectors the most powerful sections of the Church whose influence there is overwhelming are that which teaches that the Church is the clergy and that which teaches that the Church is the world. From the university pulpit is heard such a medley of discordant views—the preacher of the afternoon not seldom contradicting on fundamental questions his brother of the morning—that it is easy to sympathize with a former verger of St. Mary's who is reported to have said to Bishop Samuel Wilberforce, "My Lord, I have heard every university sermon for forty years, and thank God

I am a Christian still." But my own observation emboldens me to say that most of the children of Methodist homes who abandon Methodism while at Oxford abandon it on the first day of the first week of their first term. They make a complete surrender before a shot has been fired against them. You cannot attribute to the influence of university culture defections which occur before Oxford has had time to make any impression save that of the amazing disorder of its railway station.

I appeal to you then, if you remember your obligations to Oxford, not to leave to Congregationalists and Unitarians the work of pulling down the barriers of clerical intolerance that still obstruct the access of Methodists, as well as of other Non-conformists, to degrees and posts of honor in the theological faculty. Send to the universities select preachers—scholarly if possible, but at any rate earnest and powerful—men who, like Canon Liddon, are not afraid to make an appeal to the noblest emotions, not men who dabble most in philosophy, for during six days of the week undergraduates have in their class-rooms as much philosophy as they care for and probably more philosophical philosophy than they are likely to hear from the pulpit. It is an utter mistake to suppose that they ask for philosophical dissertations. They will not listen to Dr. Dryasdust, but they will go in crowds to hear Mr. Moody. Encourage by financial assistance where it is needed young Methodists of the best type, especially candidates for the ministry, to widen their sympathies, as well as develop their minds, by contact with the great main currents of cultivated English life. As long as the doors of the ancient national universities were closed in our faces Non-conformists had to get their higher education from denominational seminaries, or not at all. Now that these doors are open let us walk in; being assured by the example of our founder that it is possible to blend refined scholarship with simple faith and fervent zeal, that there is a devotion which is not the daughter of ignorance.

The Rev. DAVID BROOK, M.A., B.C.L., of the United Methodist Free Church, made the following remarks:

Mr. President: Methodism in England has never yet taken its true position in regard to university education. In that country we have ancient national universities, with enormous endowments, with priceless personal and historical associations, in one of which our founder was educated and our Church received its name. They are the universities, not of a sect, but of the whole people, and as Methodists we claim, and shall claim, a much larger part in them than is represented by the two per cent. which is our present contribution to their students.

Since the abolition of religious tests they have been made accessible to the sons of the wealthy Methodists, and by means of scholarships to those of only moderate circumstances. It would be well if our ministers would cultivate a knowledge of available scholarships as complete as that which clergymen usually possess, and a larger share of them would certainly fall among Methodist young men. To-day some of our richest and some of our cleverest young men are to be found in the universities.

But what becomes of them then? Some of them we retain. They become useful members and ministers of our churches. But some of them—far too many—we lose. Rev. R. F. Horton, of Hampstead, formerly Fellow of New, stated in a pamphlet on *Non-conformity and Oxford University* that the abolition of religious tests at the universities has been of splendid service to the Church of England, for it has enabled that communion to gather into its fold many of the wealthiest and cleverest of the sons of Non-conformity. And how? Why?

Not because our young men have been convinced by arguments from

the other side—very rarely is this the case; not by the exercise of direct pressure, for of this there is happily very little; but because of the very atmosphere of the place, because of the appeals to the imagination, to the sense of beauty, of harmony, of grandeur, and, above all, because of the social advantages which all that is of the Church of England enjoys. It is futile to blame the Church of England for this. The influences which that Church exerts with most effect are those which it exerts unconsciously. Besides, a large body like the Church of England is not unnaturally impatient of the existence of smaller bodies. It sees no sufficient reason for their existence, any more than the large Wesleyan Connection can understand the reason for the existence of the smaller Methodist bodies.

Now, how are we to meet difficulties so formidable? We try to meet them by strengthening our Churches in university cities, by establishing special guilds for Methodist under-graduates, and the like. All this is wise, is necessary, but is insufficient. By no method but by the *heartiest and fullest co-operation* of all Methodists for this object can we secure it. Just as the smaller Methodist bodies united would be well-nigh as strong as the Wesleyans, and would compel a fuller recognition by them, so all Methodists united would compel the recognition of an imposing position for the sons of their faith in the university of their founder. Social recognition and position are not to be gained by being sought, but are to be *commanded* by wealth, by numbers, by power, by excellence. As Methodists we shall command them when united; divided, we never can.

The Rev. S. N. FELLOWS, D.D., of the Methodist Episcopal Church, spoke as follows:

Mr. President: I wish to talk a little in regard to the attitude of the Methodist Church for State education in this country. State universities are a fact. From Washington and Jefferson until now it has been the policy of the State to have universities, and large tracts of the public domain have been set apart to support those institutions. What should be the attitude of the Churches toward these State institutions which are in our midst, and will remain in our midst so long as the government stands?

It seems to me here is a vital question. We may maintain an attitude of indifference or hostility to some extent. What is the result of that? If we withhold our sympathy, our support, of these State institutions, we can claim no right in the management of its faculty, or, in fact, hand them over to the Christian forces for control. Is this wise in our attitude toward these State institutions? By some they are regarded as rivals of the denominational colleges. You cannot understand this? It is for this reason: both State and denominational colleges in the United States at the present time, as shown by statistics, graduate only one half of one per cent. of the young men of our country. We only graduate one out of two hundred. So that there is no chance for rivalry; there is work for both classes. Not only are they not rivals, in my judgment, but they are helpful to each other. The State institution, as in the newer States west, in the Mississippi valley, have larger faculties, and they compel the Churches to maintain a higher position in their colleges. The State raises its universities in the point of moral character, and this is a stimulus to the denominational colleges. While we should maintain our denominational colleges, we ought to give to the State institutions sufficient support, that we may be represented in their faculties and assist in their control, and so hold these State institutions for Christ. I believe it is within our power to do this.

I wish to make another statement in regard to the schools in America. I have had some opportunity for inquiry and investigation, and I have

learned this and submitted it to the Western States and those in authority. The teachers in our public schools are Christian men and women. The educational forces, therefore, are chiefly in the hands of Christians. More than that, I have investigated for the purpose of ascertaining what percentage of pupils come from Christian families in the various grades of schools. In my State, Iowa, twenty-five per cent. came from Christian families. In the grammar school fifty per cent. came from Christian families. In the high-school one hundred per cent. came from Christian families. This ratio will not hold in all the other States; but the law is that the higher the grade of schools the larger the attendance of members of Christian families. So that we have this fact—the educational forces of the country are in the hands of Christian men and women, and the results flow into Christian families. And we ought to maintain the support of the public schools from the bottom to the top. As Christians we should support the denominational schools, and as citizens we should give our support to State schools.

H. W. ROGERS, LL.D., of the Methodist Episcopal Church, continued the discussion of the subject under consideration, making the following remarks :

Mr. President and Brothers of the Conference: It was my fortune for a time to be connected with the largest State university in this country, and I may say, at the same time, the largest university in America; and inasmuch as State institutions have been brought before the Conference, I wish to use that subject as the introduction to the few words I have to say. At the time I was connected with the institution to which I refer there were no less than five hundred Methodist students in that university—a secular institution that had the Methodist institution within its borders. Bishop Simpson, in the Conference which was held in the city of Baltimore, stated it to be his private conviction that there was no more important question before the Methodist Church to-day than the educational question. I believe profoundly in the truth of that remark. The paramount duty of the Church to-day is to strengthen its educational institutions. Looking into the faces of the ministers and laymen here present, I cannot forego the opportunity to say one word which may not be laudatory, but which should be spoken. It should be the object of the Methodist Church—the oldest and largest Church in America—to build up and strengthen its educational institutions until their libraries, their museums, their laboratories, their studies, are as broadly provided for as in the case of similar institutions anywhere in the country. But the fact is, we occupy a lamentable position in the world. There is Harvard University, with its eleven millions of dollars; Columbia, in New York, with eleven millions of dollars; and Cornell and Princeton, with I do not know how many millions of dollars; and yet the educational institution of the Methodists which has the largest endowment has no more than three millions of dollars; and that institution is expected to do as broad and extensive work as is done elsewhere. That is utterly impossible. If the Methodist youth of the country are to be educated in Methodist institutions, then we appeal to you to give us the money which will enable us to broaden our courses and do the work that is being done elsewhere. That is one point that I wished to make.

Another point is that the time has come in the history of Methodism when we should stop multiplying colleges. The fact which strikes foreigners with the most surprise is that when they come to this country they find four hundred collegiate institutions between the Atlantic and

the Pacific. Germany, with its fifty millions of people, has but twenty-four; France, with its forty millions of people, has but fifteen. Why, my friends, in the State from which I come, which has less than four millions of people, we have twenty-five of the so-called colleges. For our four millions of people we have more colleges than has Germany for its fifty millions of people. We cannot continue multiplying colleges and do the work which it is expected we should do. If we do we defeat our own object, because we have only so much money which we can use for educational purposes.

The Rev. J. S. SIMON, of the Wesleyan Methodist Church, spoke as follows on the subject under discussion :

Mr. President: On the chair in which you sit the lines are carved:

“ Unite the pair so long disjoined,
Knowledge and vital piety.”

Those lines are taken from a hymn which was written for Kingswood School. For a century and a half that school has evidenced the interest which the Wesleyan Methodists have taken in the subject of the higher education of their boys. Having been the secretary of the governing body of that school for seven years, I may be permitted to speak on the subject that is before us. It has been suggested that we ought to know that there are many scholarships which are open to us at the English universities. Kingswood has been aware of that fact for a long time. We have sent in many of our boys for these scholarships, and they have carried them off in large numbers. Our Kingswood boys rank high at the universities. They have secured the senior wrangler's place in the Cambridge mathematical tripos on two occasions in recent years, and they have often gained high places in the same tripos. The master of Trinity College, Cambridge, when speaking at the Leys School—a school which is another evidence of our zeal in the cause of education—said that Kingswood is well-known at the university. He might well say so. Among the fellows of Trinity Kingswood boys are conspicuous at the present time. We have no difficulty in obtaining admission to our English universities. We are, however, confronted with a serious problem. Is it possible for us to retain our hold upon the men who go up to the universities? Can we preserve their connection with the Methodist Church? I am of the opinion that Methodism, when properly understood, is pre-eminently suited to an intellectual and cultured man. Its creed is liberal. When visiting Cambridge some months ago I was asked to read a paper before the Wesley Society, which is composed of graduates and under-graduates of the university. I selected as my subject, “The Broad Churchmanship of John Wesley.” I proved, at least to my own satisfaction, that John Wesley was not a high churchman. Having showed that he was not a low churchman the conclusion was inevitable. I believe that John Wesley was a broad churchman in the best sense of the word. I admire the breadth of the Methodist creed. We insist upon those essential truths of Christianity which concern the salvation of men, and we allow a large liberty of thinking upon all speculative questions. I am convinced that this is the only safe position for a Church to assume. It is no use to teach dogmatically views which cannot stand the test of modern criticism. Then, in addition, Methodism is adapted to cultured men, inasmuch as it finds them work to do. A friend of mine once said, “I always feel most orthodox when I am hardest at work.” That is true. In the presence of the sin, the sorrow, the actual suffering of the world, we have not much time for dreaming. We find that certain truths—those truths which center in the cross of

Christ—have power to lift the load from the conscience, to change character, to soothe the multiplied sorrows of society. Our refuge from our own doubts is in hard work for the rescue and salvation of men. The compactness and efficiency of the Methodist creed commend it to the acceptance of cultured men.

I should like to add a word on the higher education of women. Twenty years ago I wrote an article in the *Wesleyan Methodist Magazine* on this subject, predicting its course and its results. Glancing over that article the other day, I found that almost all its predictions have been fulfilled. I have no time to describe the change which has come over the English mind in respect of the higher education of women, but I wish to hear testimony to the striking and complete character of that change.

The Hon. J. D. TAYLOR, of the Methodist Episcopal Church, made the following remarks :

Mr. President: Almost always when a subject of this kind is announced for public discussion the friends of the measure are extravagant in their claims. We have heard a good deal to-night in regard to the great universities. While I would not detract from the value of these great institutions of learning, I think this discussion attaches too much value to the larger institutions and too little value to the schools of a lower grade. My friend who has just taken his seat says that he wants fewer colleges; he wants them concentrated as they are in Germany—only a few colleges for the millions. I do not believe in this doctrine. I thank God to-day that we have as many colleges as we have. They are all over this broad land, on every hill-side, and in every valley, and in nearly every town and village. That, my friends, is why the American people are so rapidly becoming an educated people.

I admired that part of one of the addresses which said that one hundred and fifty men were enough for a college. I should like to take the graduates of all our small country colleges and stand them up in a row alongside of your university graduates. Look over this audience; look over the pulpits of America; look at the bar and bench, every-where, and you will find the graduates of these small colleges occupying the highest places. Why, a rail-splitter who never saw the inside of a university occupied the White House and left his impress upon the world—a boy who followed the canal path, graduated at an ordinary college, and yet his fame has gone around the world. Tell me, if you will, of the graduates of these great schools, these mammoth universities, where hundreds and thousands of men are gathered together. Are they the men who are moving the world, molding public sentiment, governing empires and republics?

O, my friend, this will not do. I am for the small colleges built on the hill-side. I am for these colleges that come close to the people. The trouble with these large universities is that the graduates have so little practical knowledge. I was told by my friend sitting here that one of these graduates in his city rented his house, and that he came to him and told him that the house was leaking—that it was full of water. He had left the trap-door in the roof open, and he did not know enough to shut it. He came back in a day or two and said his house was cold, and the owner of the house went up— (Here the time expired.)

Mr. THOMAS SNAPE, C.C., of the United Methodist Free Church, continued the discussion, as follows :

Mr. President: The necessity for higher education is universally conceded. The practical question for us, especially in Great Britain, is how

it can be obtained without losing our cleverest young people. We have no denominational degree-granting colleges in our country, as it would be impossible for us to obtain from the government a charter for such a college. In my opinion one of the most undesirable things would be such a denominational degree-granting college. The higher education in our country is valued according to the source from which the degree is obtained; and if we had only sectarian colleges the degree would be regarded as of the smallest weight. It has been found there, and I doubt not it is so here, that the true solution of the question is not in the establishment of new universities, but in making the best use of existing universities. At Mansfield students receive theological training and attend the art and science courses, taking their degree on examination. The London University is the largest university in the world. Victoria, in Lancashire, is growing in favor. In the Victoria University there is raging a controversy as to the establishment of a theological chair. I hope it will rest where it is; that the advocates of the theological chair will be defeated. The reason for it is this: All the colleges around Manchester affiliated with Victoria give theological instruction, while the students go to the university for their instruction in the arts and sciences. The Quakers have established such an institution; the Baptists and the Methodist Free Church have done the same; and Didsbury College sends her students to another college for training. A student can say, "I obtained my degree in theology from a denominational college, and my degree for the arts and sciences from the university; but I obtained it as other students do—by the severest examination." And thus the degree in our country becomes one of the highest value. The man who possesses a degree from Oxford, Victoria, and especially from London, has a passport of great value, because of the satisfactory character of the learning he has acquired.

The Rev. E. H. DEWART, D.D., of the Methodist Church, Canada, spoke as follows :

Mr. President: I think some of the remarks made to-night in the addresses and papers seemed to assume that unless education shall be carried on by organized effort of the Church no sound religious training can be acquired. I think this is assuming too much. I think some of the arguments used, if carried out to their logical sequence, would lead to the complete overthrow of a united school system, and result in the establishment of a general system of sectarian schools. In a country where the overwhelming portion of the population is Christian I do not see why Christianity cannot be represented in the educational institutions.

Another serious thought which has been partly referred to. We owe something to the public institutions of the country, and by withdrawing ourselves from any of these institutions two evils are the consequence: we deprive ourselves of advantages that we might otherwise possess, and we deprive these institutions of the Christian influence that we have a right to expect would be exerted upon them by the Church connecting itself with them. I do not think if there are wrong things taught in any of these public institutions that we escape the danger by merely withdrawing and keeping ourselves apart. These ideas are propagated through other channels, whether we teach them or not. And I think the very fact that large numbers of our Methodist and Christian children are in these institutions should make us feel an interest in their character, and if they are not right, if their teaching is not right, we should rally the Christian elements of the community round them, and make them right. For, certainly, if we do not owe them something patriotically we owe them our Christian influence. And if we as Christians talk about draw-

ing nearer together, talk about uniting, receiving the Presbyterians that they may make us believe and we make them believe that we are one—if we have brotherly love and Christianity enough to unite in other work, why cannot we unite in educational work?

The Rev. WILLIAM GIBSON, B.A., of the Wesleyan Methodist Church, made the following remarks :

Mr. President: I remember that when I was quite a child a picture of John Wesley impressed me very much, from the fact that underneath was written, "John Wesley, student of Christ Church and Fellow of Lincoln College." I wanted myself to be a student of Christ Church and a Fellow of Lincoln College! But it was impossible for me to go to Oxford. I thank God all those hinderances are things of the past, and that Methodists can go to those ancient seats of learning.

The brother who spoke this evening said that there were only fifteen universities in France as compared with a larger number in America. He did not take into account the different character of the universities in that country. The Universities of Paris and Padua are the oldest universities in the world, and there is a question between the two as to which is the older. And of all the universities in the world I do not believe any afford the opportunities presented by the University of Paris. I desire to submit a question which has always been a question of interest to me. I think we ought, as Methodists, to try to capture those old universities. I suppose the money in those universities does not belong to the Church of England, but to the English nation. There are three questions which I wish to answer. Can a man, first of all, go to these seats of learning and maintain his evangelistic zeal? I thank God we have instances in our ministry to show that a man may go there and attain a high place in Oxford and maintain his evangelistic zeal. If the going to Oxford should lead to the loss of his evangelistic zeal, I would say, Do not let him go there. But such need not be the case. Instead, however, of losing zeal, it is often increased by a residence in such a university as that of Oxford.

Then another question that daily confronts us. Can a man go to the old universities and remain a true, a real Methodist? I thank God he can. Although I was not permitted to go to Oxford I have been able to send my oldest son. He is a faithful attendant at the Methodist church there. I was informed that there was no one more attentive to the Methodist class-meeting than my son.

Another question which I wish to ask is this: Can a man go to Oxford and maintain his simple faith? I am glad to be able to say that he can. You have instances in the Methodist ministry to prove this. Then I say to the Methodist world, Let us have our proportion of Methodists, sent from all parts of the world, who can maintain the highest distinctions in learning and yet remain faithful to Methodism and true to the Christian faith.

The Rev. D. McKINLEY, of the Primitive Methodist Church, concluded the evening discussion in the following words :

Mr. President: I have only a few words to say on the subject under consideration. A great change has taken place in the Oxford University in recent years. This change is seen in the provisions of the university extension scheme, and there may be added the fact of the election to a fellowship of Mr. Peake, who is a Primitive Methodist, and who is laying his great gifts of learning and grace on the altars of his own Church as a lay preacher. We have in our theological institute at Manchester stu-

dents who are taking advantage of their residence there to attend Owens College. We have done something to favor our young men, especially those who are candidates for our ministry. We have a young man studying at Oxford now, Mr. Taylor, the son of one of our ministers in the north of England, and our Conference two years ago decided that when he has finished his college curriculum he shall enter into our full ministry, thus removing in his case the necessity of a probation—those four foreboding years which form the portals to the full accredited position of a minister of the Methodist Church. If such an inducement as this was to become common in all branches of the Methodist Church, it is very probable that more of the candidates for the ministry would be drawn to take the advantages of such universities as Oxford.

The doxology was sung, and the Conference adjourned with the benediction by the presiding officer, Bishop E. G. ANDREWS, D.D., LL.D.

EIGHTH DAY, Thursday, October 15, 1891.

TOPIC:
ROMANISM.

FIRST SESSION

THE Conference opened at 10 A. M., the Rev. JAMES DONNELLY, of the Irish Methodist Church, presiding. Prayer was offered by the Rev. R. CRAWFORD JOHNSON, of the Irish Methodist Church, and the Scripture was read by Mr. S. McCOMAS, J.P., of the same Church.

The Journal of the sessions of the seventh day was read, amended, and approved. The report of the Business Committee was presented by the Secretary, recommending the enlargement of the powers of the Committee on an Ecumenical Missionary Council so as to include not only the equitable division of the field, but all matters pertaining to the translation and circulation of Christian literature, and all other matters relating to the joint co-operation of Methodist missions in practical mission work. This recommendation was adopted.

Notice of a proposed alteration of Rule VIII of the "Rules and Regulations for the Government of the Conference" was offered by J. J. MACLAREN and W. H. LAMBLY; also a memorial on "A Concert of Prayer," signed by the Rev. WALTER R. LAMBUTH and the Rev. E. L. SOUTHGATE. These papers were referred to the Business Committee.

The consideration of the report of the Business Committee on Methodist Federation, offered to the Conference on the preceding day, was resumed, as follows:

THE SECRETARY: Mr. President: Referring to the report from the Business Committee concerning Methodist federation, that committee has directed me to request that Dr. Stephenson, as on yesterday, should be permitted to represent the committee on the floor of the Conference.

Rev. T. B. STEPHENSON, D.D., LL.D., of the Wesleyan Methodist Church: Mr. President: I am very much in hope that the Conference need not be detained at any length upon this matter. In the discharge of this duty assigned to me I shall say but a very few words. If necessary, I believe that, as representing the committee, I shall have the right to reply, when I can supplement any remarks which I may now make. The feeling of the Conference, I think, will be that, after all that has occurred, we ought to do something. I should feel that if this Conference separated without taking some step in the direction which many of us desire—some safe and wise step—it would stultify itself. What step can we take? We certainly may express our thankfulness for the growing spirit of kindly feeling and the stronger desire for co-operation among the evangelical Churches of Christendom, and especially the Methodist Churches. Is there any man in the Conference who has any objection to that? I take it not.

Then may we not go a step further, and declare there are matters in which we can almost immediately make arrangements for co-operation which will be greatly to the interest of Methodism at large and to the interest of that wider kingdom of God of which Methodism forms only a part? That is in the second of these resolutions. When we come to that point we are confronted with certain geographical and national difficulties. We do not all live under the same law; we live in continents separated by wide seas, which makes personal communication very difficult and costly. It seems to me if there is to be any co-operation of which I have hinted it must be done by provinces instead of the divisions in reference to ecumenical powers. The resolution proposes that there shall be four great provinces of our Methodism throughout the world. The United Kingdom we put first, because we have been ahead of every one else in time. Then Australia. It will commend itself to every body why Australia should be a separate province. Then Canada, which is under a different flag from that which floats over the United States, so that there must be a reason for the provinces indicated in the second resolution.

Then, if we believe we can co-operate in reference to certain matters especially of public interest, and it should be wise to co-operate in these matters through and in the provinces indicated, how can we give practical effect to that desire? We are limited in this Conference by our Constitution. We have no right to dictate to the Conferences which form this body as to what their internal arrangement shall be. We can only make a suggestion, and after taking that suggestion into consideration the Conferences may act as to them may seem best. That is done by the third resolution, which, I think, guards the autonomy of the Churches and does not interfere with them. But after we shall have passed our resolutions they ought not to be allowed to fall to the ground, but brought definitely before the mind of the various bodies that are to deal with them.

These points we have endeavored to express in the resolutions before the Conference. We think we ought to do something. We think the

main thing is co-operation. We do not wish to express any judgment as to what that may be in the future; but we do believe that so much is practicable, desirable, and beneficial. That, I think, is the substance of these resolutions.

The Business Committee desire to make two corrections of the resolutions as printed and put into your hands. In the first clause the word "co-operation" stands. In the original draft "union" stood there. The committee is strongly of the opinion that it would be desirable to restore the word "union." I think it is desirable that that step should be taken—that the word "union" should be substituted as in the original text, so that the clause will read:

"The Conference recognizes, with gratitude to God, the growing desire for closer union among the evangelical Churches of Christendom."

Does not every body thank God for the "growing desire" for closer union of the evangelical Churches in Christendom? Then it goes on:

"And especially hails with devout thankfulness the extension of that desire among the various Methodist Churches."

Then in the second clause the Committee proposes to leave out what is parenthetical:

"Though the time may not be come for the organic union of the Methodist bodies."

For this reason: some persons believe that it is an expression of our opinion that union among all the Methodist bodies is practicable soon. Some object on that ground and some on the opposite ground; but I am here to say that if the only objection was that we did express belief that union was possible, or a hope that it would be possible, I should not expunge that from the resolution. On the other hand, it is objected that this puts off too far any more close communion than that indicated in these resolutions; and as those on both sides take exception to the clause, it is suggested that we omit that clause, and I am instructed by the committee to move that it be omitted. The language referred to is as follows:

"The Conference cannot doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God."

Suggesting these alterations, and without detaining the Conference further, I hope that these resolutions with the alterations suggested may be passed without any serious or lengthy discussions. As Mr. Snape, I believe, will accept the amendments, I move their adoption in the amended form.

THE CHAIRMAN: Is your motion that the resolutions be voted on as a whole or separately?

REV. DR. STEPHENSON: I move that the vote be taken separately on each resolution.

THE CHAIRMAN: The question is on the adoption of the first resolution.

MR. THOMAS SNAPE, of the United Methodist Free Church: On yesterday I moved the adoption of these resolutions. If I accept the amendments suggested by Dr. Stephenson, I suppose they will remain under the name of the original mover.

THE SECRETARY: The report on these resolutions has been made to the Conference, and the adoption or rejection of any amendment to that report is in the hands of the Conference. Therefore, the mover of the resolutions cannot accept the amendments.

Rev. Dr. STEPHENSON: It would be my duty to move that the alterations indicated be agreed to.

Dr. J. J. MACLAREN, of the Methodist Church, Canada: **Mr. President:** I should like to say a word on the first resolution of the report. Being a Methodist I will give a little experience instead of dealing with the matter theoretically. I think that when any brother is aware that experiments have been made of the plan suggested in the first resolution he will be more ready to agree to the second and third resolutions. There has been a trial of the plan suggested by this first resolution, which goes far beyond the two succeeding ones, and I will state a circumstance that will illustrate the matter better than any theory. In Canada we have had a trial of this plan with wonderful success—

Rev. Dr. STEPHENSON: The sense of the Conference has not been taken on the question of accepting or rejecting the alterations suggested by me. My motion is that they be accepted by the Conference.

The question being put, the motion was agreed to.

Dr. MACLAREN: I wish to speak to the resolution as amended. I have just one word to say, and that is that this union among the evangelical Churches can be carried out as it is being carried out in Canada. Between these two Churches, the Methodist and Presbyterian, in Canada it is being carried out with great success. They believe that in those parts of the country where settlement is sparse and the membership of the Roman Catholic Church large there should not be any rivalry; that there is not enough to support two churches. In the formation of this union committees were appointed, composed of members of the one Church and the other; and when a question arises these two committees confer, and the difficulties are avoided of too many churches in one place. That is the practical working of it, and I hope that this resolution will be adopted. It will work with equal advantage in other parts of the country, though you are not so far advanced in other places as we are in Canada.

Mr. WARRING KENNEDY, of the Methodist Church, Canada: **Mr. President:** Am I correct in assuming that this report is fairly before the Conference as a whole? I am from that country that some people consider outside of the world. Within the last two years when I was in Paris my guide stated to me that he had been in every country in the world and part of Canada. I am from Canada—the city of Toronto.

I am very pleased on this subject to follow my friend Dr. Maclaren. Our experience in Canada regarding the Presbyterian Church—their union with the Methodist Church—has been exceedingly salutary and exceedingly profitable for them in their onward work, and we as Methodists are uniting and advancing as one solid phalanx. We were disintegrated; but now we have a new organization—the Methodist Episcopal Church, the Bible

Christian Church, the Primitive Methodist Church, and the Wesleyan Methodist Church having united under a new name, the "Methodist Church, Canada."

Co-operation is all right so far as it goes; but I want this Conference to go further and say that we are not only ready for co-operation, but for organic union. I think I can show you, Mr. President and gentlemen of this Conference, if you will take the Methodist bodies of the United States—

THE CHAIRMAN: The resolution is not with regard to organic union.

Mr. KENNEDY: If I wish to argue in favor of organic union, am I in order?

Rev. JAMES TRAVIS, of the Primitive Methodist Church: The question before the Conference is whether we recognize with gratitude to Almighty God the growing tendency of the union.

Mr. KENNEDY: That is before the Conference, and I am prepared to recognize it. But I will go further and say that union is not only desirable to be recognized, but organic union. Time has come for action. I have no hesitation in saying that we shall have a union of the small Methodist Churches of the States, next a union of the Methodist Church, the Methodist Episcopal Church, the Congregationalist and Primitive Methodist Church. Non-essentials have kept them apart. If we had a union of all these bodies the Methodist Church would go forward in a solid phalanx in accomplishing the work of Christ. Whatever desire there may be for union—union of sentiment, of purpose—unless we have uniformity of action we shall not accomplish much. Not only must we have this union of purpose, but to accomplish this grand object we have in view there must be organic union. What has separated the smaller bodies in the United States? Trifles, non-essentials, and they should be united. So that I say the time has come not only for concerted action in regard to the desirability of union, but organic union. Give us organic union and we shall go forward bright as the moon and terrible as the sun, and with upright banners. Now, in Canada—

Rev. Mr. CURNOCK: Mr. President: Are we to discuss this morning organic union versus co-operation? Let us know where we are.

Mr. KENNEDY: There is nothing to prevent any man of this Conference discussing organic union.

Dr. A. B. LEONARD, of the Methodist Episcopal Church: Mr. President: We are willing that our friends from abroad should have a fair chance, but we want a little hearing from the American side. I should like to inquire whether this paper is now on its final adoption. If it is, I have a matter to which I wish to call the attention of the Conference. This Conference appointed a committee on the federation of missionary work. That committee is doing its work.

THE CHAIRMAN: We have the first resolution before us.

Rev. Dr. LEONARD: I inquired whether the whole report is before us.

THE CHAIRMAN: No. We take up the first resolution and dispose of that first.

Mr. FARMER-ATKINSON: Mr. President: I have all my life, as Hugh Price Hughes knows, been in favor of union; therefore I am not a new

convert. To hear you speak to-day one would think that nobody had before spoken on the subject. I was a layman in the last Ecumenical Conference. I have my report with me. I find that there were thirty-four pages of the book taken up with a discussion on that subject ten years ago. Therefore your talk is ten years behind what the enlightened men in London did ten years ago. There the arguments were the same that you are making to-day. I think it will not be disputed that we are all of the same opinion. Now, I object to these words in this resolution: "Though the time may not be come."

We want unity. That is the point we are working after. But you have killed union by putting in an expression about time. God will decide the matter as to time. Take that out of the resolution. That will not be settled by you, but by Providence. If I had spoken on yesterday when I wanted to I should have immediately proposed that the present was the time. Now, I wish to say a word in regard to what was said here yesterday during my absence. I am glad I was not here, because I would have been ruled out of order for making a political speech in answer to a political speech. If we have any rancor, if there be any who are hot against union, let them wait outside until they get cool. We do not want politics here. Politics shall not be in the union so far as I am concerned. I get plenty of politics on week-days. A pastor said he had plenty of time on Sunday to put up his feet and think about nothing at all. You should not bring politics into the pulpit. I will not take them there. I will take my politics from politicians.

Rev. Dr. WALLER: Mr. Chairman: I regard the present moment in the history of this Conference as one of very great gravity, and that we ought to consider the matter before us in all calmness and solemnity. I should deprecate a single word that would interfere with a truly Christian spirit; because I hold that a Christian spirit is necessary toward true unity. I want to say a word which I hope will promote the unity of spirit, the bond of peace, and that charity which is the bond of all perfectness. I understand that none of us are bound by the essay that has been read, or by the remarks that have been made. The readers and speakers are responsible for their own utterances; but when we proceed as a Conference to adopt a series of resolutions, then we are altogether on other ground. There is a gravity about our action which does not attach itself for one moment to the individual utterances of members of this Conference. I do not forget, sir, that we were brought together under rule ten, which appears on page thirty-two of the programme, namely, that no resolution is to be adopted which affects the internal arrangements of the several Methodist Churches. We are not discussing organic union, although many of the speeches in support of the resolutions have been speeches in favor of organic union. I say we are not discussing organic union, otherwise we would be not merely interfering with the internal arrangements of the several Churches, but we would be dealing with the very constitutional principles of the Churches. Dr. Stephenson, the President of the Wesleyan Methodist Conference, has reminded us that there are financial difficulties; that

there are questions of principle, and many things which we shall have to consider before we are within sight of organic union.

In respect to these resolutions I think it would be better that we should adopt no resolution whatever. If any resolution be adopted, I take it that that resolution should be in harmony with the programme which has received the approval of the Methodist Churches. I was a member of the Preparatory Committee appointed by the Methodist Churches in the old country on this subject, and I was never absent from any one of the committee meetings when I could attend. I am prepared to state that nothing received more consideration or was more carefully discussed than the subjects which should be included in the programme. The subject as it stands is *Christian unity*, not Methodist union; it is *Christian co-operation*, not Methodist co-operation. I wish I could have had an opportunity in the Business Committee of discussing the meaning of the words and the bearing of those alterations. We are not in a position to discuss words in a meeting like this, but I think that the alterations that have been made by the Business Committee are all in the right direction. We must, however, be careful of the words we put into a resolution. Instead of saying, "A growing desire for union," I should say, "A growing desire for Christian unity." The term unity will carry every Methodist in the world. I am glad that you have left out that other interpolation, "Though the time may not be come for the organic union of the different Methodist bodies." I venture an opinion that this sentence formed no part of the original resolution as drawn. Having some experience in drafting resolutions I should say that we are justified in going further and saying "that the Conference is *convinced* that concerted action on many questions would be greatly to the advantage," instead of saying that "the Conference cannot doubt," etc.

I come now, sir, to an injustice that is done to Ireland. Why should we have Great Britain and leave out Ireland? Let it be "United Kingdom," and the resolution will be harmonious.

I want to say one word more. No one is here officially. The President of the Wesleyan Conference is acting not in his official capacity, but as Dr. Bowman Stephenson. As the Secretary of the Conference for many years, I may claim to have had abundant opportunities of knowing something about the history of my own Church, and I know what came of an injudicious attempt to bring about Methodist union. Large bodies move slowly, and if you unduly press for union you will frustrate the object you have in view.

Rev. RALPH ABERCROMBIE, of the United Methodist Free Church: There is a good deal more of Methodist union than might appear on the surface this morning. The discussion which has taken place reminds me of the lines of an old hymn: "I walk on hostile ground."

Rev. Dr. DEWART: I think that ought to be taken back.

SEVERAL VOICES: O, no! O, no!

Rev. Mr. ABERCROMBIE: I look back to Friday afternoon with pleasure—to the historical scene when the President of the Wesleyan Conference

gave expression to his sentiments with regard to Christian unity and desire for still closer co-operation; and although Dr. Waller has been the Secretary of the Wesleyan Conference for many years, yet we accept the expression of a President of the Conference, although he may not be in office for more than a year, as more authoritative than we do that of the Secretary of the Conference, especially when we remember that so soon as the secretary reaches the presidential chair, according to his own statement, that will be the beginning of his decline. Mr. President and Christian brothers, while I rejoice in hearing that expression on Friday afternoon in reference to the—

A VOICE: I move that we close the debate and vote.

Rev. Mr. ABERCROMBIE: A gentleman expresses himself here under difficulty. I have been looking for a similar expression on the part of the bishops and members of the Western Section, so that we might know the spiritual force behind the resolutions we are going to carry this morning. Resolutions are sometimes of no more value than the paper on which they are written, and sometimes they are of some force, because of the spiritual and intellectual force behind them. If I can go home with the impression that the Eastern and Western Sections think that there is a growing desire for Methodist union, I shall have the confidence that there will be organic union of Methodism throughout the world.

Rev. Dr. LEONARD: Mr. Chairman: I rise to a question of order. I wish to call to your attention Article VI of the rules printed in this programme for the government of this body. Rule VI reads as follows: "The first hour of each forenoon session, after devotional exercises and reading of Journal, shall be set apart for the presentation of resolutions or other papers not included in the regular programme." I raise the question whether or not it is now in order to take up the regular order of the day?

THE SECRETARY: But the closing paragraph of Rule II provides that "the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference." I now move that the Conference proceed to the consideration of the regular business.

THE CHAIRMAN: The secretary has moved that the Conference now proceed to the consideration of the regular business. The question is on agreeing to that motion.

The question being taken by ayes and noes, resulted as follows: Ayes, 158; noes, 146.

The Conference then proceeded to the consideration of the regular order. The Rev. MATTHIAS T. MYERS, President of the United Methodist Free Church, read the following appointed essay on "The Present Position of Romanism:"

Mr. President: It is the boast of the Church of Rome that she never changes, and is infallible in all her deliverances and doings. Though

there are periods in her history when she has not hesitated to deviate from the trodden path of former generations, in two important aspects she has shown astonishing tenacity.

First. The Church of Rome has maintained a uniform opposition to the free circulation of the Holy Scriptures. This is one of her chief points of difference from Protestant Christianity, and is at once her dread and danger. The faith of Protestantism is that the free circulation of the Bible, and the right and duty of all Christians to read the word of God, is the best means of cherishing and exalting the faith and piety of those who love our Lord Jesus Christ. The reason why the Church of Rome prohibits her own people from reading the sacred Scriptures has been clearly stated by the late Cardinal Wiseman: "The prohibition of the reading of the Scriptures," said he, "is the stronghold of the Church's unity. Let the faithful but read the Scriptures, and the government of the Church would tumble to pieces; insubordination would enter, and self-sufficiency and pride will take the place of humility and docility."*

Second. The second is her settled purpose, and her unscrupulous methods of propagating and promoting her own interests. "One heart beating within the Vatican circulates one zeal through all that monstrous body, which returns again to feed the fountain of its pernicious life. Romanism knows no country, but mingles with all people; speaks all languages, but one creed; shouts for democracy in America, and excommunicates the rebels of Spain; demands freedom for Ireland, and arrests the religious liberty of France; tolerates no other religion when it has the power, and whimpers of persecution in Protestant lands if the Bible is read in the schools. It speaks from the City of Seven Hills, and throughout the world cardinal and prelate, priest and penitent, own, by mystic sign and ready genuflection, devout submission. Its eyes are upon every man; its voice is heard in royal cabinets and in republican legislatures; its hands tamper with the absolute scepter, and pollute the ballot-box; its learning gives tutors to the children of the great, and opens free schools for the children of the many; its charities mingle the poison of idolatry with the bread for the hungry and medicine for the sick. Every-where it is one, though in so many different forms. No wonder that she seems so strong, and is apparently so successful, when her propaganda from center to circumference are so united and energetic."†

To the historian and to the enlightened Protestant it has often been a wonder that the Reformation of the sixteenth century should have accomplished so much, and yet have stopped just when it did; that the papacy should have lost so much and no more, and that it should have regained so much of what it had lost. Men are beginning to consider whether the battle of the Protestant Reformation, which was a fearful struggle, is to be re-fought! Are those terrible scenes of which we have read to be re-enacted? These are questions which suggest themselves by the very principles and pretensions of all the parties concerned. Many

* Essay on the reading of the Bible.

† Bethune.

who are among the most eager partisans of the strife seem to be obvious of the fearful consequences involved. One would have thought that the dark deeds of 1553-58 would have proved to be a lesson never to be forgotten in the history of the world. For generations after the Protestant Reformation the prestige of Romanism was paralyzed; she appeared to be dragging out a lingering existence which would probably have speedily resulted in extinction had the Reformers continued to depend upon those spiritual forces and weapons with which they won their earliest and greatest victories. Sixty years ago, beyond a number of Irish laborers who had settled in some of the provincial towns of England, and a few old families who had their chapels and chaplains, whose religion, as Froude says, hung about them like a ghost of the past, and was preserved as an heirloom which tradition rather than conviction made sacred to them—with these exceptions there were few in Great Britain who believed in, or cared for, Romanism. A convert from Protestantism to popery would have been as great a monster as a convert to Buddhism or Odin worship. "Believe in the pope!" said Dr. Arnold; "I would as soon believe in Jupiter."

Two very different causes among others which might be named have contributed to the altered circumstances of our condition: the French Revolution, the rise and success of Methodism and other great Protestant institutions. When the French Revolution burst upon the world, shaking the thrones of Europe, and when Methodism and Sunday-schools and the British and Foreign Bible Society and the Tract Society and missionary society after missionary society rose and sent a wave of spiritual light and life through the land, Rome felt she must awake and bestir herself or be swept away, not only from the British Isles, but, probably, also from the stronger holds of her gigantic power. Very soon after peace was restored to Europe the Jesuits were called into action; the English College in Rome was restored and reopened, and a number of English youths trained for a work in Great Britain such as had not been attempted since the days of Mary. That work was at once commenced in Great Britain in great earnestness by the late Cardinal Wiseman. But that which gave life and strength to Romanism was a movement which broke out in Oxford in 1833, called the Tractarian movement. At the head of this movement was the late Dr. Pusey, from whom at first it took its name. The leaven has been working, until in 1891 not less than fifty per cent. of the clergy are found deeply committed and seriously compromised. Oxford and Cambridge supply our principal learned professions, and it is simply startling to find how many of our learned men are tainted and how many of their families have entered the Church of Rome. Though there is no agreement, either expressed or understood, between the two parties, and though one party often speaks of the other with contempt, yet the training of the Established Church promotes an advanced state of sacerdotalism, favors the pernicious teaching of Romish doctrine, and prepares the way for an easy transition from the one to the other, until now we are quite accustomed to the cry of the *Tablet* week after week, that the Rev. Mr. —, —,

Lord ——, and Lady —— have entered the fold. Romanism has, in consequence, of late years lifted her head, and put on pretentious airs such as we have not been accustomed to since the days of Elizabeth. To-day the Church of Rome boasts that some hundreds of the nobility and some million and a half of the people of England and Scotland are members of her communion. The *Tablet* refers with pride to the daily increasing introduction of artistic ornamentation in religious worship, and further remarks: "We are not disedified, but touched, when we see Churches so wide apart in every sense as St. Albans, Holborn, and St. Giles, Edinburgh, imitating or steadily trying to reproduce our good things; when the Wesleyan Chapel at Clevedon might be mistaken for a highly ornate Catholic shrine; and when Scottish Puritans long after stained-glass, and lift up their hearts to the rolling music of the organ."

To have the clearest light possible upon the subject, and for reasons which will soon be seen, we will divide the people into four classes:

1. The upper class, which though including but a somewhat limited number, yet from their immense wealth, learning, and high social position are of great importance in the consideration of this subject.

2. The second class, which will embrace what has been usually termed the middle class—the manufacturers and tradesmen of the community.

3. The third class, which will include the respectable and skilled artisans in all branches of trade and commerce.

4. The fourth class, which will contain the residuum, or, as they term it, the proletariat of the population.

Of the first class, without question Romanism has during the last forty years received a large contingent. It is the boast of the Roman Catholic press that a bridge has been built between Britain and Rome, and over this bridge priest, peer, and peasant are marching with quick step and in increasing numbers. They are not afraid or ashamed to tell the names of titled lords and distinguished ladies who have passed from one side of the bridge to the other. The example and influence of such men as Drs. Manning and Newman and the Marquis of Ripon have been great; but it is hoped these have had their day.

Of the fourth class, Rome says that she is receiving them by thousands. It may be so, considering the number of Irish and foreigners who are continually landing upon our shores, and the kind of teaching and home-life they have had in their early days in their own countries.

But what about the second class? Rome acknowledges that there is a class which she describes as the dense middle class, and of which she speaks, in the most contemptuous language, as absorbed in the pursuit of wealth, reeking with comfort, and assured of their own salvation in both worlds. Upon this class the emissaries of Rome confess that they have made no impression whatever. No wonder, say they. The enemy of Catholicism is mammon, and the middle class is simply mammon with the doctrine of justification by faith in its self-righteous heart, and a translation of the Bible in its hand for the heathen.

The third class, which to-day is largely the strength of the nation, be-

ing its producers and bread-winners, Rome has never touched, if even she knows of its existence. To find a respectable skilled artisan in a confessional would be as great a wonder as a real Romish miracle in the last decade of the nineteenth century. Upon this class, which in numbers and influence is growing day by day, whose strength is quite enough to color the fortunes and settle the destiny of the nation at any time, they can exert no influence and scarcely dare even approach them, for the smell of incense, the light of candles during the day, the worship of images, and the fantastic colors of priest's robes would but excite their contempt and call forth their derision. With the exception of Methodism and a few of the Non-conformist Churches, no branch of the great Church of Christ has even attempted to reach this important class of the community. The very genius of Methodism, however, is specially adapted to them. A full atonement and a free salvation for all, followed by a consistent life, and a better, happier home, they can understand and appreciate. But until this day they are still largely outside the pale of the Christian Church. This section of England's population is not skeptical; they are not vicious, nor are they improvident. Priestism and priestly pretensions they detest, although—alas! that it has to be admitted by the Free Churches—they have been woefully neglected.

Scores, perhaps hundreds of thousands, of them have been trained in our Sunday-schools, but when they reached the period of life most critical of all periods the minister passed them by in the streets lest he should dirty his fingers or soil his clothes, and was more frequently to be seen in the rich man's carriage than in their humble homes. If they expressed an opinion in language not conventional they were rebuked as insolent or looked upon as skeptical. Their trades-unions, organized for their own protection and essential to their very existence, frightened one half of the ministers out of the little sense they had, and the other half into silence lest they should offend the second and first classes, who were the employers of labor and capitalists of the country. This is the class largely untouched to-day either by Rome or by any of the Churches, although candid and responsive to genuine sympathy and reasonable appeal. Here is a field already white unto the harvest, and this is a class upon which the destiny of the nation depends.

The present occupant of the chair of St. Peter is a man every way worthy of the position. Well-stricken in years (he is eighty-one), he has a vast experience, which he endeavors to utilize to the one object for which he lives. Leo XIII. is, so far as we know, beyond reproach in his conduct and above suspicion as to his morals. Well-cultured and well-disciplined, he is well acquainted with the conditions and wants of the lower as well as the upper classes of society by a personal intercourse with them during a long and laborious pastorate; he rules in the Vatican as no other pope has ruled since the days of Innocent III. While many who have occupied the so-called chair of St. Peter have worn the honors, enjoyed the luxuries, and reveled in the ease and power of the popedom so long as they had what they wanted and were not disturbed by foreign

questions, the present pope has been fully alive to every question which affects the Church of which he is the head in every land. Qualities such as he possesses will always command our respect and admiration. Every consideration demands that we should give him credit for sincerity of motive, whatever we may think of his probably unconscious blasphemy in assuming to himself the offices and attributes of the Deity. Though deprived of all power as a temporal sovereign, and reduced to the condition of a bishop, even in that capacity he wields a power such as no other mortal man possesses. But, if we are not mistaken, there is no need to fear any attempt on the part of Romanism to usurp the temporal power either in Great Britain or America. What the intentions of Rome are we are in no doubt, for she openly avows her purpose to bring us under her sway. But the tendency of legislation among all English-speaking nations is against the domination in the State of any religious sect. The power of Romanism was broken in the soul of Luther in the monk's cell at Erfurt the moment he realized the idea of the forgiveness of sins. And children properly trained in the excellency of the knowledge of Christ Jesus the Lord seldom enter a convent or are found in a confessional.

Force, ecclesiastically administered, has been largely the means by which Rome and all sacerdotalists have carried on their work; but heaven's method of educating mankind is a diffusion of the knowledge of the truth as it is in Jesus. Penal laws were thought to be necessary for self-protection in the days of Elizabeth in the sight of the ashes of Smithfield; but now we can afford to repeal all such enactments and remove all disabilities affecting all classes. Take down the shutters and let the light in, and darkness must disappear. The time-created forms of human society may and will be shaken, but the eternal principles on which society is based and by which society is regulated must remain.* Christianity assists and intensifies social struggles by pouring new light upon human rights and duties. The oppressed learn what belongs to them, and the oppressors are forced to yield to right in the conflict. After centuries of experience and trial we are only just learning that the true gauge of the well-being, or otherwise, of the commonwealth is the condition of the people. The apex of the pyramid is much narrower than the base, but if the base rests upon sand the apex must come down.† General Booth in twenty years has more real followers and adherents in Great Britain of the Anglo-Saxon race than Roman Catholicism after hundreds of years and with all her boasted wealth and social prestige. It would appear that the cause represented by Leo XIII. depends very largely upon pilgrimages, rotten wood, old clothes, and relics of times which had better be forgotten. And in the fierce light and conflict which has already begun any cause that has to depend upon such means for support is already doomed, and its apparent revival at this time, like the dying embers of the watch-night, is only a preadmonition of its approaching end. For once his holiness has spoken out with an intelligence and precision that must

* Dr. Ker.

† Dr. Pierson.

command the respect and attention of all Englishmen, and makes us feel that he can place himself in touch with the general condition of mankind. His encyclical touches questions that lie at the basis of our social fabric, and will have to be faced and dealt with by both Church and State.

But the subject of education is that most likely to form the battleground between the two great contending parties into which we are naturally dividing ourselves, both in England and America. When Cardinal Manning was preaching at the opening of the Oratory in the west of London, on the 25th of April, 1884, exulting over the progress of the Church of Rome, he said: "Am I going too far when I state that, with the exception here and there of a small group or band, organized to keep alive the strife, and here and there a few scattered individuals, the people of England do not now declare themselves Protestants; and if asked what Protestantism means they are ready to confess they cannot tell?" If I were near the cardinal, and he were not too big for a mortal to speak to him, I should quietly ask him if he really believed the statement, and should assure him that no man was ever more thoroughly or more fatally mistaken. Protestantism does exist. We can define it, and are ready to stand by it; and it was never better understood, was never more strong, healthy, and vigorous, or more hopeful, than at this moment. And this Conference alone represents thirty million Protestants. And even the cardinal seems to have some misgiving about the truth of his own words and the safety of his own cause, for on the 24th of June, 1891, in a pastoral respecting the Free Education Bill, he said: "We are in a most critical and dangerous position. May God guide us in saving the Christian schools of England." The Christian schools of England would never have been in danger had there been no such sacerdotalists as Cardinal Manning, and they will be taken care of, Cardinal Manning notwithstanding. We are now within measurable distance—a single step may place us in full and complete possession of one man, one vote; this may be followed in the next step by a complete and perfectly free education bill, with the principle of compulsion, under public control, with an open Bible, and impartial competition. Make all the Churches equal in every respect with the State; then, if in the race Papist or Puseyite can outstride us, we shall have only ourselves to blame, and on the head of Protestant Christendom be the eternal disgrace.

And to the members of this Conference, all the friends of the Methodist Episcopal Church through the States and throughout the world, we would strongly and confidently commend the noble and magnificent effort now being made to establish a university in this city, and hope the effort will be successful at once in the full accomplishment of the desired project.

It is universally admitted that a new era of clearer light is bursting upon us. Great changes are also expected in the very near future. We believe it all; we pray for it all; we hope for it all. But where is this great light, this grand illumination to come from? As this great light is for the people—for their material, mental, social, and spiritual advantage

—whenever that light comes it must emanate from the divine word, and from a better and a more practical knowledge of that word. That word Rome hates to-day, probably, with an intensity never surpassed even in the darkest days of mediæval history. Wherever the light of that word shines Rome cannot live. The little light Rome displays to-day in the social interests of the people, as seen in the policy of such men as Cardinal Manning, is borrowed light—light which shines upon the darkness of Rome, and which has its source largely in the fierce competition she experiences with Methodism and other real Protestant Churches in those lands where they exist and where they are doing their proper work. As those Churches increase that light raises the masses, molds society by spreading the truth and saving the people. Rome moves in parallel lines, and tries hard to show herself in favor of the rights and liberties of man as man. What her future may be is a question of speculation. Reformation or extinction is the only alternative before the Church of Rome. The era of which we are already beyond the dawn will have a wonderful and beneficial effect upon all the Churches of the world. We have all much to learn, and, probably, as much to unlearn. Whether God will give to Rome another day of gracious visitation is a secret which belongs to him alone. Much as the Church of Christ has suffered at her hands, red as she is with the blood of martyrs, we would charitably hope that in the advancing light, which will beat so fiercely on thrones, rulers, and governments, Rome may see her deformity and be led to penitence and reformation. If she should have that call, and fails to respond to its voice, then, with all that is base and false and unclean, she must go down into the abyss of destruction, which shall engulf all that sets itself up against God and opposes the kingdom of his Christ.

The Rev. L. R. FISKE, D.D., LL.D., of the Methodist Episcopal Church, gave the following invited address on “Romanism as a Political Power :”

How ?

Romanism is an evolution in which spiritual forces have been largely subordinated to human ambitions, resulting in a politico-religious organization, or a religious body wielding political power for ecclesiastical ends. It is not unnatural that in the contest of the Church with the State, while the latter was passing through every form of vicissitude, in weakness and in strength, they should both undergo some degree of modification. On both sides unwise demands have been made, and inequitable claims set up. The problem of church aggressions must be studied with a distinct recognition of the fact that an untold number of temptations have arisen for the invasion of secular prerogatives ; more than this, that the Church has often been compelled to defend herself against acts of oppression ever since the beginning of the Christian era. It was easy in mediæval times for the Church to find reasons for resistance to the authority of the State ; reasons, indeed, for assuming civil functions and exercising civil power, until it became almost impossible for her to

relax her hold. The carnal became so interwoven with the spiritual that the fibers could not be readily untwisted. It was assumption of power when Ambrose in 390 stripped Theodosius of the ensigns of royalty, and made him publicly confess his contrition for the dark crime of wantonly massacring thousands of men, women, and children at Thessalonica; but did not humanity and righteous government profit by this bold act? Even Gibbon says that "the example of Theodosius may prove the beneficial influence of those principles which could force a monarch, exalted above the apprehension of human punishment, to respect the laws and ministers of an invisible Judge." In morals, though not in statecraft, there was sufficient ground for the act of the pope in reversing the edict of Philip Augustus of France, who had wickedly put away his lawful wife for unholy personal lust, forcing him to break the disgraceful alliance and restore the displaced queen. So terribly corrupt was royalty in the days of Hildebrand that the Church, though not without stain on her life, could not look upon the shameless deeds enacted without horror. And this man of mighty intellect and will put his heel on the neck of princes, making the rule of the pope superior to the rule of the emperor. Immediate benefits accrued, but a vicious example was set which became an unholy leaven in the life of the ages. Thus from an early period down to comparatively modern times there has been a struggle between the Church and the State over the question of political sovereignty. It is a charitable view to take—too charitable some may say—that the Romish Church has been the victim of political environments too mighty for poor weak human nature to withstand. The great forces of civil life in the midst of which she has been developed and has taken on her special character have shaped her being according to earthly, not heavenly, morals. She has drank in deeply the spirit of political ambitions. In the system she has developed the exercise of secular power is vital to her success. Though she may have rendered service to humanity—not an unmixed service—especially during the Dark Ages, when feudalism by lawless force oppressed the people, she certainly parted, to a great extent, with her spiritual power, and in that measure ceased to be the true bride of Christ. A Church may have temporalities, but she must not make them an end. God's glory, not her own temporal emolument, must be the motive calling forth her energies. But if she claims the right to dictate to governments, if she employs her power as though the functions of the State belonged to her, she defiles her garments with the rust of earth, and lays aside her crown. If she claims immunity from State supervision, disputing the rights of sovereignty with the government itself, meddling with secular legislation, exercising judicial functions, relying on military power, then does she assume and seek to usurp the prerogatives of the State.

WHAT ?

The Church of Rome is to be judged by the record she has made in history. Viewed historically, she appears as the most determined, and at times the mightiest, political power on the face of the earth. Palliate it

as much as we may, hers has been a career of attempted usurpation of political prerogatives. She has time and again openly resisted the execution of civil laws. She has claimed the right to veto the acts of the State, thus assuming superiority over civil rulers. She has inflicted on them temporal punishments. She has imposed spiritual penalties for temporal ends, and temporal penalties for ecclesiastical ends. She has held the crown of monarchs in her hands, bestowing or withholding it at her will. Whether it be Hildebrand deposing Henry IV., and then keeping him for three days in the depth of winter in the outer court of the castle of Canossa; or Boniface VII. incarcerating John XIV in prison; or the issuing of the papal bull "Unam Sanctam;" or Pius V loosing England from allegiance to Queen Elizabeth; or in the Franco-Prussian War papacy instigating the attack on Prussia as a Protestant State, it is all due to the same purpose of bringing secular power under the omnipotence of the pope. The Church has placed the edicts of a foreign ecclesiastical potentate relating to civil polity above and superior to the laws of the land in which the individual owes temporal allegiance. She has affirmed that the end justifies the means, hence employing temporal power to secure assumed religious results. She has shown a readiness to resort to carnal methods for church aggrandizement. By political influence she has gotten possession of large amounts of real estate in some of the leading cities of this country. She has in these United States been persistent in her demand for a *pro-rata* share of our State school funds for the support of her parochial schools. If her orators speak by authority she has avowed that she will have possession of this government by the year 1900. At the polls and in the courts she has sought to eject the Bible from the public schools, so that under the plea that they were godless to destroy them. Do not her priests dictate at political elections? When she cannot be *imperium* she is determined to be *imperium in imperio*, thus justifying the declaration of Bismarck, that her object is the "subjection of secular power to that of the Church." Her people may not all have shared in these ambitions or this spirit, but the poison has rankled in her life, and she has wrought in channels in which political forces were dominant.

WHY?

The efficiency of the Catholic Church as a political power grows out of two facts: First, Romanism, by the denial of the right of private judgment, by suppression of free thought, does not leave conscience in the keeping of the individual, but organically holds it in her own grasp. The Church commands, unquestioning obedience is expected. She does not teach her subjects to think and investigate for themselves, so that there might be an enlightened conscience, but to shut their eyes and listen to her voice of authority. Now political parties bid for votes by appealing to the judgment or interests of the citizen. The battles fought are on the plane of expediency. What policy is best for the country? Votes change as opinions change, and in this there is no coercion. No power is supposed to be exercised by a party over a voter aside from the influence brought

to bear on the judgment. In a free State the voter is free. Parties, therefore, naturally undergo ready modification. They break in pieces when the general opinion of the people is adverse to them. There is no stronger bond holding them together than convictions relating to the wisdom of policies advocated. The conscience is free. Romanism, however, attempts to rule the world by right of dictation to the individual. This sweeps private judgment out of the field of government, and enslaves the conscience. And she has been able to enforce her mandates by her despotic influence through spiritual penalties inflicted for temporal ends, and in countries where she has had the power, by her control over the press and by the suppression of free speech. So long as the Catholic population accept with implicit faith instructions emanating from Rome in place of personal opinions intelligently formed, the power of the Church is nearly absolute. Says Mr. Gladstone: "No one can become her [Rome's] convert without forfeiting his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another."

Second, this efficiency grows out of the extraordinary centralization of power in the temporal head of the Church. Ecclesiastically the pope is the Church. He does not share supremacy with any other. Undivided authority is despotism; divided responsibility is democratic in its tendency. Nothing else on the face of the earth is so arbitrary as Romanism. The word pope contains it all. Archbishops, bishops, priests are responsible to him alone. He speaks, and his words, as an invincible force, touch and sway every fiber of this vast body. The entire priesthood is directly bound to him, but separated by celibacy and prerogatives from the common life of the mass, yet reaching and controlling all the interests of the people through an assumed divine commission at the confessional. Along the priestly channel a papal act is executed speedily, with absolute certainty, and, if desired, in profound secrecy. Thus one will is omnipotent over more than two hundred millions of human beings, and all these hearts beat under the impulse of an ambition as relentless as fate. Thus with supreme ease and resistless might Rome is able to handle political forces.

WHITHER?

Does Romanism politically change for the better? At the center, no; at the circumference, yes. In 1870 the Vatican Council voted the dogma of papal infallibility, which had been held by individuals for seven centuries, and Pius IX. proclaimed it to the world. Though this dogma was cautiously worded to embrace "matters of faith and morals," the term morals may be made to cover all the relations of man with man, and has been generally thus construed, hence embracing the whole domain of legislation. This decree of infallibility fathers all the papal usurpations occurring in the life-time of the Church. Thus historically the papacy is one. The foundation on which the superstructure rests to-day has been laid by successive acts through all these centuries. The continuity is complete. In her claims and longings for temporal power Romanism as embodied in the pope is not less despotic than five hundred years ago. The

plottings to regain the States around the Eternal City, thus to create anew a papal civil power, are at the present time unremitting. The pope plays he is a prisoner as a ground for the need of temporal sovereignty. But the pulse of Romanism as a political force has lost something of its bounding energy in Europe, and the flesh is sloughing off from the extremities.

A papal bull does not frighten as it once did. In America certainly there are resistless forces of disintegration. The Church in her traditional life suffers at every point of contact with our civilization. The energy and drift of thought are too much for her. The battle is a sharp one, but modern civilization is steadily crippling its foe. Nothing can withstand the march of rational thought. Father Hecker did not show himself a philosopher when he told us that Romanism would have possession of this land before 1900. The struggle is a fierce one, and the line of battle encircles the world; but manhood will rise above priestly domination. Men will be free in politics; the time is coming when they will not permit any Church to dictate their votes.

To maintain her influence every ecclesiastical body must confine her operations to spiritual affairs. A minister in the pulpit or a priest in his sacerdotal robes may not plead his holy office as a ground for political intermeddling. Political rights are manhood rights, not priestly rights; and the whole trend of our civilization is to draw a sharp line of demarkation between the secular and the religious. All the civil rights of the community are individual rights. He who holds a high position in the Church or State holds such position, unless it be usurpation, by concession from individuals. Association does not create rights; it only possesses what is delegated. And no body of men, whether organized into a civil community or a church, may rightfully transcend delegated prerogatives. The time is drawing near when the world will understand this great truth, that power does not grow out of office, it does not descend to the people, but it rises out of the nature and interests of individual human lives.

This, then, I say, that in the lessening of the political power of Rome in Europe for the last five hundred years, and the decided revulsion in the United States against priestly assumptions of political prerogatives, there is food for thought and hope for the final purification of the Church. The great forces of intellectual progress are not only arresting the political aggressions of the papacy, but daily depleting the political life of the Church which has for so many centuries claimed political power as a divine right. And although altered conditions have compelled the Romish Church to change her tactics, not now courting and ruling royalty as heretofore, for as a political power it is becoming effete, but expending her strength on the common people who will be the sovereigns of the future, yet she cannot hold in her hands, to mold at her will, this mighty tide of life. The spirit of independent manhood is taking possession of all these lands, and the people will scorn ecclesiastical dictation. There are intelligent Catholics in this country, like Cardinal Gibbons and Archbishop Ireland, who plainly see that if the Church is to flourish and get the most out of the times as they sweep onward, she must not waste her

energies in an unequal fight with our enlightened and progressive civilization, but that she must clasp hands with it and make it her ally. This is hard for her to do, and many will resist such a movement to the very last; but a party is springing up that will insist upon the right of untrammelled expression of opinion on all questions which bear on the life and polity of the Church. Though denounced generally by the Catholic press, the claim of independent discussion and action cannot be suppressed, and it is not a rash prophecy that the "little one will become a thousand, and the small one a great nation."

There is to-day among American Catholics some measure of restlessness under the system that puts foreign priestly rule over American congregations. The great fact is beginning to be appreciated that this land should be American both in politics and church spirit. Cardinal Gibbons emphatically declares that the foreign Catholics among us should be Americanized. The Church that is least American will find its way hedged up by the greatest number of obstacles. The recent turning over of some parochial schools to the State in Minnesota is a most significant and gratifying fact. The philosophers of the Church, on this side of the waters at least, are beginning to look rationally on the problem of religious development and power. In the subjective freedom of the individual life they find the energies that must be relied upon to build for the ages. A pure Gospel in connection with the press, the platform, the schools, the telegraph, steam and electricity, science and philosophy of the State, the profound study of political questions, the onmoving of civilization in which *enlightened individualism* shall become the foundation of all secular power, will uproot and destroy politico-religious dogmas, and bring in an era in which the Church will meet her responsibilities, not by exercising political functions, but by infusing a spiritual life into every domain of human activity.

The Rev. WILLIAM NICHOLAS, D.D., of the Irish Methodist Church, gave the following invited address on "Romanism as a Religious Power:"

Mr. President: My subject is "Romanism as a Religious Power." The title of my subject implies, what I willingly admit, that there is in Rome both truth and goodness. It is a religious power. But while I admit it is a religious power I affirm that it is a religious power in which there are many and gross corruptions.

There are many and gross corruptions in the religious teaching of the Church of Rome—I use the phrase religious teaching to cover the entire ground of pious opinion, of doctrines, and of dogmas. The religious teaching of the Church of Rome is corrupt concerning ecclesiastical miracles. The ecclesiastical miracles that are recorded in ecclesiastical history and in the lives of the saints are purile, absurd, and contradictory; and yet Cardinal Newman urges the members of that Church to believe them, on the very plausible ground that it is not the part of a good son to examine

too critically the evidence of that which redounds to the glory of his father, and so with a good son of the Church. We have an example of this tampering with truth in the letter of the present pope, written concerning the holy coat of Treves. In it you see the highest authority of the Church of Rome is not prepared absolutely to say that that holy coat is a true relic, and is yet prepared to foster and sustain belief in it and in the miracles wrought by contact with it. Then with regard to the entire cultus of the Virgin Mary. She is spoken of as the refuge of sinners. In a church that we visited coming through to Washington we saw the crowned mother exalted high above the Holy Child. The teaching of the Church of Rome concerning the Virgin Mary is an appeal, not to enlightened judgment, but to sentiment, and the argument is based on the ground of filial affection, that no one is so likely to influence a child as his mother, and, therefore, the holy child Jesus will be influenced by his mother's prayers more than by the prayers of any one else. I need only refer to the dogmas of transubstantiation, of the invocation of the saints, of the infallibility of the pope, to show you the unscriptural teaching of the Church of Rome. She is a religious power in which there are many and gross corruptions.

I say, further, that there are many and gross corruptions in the moral teachings and practice of the Church of Rome. She does not teach the true relation of the virtues nor their proper perspective. The very initial idea of Romish morality is incorrect. I will take the teaching of the present pope on the subject of humility. He has written a book on that subject, a book that is stated by his admirers to be one that will take rank with the *Imitation of Christ*, by Thomas à Kempis. He says that humility is the highest virtue, the crown, the flower, the glory of all the virtues. But when he explains the meaning of humility, what is it? Absolute, unquestioning submission to the authority of the Church. Then the Church of Rome teaches in its morality that most convenient doctrine of directing the intention—the doctrine that is popularly known as the end sanctifying the means. The man who has a good end in view, no matter what the means he employs to attain that end, is doing God service. And how the Church of Rome is carrying out this doctrine! It is by Jesuits in many lands trying to influence the public press. It is extending itself into many families through governesses secretly teaching doctrines against the expressed will of the parents; influencing public opinion by getting persons to believe in her through those who assume the Protestant name and garb; extending herself into the foreign field, not by asking the people to change their gods, but to change the name of their gods; as, for example, instead of calling it Buddha, call it Christ, be baptized, and be Christians! How has Rome carried out this idea of the end justifying the means? Instead of convincing the judgment of a man, if he will not accept her authority, by stretching him upon the rack or pouring molten lead down his throat.

The teaching and practice of the Church of Rome is corrupt from a moral point of view.

I say that the Church of Rome is corrupt, further, by teaching a morality which exalts the ceremonial law above the moral law, and by producing many persons who are devout and very particular about ceremonial observances, but who disregard the moral law of God and trample it under their feet. Two murderers, coming red-handed from their crime on Thursday night, entered a hotel. They were hungry, and a meal was prepared for them. As they were eating that meal the clock struck twelve. One of them stopped eating, and was horrified because the other murderer continued to eat meat when it was Friday.

Then, sir, I say in the Church of Rome there are many gross corruptions in the ritual. It appeals to the æsthetical element by its architecture, its music, its imposing ceremonials, its clouds of incense and the tinkling of the bell of the acolyte, and in many instances artistic emotion is substituted for religious feeling, and its worship is so ornate and formal that spiritual worship becomes an impossibility. The senses are enthralled by what appeals to the eye, the ear, and the taste. May we not learn from an enemy? If the Church of Rome has gone too far in the direction of æstheticism by making her services attractive to persons who have good taste, why should we make our services bald, bare, and unattractive? Let us use, to the glory of God, what the Roman Church uses for her own aggrandizement and power. The ritual of the Church of Rome appeals to the common desire for a realistic representation of invisible things. The Jews said to Aaron, "Make us gods that shall go before us." Men want to see something, and the Roman Church points man to the crucifix and to the host, and says, "Behold your god."

The Church of Rome is corrupt because she unduly exalts the priests. The priest occupies an exalted position in the Romish service, and he stands there the representative of the bishop. The bishop stands there as the representative of the pope, and the pope, as I heard an archbishop declare to some thousands not many years ago, represents on earth the power of God in heaven, and wound up by saying, "Whose representative I am." The Roman Church puts the priest between the soul and the Saviour. The Roman Church tells men of the vast treasury of grace there is purchased by the death of Christ, but that that treasury is committed to the Church, and the man wanting grace from that treasury must go to the priest for it—must be brought to the priest for regeneration, must come to the priest for spiritual nourishment, and must get from the priest a final passport to eternal glory.

What are the results of the teaching of the Church of Rome? I am not prepared to deny that in many lands and in many ages she has done good work. I will take the illustration that Bishop Butler uses in another connection—about a man having a sickness. The sickness may do him good; but on the whole the sickness has done him harm. The Church of Rome has done good; but on the whole it has been an evil for the human race. It has introduced a type of character deficient in dignity and self-reliance. I do not think there is any thing more humiliating than to see a man in a confessional kneeling to another man possibly no better than himself. I

do not know of any thing more humiliating than for an eminent American one week to write about the dogma of the infallibility of the pope, declaring against it, and the next week swinging around and saying, "That is a doctrine that I am prepared to accept and to defend." (Here the time expired.)

The hour for adjournment having arrived, the doxology was sung, and the benediction was pronounced by Bishop J. F. HURST, D.D., LL.D.

SECOND SESSION.

TOPIC: TEMPERANCE.

THE Conference met at the usual hour, the Rev. Bishop A W WAYMAN, D.D., of the African Methodist Episcopal Church presiding. Prayer was offered by the Rev. A. M. GREEN, D.D. of the African Methodist Episcopal Church, and the Scripture lesson was read by the Rev. T. W HENDERSON, D.D., of the same Church.

The Secretary of the Business Committee reported the recommendation of that committee, in response to the memoria for a change of Rule VIII, that wherever the word "ten" occurs it be changed so as to read "five." Also the recommendation of the Committee that the following new rule be adopted for the remaining sessions of the Conference :

"At any time when reports from the Business Committee are under consideration, a motion may be made, and it shall be put without debate that a vote be taken on the main question. In case such a motion prevails, the main question with all pending amendments in their order shall be put without debate."

On motion, these recommendations of the Business Committee were adopted.

The programme of the afternoon was taken up, and the Rev R. H. MAHON, D.D., of the Methodist Episcopal Church South, read the following appointed essay on "The Church and the Temperance Reform :

Mr. President: It is estimated that the annual cost of liquor to the people of the United States is \$900,000,000. This is \$14.50 or thereabouts for every inhabitant of the land. This amount exceeds all that is expended in a single year for bread and meat together by about \$90,000,000. If we estimate the entire annual cost of cotton and woolen goods, boots and shoes, public schools, clergymen's salaries, and foreign and home missions, it does not reach the enormous expenditure for intoxicating drinks by \$137,500,000. Deduct from this almost incredible sum a comparatively small amount used for medical and chemical purposes and we have—I am indebted to Dr. Daniel Dorchester for these estimates—some idea of the alarming prevalence of the drink habit. If the people of other countries do not spend as much in this direction, it is not that they drink less; there is simply a difference in price.

But the cost in dollars and cents, great as it is, is a small feature of this monstrous vice. The poverty, the shame, the degradation, the ignorance, the disgrace, the sorrow, the crime, and the utter ruin to both soul and body of thousands of people annually consequent upon this vast outlay must all be taken into the account. Viewed in this light the Church can but feel its responsibility in the matter. The Church can no more ignore or compromise or make terms with the evil of intemperance, which of necessity includes the liquor traffic, than with the social evil, or any other of the base indulgences of this lower life. To participate in any way with it, or, which amounts to the same thing, to be silent or inactive with respect to it, would be for the Church to violate her trust, and fall short of her God-appointed mission. The fact that the liquor business obtains favor and protection from the civil power does not in the least release the Church from its obligation to oppose it. This iniquity, enthroned as it is with the accursed world-power, is a menace not only to all godless, but to good government as well, and, therefore, cannot be regarded as simply a secular or political issue. It is none the less sinful because it is respectable in the eyes of the world. Being thus enthroned, the evil will forever prevail unless they whose mission it is to save men shall seek and secure its final destruction. It is important, then, to inquire in what way and by what means the Church can best serve the cause of temperance reform.

1. I answer, first: *By a total abstinence on the part of the ministry and membership of the Church from all participation in the liquor traffic, and from the use of ardent spirits, except in cases of necessity.* This may seem to be an extreme view, but it is precisely that which the Scriptures enjoin with respect to all the ways and customs and habits of the world that are complicated with evil. We are admonished to "have no fellowship with the unfruitful works of darkness," and to "abstain from all appearance of evil." The fact that wine was extensively drunk in the days of our Saviour, and that he himself graced a wedding-feast, and to supply the wants of the occasion turned water into wine, afford no justification whatever to one to be a winebibber or even to take an occasional glass. We live under a different order of things. While drunkenness has been a sin of all ages, wine was made and drunk then much as a farmer would in this day and time make cider in his own orchard for home use. We have to contend at present not with the abuse of wine in its dietary use so much as with most unconscionable money power, vigorously employed in the manufacture and sale of powerful intoxicants for no other than the low aim of mere money-getting, and to minister to the most degrading of human appetites. In connection with this we have the saloon, a thing which is said to have been unknown in primitive times, but which is now the most potent ally of the devil and the prolific source of the worst forms of vice and corruption. Should any Christian feel that he has sufficient self-control to take a drink now and then without danger to himself, let him consider the course of an apostle with respect to certain meats and offerings, whose enlightened conscience enabled him to

eat all things, yet declared that "if meat make my brother to offend, I will eat no more meat while the world shall stand."

The spirit of religion is that of self-denial for one's own good and of self-sacrifice for the good of others. However harmless a glass of wine may apparently be in itself, yet in view of the incalculable evils attending the rum traffic and the demoralizing and ruinous effects of social drinking, it is better for all church members, and in fact for all who love sobriety and good order, to observe a total abstinence with respect to these things.

2. In the next place the Church should be satisfied *with nothing less than the entire abolition of the liquor traffic as it is now carried on*. That this business is evil, and only evil, admits of no doubt. The fact that the public peace requires that it shall be kept at all times under strict surveillance, and in many places entirely prohibited, is proof of its positive iniquity. The manufacture and sale of intoxicants to be used as a beverage are so inseparably connected with a long train of vices, both public and private, that they must all alike be considered as belonging to that kingdom of darkness that stands directly opposed to the kingdom of God. The question then admits of no compromise. The mission of the Church is not to regulate evil, or hold it in esteem when in high places, but to prevent, and by the divine grace destroy, it. But when we commit the Church to entire prohibition I would not be understood as advocating the thought that the Church in its efforts at prohibition should assume any political attitude. The Church has nothing to do directly with politics or governmental affairs. Those belong to society at large. Caucuses, conventions, and candidates for political ends are not within the province of the Church.

In its official or *organic* capacity the Church has little or nothing to do with *legal* prohibition, save to accept gratefully and as from God every step of reform that the powers of this world may take in that direction. *It is, we think, to the interest of both religion and temperance reform that the Church shall in her assemblies and official acts hold herself aloof from all political and party alliances, and seek the accomplishment of her aims in her own holy methods.* (This applies to countries where Church and State are separate.)

The prime object of those who engage in the liquor business is not to cause drunkenness or to superinduce vice, but to make money. With them it is simply business, with regard to none but financial results. They look upon all prohibitory measures as sumptuary and intolerant and intended to enforce religion by law. They tell us that prohibitory laws if enacted could not be enforced. Thus we see the real difficulty in the way of temperance reform to be the deep-rooted selfishness and avarice of the human heart. Men are willing to make money at the risk of souls. The Church is therefore charged with the creation of a correct and healthy moral sentiment on this subject. Society has no power to renovate itself. Its tendency is toward corruption. It is the special calling of the Church to enlighten the public mind touching the sinfulness of these things and

to arouse the public conscience against them. To engage in the manufacture and sale of an article in a way that tends to demoralize and debase one's fellows must be made to appear discreditable and odious, as well as damning, to him who does it. In other words, it is the office and work of the Church, by the means at her command, to so affect the moral sentiment as to convert men in their judgment and in their feelings and in their hearts from this unholy traffic and turn them to a higher and better and holier way of life, and thus make legal prohibition not only possible, but practicable. Legislation alone is not sufficient. True, prohibitory measures do much by removing the opportunities and occasions for intemperance and crime; but such measures to be effective must be sustained by the moral sentiment of the community.

By sermons, lectures, addresses, pronouncements, by exhortation, by reproof, by conversation, and by the circulation of a sound and abundant literature the public conscience may and must be educated to regard the liquor traffic, *and especially the saloon*, as well as the drink habit, to be disreputable, and at variance with both good citizenship and a life of holiness. The Sunday-school also affords a splendid opportunity to inculcate a love of temperance and to give moral caste to the coming generation. Let those who are charged with the preparation of our lesson helps, and those who teach the children, give special emphasis to the temperance lessons to be studied once a quarter. Nearly all the Churches have their young people's societies, corresponding to the Epworth League among Methodists. Could these be induced to incorporate a temperance clause in their constitutions and pledge their members to abstain from ardent spirits incalculable good would follow. Few things would contribute more immediately to correct the pernicious custom of social drinking among the young men of the country. Dr. Cuyler, a man of eminent service in the pastorate, said "that he could never run a church well without having a temperance wheel in it somewhere." Very little legislation is needed to be done by the Church or Churches on the subject of intemperance. The evil has long been acknowledged, and rules have been enacted against insobriety and liquor dealing. There is a special need, however, of a *more faithful enforcement of the rules already made*. They who are charged with the administration of discipline in the Church have a duty to perform that is second only to the preaching of the Gospel. The expulsion of persistent offenders is incumbent, inasmuch as the Church can by this means most surely keep itself pure, and emphasize in the eyes of the world its abhorrence of this whole business.

The Church has been severely criticised at times for its seeming want of interest and zeal in behalf of temperance and prohibition. While the Church is not altogether blameless, much of such criticism has itself been intemperate talk. Some denominations are a little in advance of others in the zeal and interest that they manifest in this work. Still the *teaching* of all the Churches is good enough, perhaps. In this, as in many other things, the *practice* of the Church has not been as good as its creed. Owing to a too frequent neglect of discipline and executive responsibility

censure has in part been deserved. The Church, too, has been slow, perhaps wisely so at times, to co-operate with some of the methods of reform that have been proposed. But after all, to the Church must be attributed chiefly whatever of real good has been accomplished in this behalf. What, indeed, are your temperance societies, your Women's Christian Temperance Unions, and your great prohibition movements but so many exhibitions of a deep, earnest, and irrepressible sentiment in favor of sobriety and good morals for which the Church is almost entirely responsible? The leaders in these movements are all *Christian* men and women, and it is their *religious* zeal that impels them to the use of such powerful and voluntary methods. And it has come to pass that the Churches themselves, under the reactionary influence thus exerted, have in their organic capacity taken higher and more pronounced ground in favor of entire prohibition. The last few years have witnessed a great change in public sentiment in this direction; and while I am not prepared to say that there has been a decrease in the quantity of liquor consumed, yet the sentiment against the traffic is far more prevalent and powerful than ever before. Influential men and women every-where are more determined and more emphatic in behalf of prohibition. This is significant, and presages triumph in, we trust, a not very remote future.

But this will be no easy triumph. It must depend upon a persistent and wise use of the means at command. Resolutions adopted in meetings by acclamation are not alone sufficient. Moral suasion, admirable in its place, must be accompanied by practical effort. In this we find room for Christian co-operation. The baleful custom of social drinking, made respectable by the example of many who live in high life, and by which thousands are annually confirmed in habits of drunkenness, must somehow be corrected. To do this let the decanter and the wine-bottle be banished from the home and from the table, and on *all occasions* when wine is offered to be drunk let Christian people observe a respectful abstinence. Such is the power and influence of Christianity in these lands that if all those who claim membership in the Church would withdraw their entire patronage from the liquor business, and institute against it a sort of universal boycott, as they have a right to do, the solution of the question would well-nigh be met.

In their individual relations, and as citizens, they should also seek, and obtain, if possible, such practical legislation by the State as *shall forever abolish the saloon*. There is no consistency in praying the Lord to give us good rulers and good government, and to establish his kingdom in the earth, and then casting one's ballot for a member of the saloon element because he happens to be the nominee of this or that political party. Intolerance and sectarian bigotry that would bind the consciences of men are to be despised and avoided; but the enactment of wholesome laws for the suppression of vice and the enforcement of good morals should have the support of all Christian people, as it is the aim of all good government. In this broad and liberal and conservative sense, "we esteem it to be the duty of all church members to aid in the direction of public

affairs for the prohibition, if possible, of all vice, but especially of this, the greatest *legalized* curse of modern times."

MR. THOMAS WORTHINGTON, of the Independent Methodist Church, gave the following invited address, on "The Church and the Temperance Reform :"

Mr. President: Up to the present time we have been considering our forces and resources. Now we have to turn our attention to our foes. It will be admitted that this afternoon we have the strongest of all our foes to face. What do we mean by temperance reform? The only reform I can conceive of is such a one as would destroy its existence. Having now lived a considerable time, enjoying fairly good health without ever having touched intoxicating drink, I shall be excused for having no sympathy with those persons who only want a partial reform, and have to be daily pleading Timothy's weak stomach in justification of their pernicious practice. I take it for granted that intoxicating drink is not only not needed, but that its use in a small degree is setting a bad example to others, laying the basis of a habit which grows upon the individual and produces the most disastrous results. What, then, should be the attitude of the Methodist Church toward this great growing movement? Active, determined, persistent opposition until complete annihilation. What form should the efforts take? Our first weapon is suasion. This has been the great lever of the Church in all time. This great method St. Paul used, and his hearer in the great position of State confessed, "Almost thou persuadest me." Mighty method when rightly applied! This is not a question for preachers only, although they have much to do in the matter. The pulpit itself must be clean on this question. I believe in America you make it one of the test questions on admission to the ministry. Would that that had been done in England in the past. Greater might have been the strides and more rapid the progress than at the present time. We must make it understood that a minister who dabbles with the drink might just as well give up one or the other. From our pulpits there must be preached up by living practice the temperance reform. But much as ministers can do, they cannot do every thing—temperance reform must be made a people's question. Each man and woman, each boy and girl forming our churches and Sunday-schools should be taught that the responsibility rests upon them of individually going to the drunkard and persuading him to be free. Had the seven hundred and fifty thousand Methodists in Great Britain been actively employed in this work for the last ten years; had each said: "I am responsible for the awful state of things I see around me, and I must by personal contact with these persons do something to lessen its force and arrest its result," I cannot think the consumption of intoxicating drinks with us would come up to £135,000,000. A terrible responsibility rests at our door. In heaven's name let us rise to our duty.

There is also the political side of the question. While we are reclaiming we must have the temptations taken away from the reclaimed. In

other words, we must have the facilities for drinking taken away. How can this be done? By Christian men offering themselves for State and municipal service as Christian men. I know we shall be told that Churches should not mix up with politics. I do not agree with the previous speaker, who said our business was only to arouse public opinion. My contention is that we have to create, arouse, and direct public opinion. What would be thought of an engineer who only thought of getting steam up to one hundred and twenty pounds pressure? Every body knows there would soon be an explosion. So having aroused the steam, he wisely directs it through cylinder operating upon piston coupled to crank-shaft, thence by crank to wheel, and thus your heavy passenger and freight trains are moved from one side of the continent to the other. And so we shall be propelled across the Atlantic in a few days. By all means arouse, but do not commit the suicidal policy of failing to direct. The mischief of that doctrine has been that in England beer has been king, and in America corruption has prevailed in high political circles. It is the Church's duty to raise the banner of pure laws by pure men. And immediately there would disappear from our public administrations the grasping, greedy, self-seeking politician. I hold that it is our business to enthrone Christ in the highest and most influential positions by putting Christ's followers there. We cannot afford to abandon the ruling of our towns, cities, and countries, and hand them over to the devil. It may entail time and expense on those elected, but the men among us who have the means might better leave a little less real and personal estate in their wills, and leave mankind a little nobler, better, purer, and more godlike. Better take a hand in rolling away the stone, so that the risen Christ may be enthroned upon the heart and conscience of the people. In addition, then, to the Church grappling with the individual it must declare emphatically that no political party can have its vote until it can make temperance a plank in its political creed.

What, then, are our chances of success? Great. Every soul liberated from the slavish appetite to drink will not only become a helper to others, but an active politician on the side of temperance. Every home purified of this scourge will become a temple for teaching by practical illustration. Within a very short period the drink-evil would be lessened and ultimately destroyed. I venture to predict its doom when the Church is alive to its duty. The agitation against slavery was advocated by a few individuals who at the beginning were dubbed fanatics and fools. They were looked upon as people who had a mania, as trying to benefit people who were totally unfit for freedom and could not appreciate it—in fact, who would become a menace to the State if they had the ordinary citizen's liberty. Ultimately a few ministers began to read their Bibles a little more closely, and found that "God had of one flesh and blood made all nations of the earth;" that property in human blood was contrary to the spirit of the New Testament; that the eleventh commandment forbade it; that the Golden Rule was diametrically opposed to it; that Christian sentiment properly cultivated revolted at it; and common sense cried, "Away with it."

Shortly the spirit took hold of the Churches, and England willingly paid £20,000,000 of sterling money to harmonize one part of her public policy with the Saviour's life. Later we had the great question of free trade. Looking backward, it does seem odd to us that ships should be lying outside our coast containing the very commodities for which the people were starving, but were denied admission, under the fear that the landlord interest would be destroyed if foreign grain was admitted. A few men reading their Bibles found that God had made the earth to bring forth food for man and beast the world over, and any law preventing the flow of the world's productions from where they were not needed to where they were absolutely required was unrighteous and wicked and opposed to the divine economy—which must ultimately prevail. This doctrine began to be preached from the pulpits. Philanthropists hailed it; the common people shouted for it; the Christian prayed and worked for it; and eventually the barriers were taken down so far as our country is concerned. We have an instance in our own country of what the religious sentiment can do when aroused. Three years ago a palace for varieties was erected in Manchester at a cost of £100,000. When ready for opening its managers applied for a drink license as well as a music license. The first was refused. They applied again in August (this year), and succeeded before the licensing committee in spite of protests from every side. The action of the committee had to be submitted to the whole bench of magistrates for confirmation or reversal. The interval of five weeks brought a perfect tornado of public sentiment. A sober, thinking people was aroused; churches and chapels rung with protest and denunciation; columns upon columns appeared in the daily papers; and the leading articles of the best papers were dead against the license. All kinds of pleas were put in by the promoters, but the magistrates, recognizing the public feeling, quashed the license. Shall we be discouraged or slack after such an evidence as that?

It may be that more people are affected by the drink-evil than by any thing else; that the vested interest is greater than that of any other business in the world; that its operations will be less scrupulous; that we are fighting at great odds; but none of these should deter us. Greater is He that is for us than all that can be against us. The greater the foe the stronger the opposition. And so with a more hearty faith should we enter into the conflict, for greater will be the victory when it comes. A sobered home, town, and nation will be ample compensation for any effort put forth or sacrifice made. In the face of all opposition and persecution, if need be, let us say:

“Terrors cannot scare us,
Dangers only dare us,
God our guide will bear us
Manfully forever.
Wind and wave defying,
And on God relying,
Shall we be found flying?
Never, never, never!”

The Rev. C. H. PHILLIPS, D.D., of the Colored Methodist Episcopal Church, gave the second invited address, on "Legal Prohibition of the Saloon:"

Mr. President: Civilized and barbarous nations have so long indulged in fiery alcohol that any intervention on the part of the government is considered an invasion of their rights and inconsistent with individual liberty. Rights are absolute both in nature and society, but the prerogative of sale and purchase is conditional; hence no man has an innate right to buy or to sell intoxicating liquors. There are natural rights belonging to the individual; these are inherent and are not derived from society nor the State. There are natural rights belonging to society; and these are a proper adjustment of the relation of individuals to each other and to the whole body politic. Society has frequently asserted its right to suppress the traffic in spirits and, under necessity, to prohibit their manufacture. It is the right of self-protection. The saloon has invaded society, and this great upheaval of public sentiment is simply society defending itself against this impudent invasion of the liquor traffic. During the yellow fever scourge, which swept over this country in 1878 and 1879, and located principally at Memphis, twenty-one thousand persons perished. Were the citizens of Memphis right in prohibiting passengers, mail, and express from coming into and from going out of that city? Is it right to have a large police force in our cities, to the end that life may not be endangered and the safety of property molested? It is the duty of the government to prohibit a business that destroys not merely twenty-one thousand, but more than sixty thousand of its citizens annually. From necessity we deduce the right to interfere with the open saloon and legalized liquor traffic and advocate legal prohibition. Whether the saloon must be suppressed by law should no longer be a question of propriety. It is an evil. Evils are to be killed, not regulated. The experience and result of all past legislation in regard to the liquor traffic abundantly prove that it is impossible to satisfactorily limit or regulate a system so essentially deleterious in its tendencies. Experience has shown additionally that nothing can restrain the people from buying liquors but such laws as will prohibit their sale. Moral suasion, license high and low, have all proved powerless as remedies. Legal prohibition, the only panacea for the blight and mildew of the liquor traffic, is not only just and reasonable, but indispensable and efficient. It will apply the remedy where it is needed. It will, like a mighty Samson, pull down the temple of Bacchus, carry off its pillars, break up the foundations of the liquor oligarchy, and elevate our noble nation to a sacred niche in the grand temple of history—an inspiration and a glory forever. We have laws against murder, against theft, against gambling, against lotteries, against the sale of tainted meats, and against impure drugs.

We have laws against every trade that is injurious and that does not develop the best results. The government should suppress and legalize no longer a trade that is in compact with death and in covenant with

hell. As society advances so must the government. The government must undergo changes in order to meet the demands of society. Why should the government not give to society a prohibitory law that would surely close up the saloons, these fountains of vice from which flow drunkenness, ignorance, and poverty, the enemies of progress and dead-weights upon the chariot-wheels of civilization? The crisis presses us, the war is on, the conflict rages, and this contest between right and wrong, light and darkness, civilization and barbarism, will never cease until water, cold, limpid, and bright, whether it glistens in blue, green, and ruby in the listed arches of the rainbow, or descends in pearl-drops from the fragrant distilleries of the skies; whether it glitters on the flowers and plants of a thousand hills, or dances over the rocks of a thousand rills; whether it sparkles in the ice-gem or pours in the thunder of Niagara; whether it bubbles up in glassy purity from the dark veins of the earth, or gushes out at the fountain, shall have become the universal beverage of mankind.

We demand the power of prohibitory legislation against the saloon because it is a tangible, overt wrong; because of its tremendous influence in politics; because it seeks to and in many cities largely controls the press, that badge of modern civilization, that ubiquitous and high power before whom all the people must bend, whether willingly or reluctantly; because it aims to hold the balance of power between the two great parties, abetting the possibilities of the one that would best fulfill its abominable behest and vigorously opposing the other; because the legal prohibition of the saloon would promote the development of a progressive civilization; because it is compatible with rational liberty, with all the claims of justice; and because it would guarantee greater positive advances in social culture.

There are forces strong and relentless arrayed against the saloon; forces that have for their objective ultimatum legal prohibition for the United States and international prohibition to cover the round world. Among the many temperance organizations that have declared the saloons must go is the Woman's Christian Temperance Union.

“The woman's cause is man's; they rise or sink
Together. Dwarfed or godlike, bond or free.”

Woman comes upon the field of conflict to help man wipe out this stain from her sex and country, and to make temperance reform permanent and desirable. The saloon has, perhaps, no enemies more aggressive in their operations, more formidable in their attacks, than Wesleyan Methodists. As early as 1743 the rules governing the united societies of Methodists formulated by the Wesleys prohibited drunkenness, the buying and selling or drinking of spirituous liquors except in cases of extreme necessity. Methodism has taken no backward step; her attitude has been aggressive, her relation to the saloon always hostile. My faith in Him who is powerful in his providence, all-knowing in his information, severe in his denunciation of wrong, leads me to assert that the saloon will yet sustain its Waterloo upon the battle-fields of prohibition. A great principle, like

the waters of the oceans, has its neap and its spring tides, its ebbs and its flows. Fluctuations and reverses may come as we march on through dust and smoke of battle to final victory. But these vicissitudes will only form the foundation for a series of victories which will stay not until legal prohibition—the goal toward which we press—will be in full force throughout the country. Should we who are here to-day not live to see the prohibition light that dawns just down the vista of coming ages, we may at least throw off the drapery of our couches and pass on to our rest in the confident hope that the legal prohibition of the saloon will usher in an era of peace, happiness, and prosperity, and inaugurate a glorious and brilliant future for our posterity.

In the absence of the Rev. Samuel Antliff, D.D., of the Primitive Methodist Church, who was detained by illness at Montreal, the Rev. JAMES PICKETT, of the Primitive Methodist Church, gave the third invited address, on “Legal Prohibition of the Saloon,” as follows :

Mr. President: I feel sure that this great Conference regrets the occasion of the absence of my honorable friend, than whom hardly any man in Great Britain has done any more valiant service in this great reform. But no one regrets it so much as I do. It will, of course, be fairly understood that I am here merely as a substitute.

The solution of the drink problem is pre-eminently a task for God's Church, a task for which it is fitted, and I had almost said for which it is ready, if there could only come to it a baptism of good sense and a baptism of pluck to face the task and deal with the problem itself. It is beyond question, if the Church of Jesus Christ in all lands chooses to say before the birth of the twentieth century that the drink traffic may be swept from existence, that it would be done. But the Church is in very great peril, in my humble judgment, and that peril is dual. It is in danger of indifference, brought about by familiarity on the one hand and of handing over the solution of this problem to the politician on the other.

I am glad that the first speaker relieved me of any need for questioning his position when he said this is not a political question, because he so admirably answered himself before he got through. If the solution of the drink problem shall become purely a political question, then before long it will degenerate into a bone of contention for political wranglers and fall into the shadow, from which it will be difficult to bring it back.

Primarily this question is a moral and spiritual one. The first inspirations for dealing with it are spiritual, and when those of us who draw our stimulus from the cross of Jesus Christ hand this question over to place-seekers—of course Americans know nothing of that; place-seekers are in England—then the drink traffic will multiply and grow in strength as the years pass by. But first of all this is a moral and spiritual question. At the same time I do not deny that it has a political character. But it is not less spiritual because it is political. It is not less religious because it

is a question of law and of politics. It has been necessarily a political question. The good order and well-being of the community are inseparably bound up in its history, and the State has been bound to look upon this question as one of its own. The principle that the State has the right to regulate the drink traffic is universally admitted. But what does that admission mean? If you admit that the State has a right to regulate, you admit also that it has a right, if the necessity should arise, to absolutely annihilate and sweep it from existence.

It is beyond dispute that society has a right to protect itself. Society has a right to protect the weak who are in it, and many of them made weak because of the devastation of this terrible foe of our kind; because it is now becoming notorious that nothing more swiftly draws the fiber from the human form, nothing more completely brings the will-force into disaster, than excessive use of intoxicating drink. It has thrown onto the body of society a great mass of human life that has scarcely strength to maintain itself. It therefore becomes the business of society to protect the weak. But especially is it true that society has a right to screen its youth; and if there were one phase of this topic that makes my soul blaze more than another, it is the awful destruction that is being wrought day by day among the boys and girls all over the land, and is coming into our Sunday-schools and churches, rifling our peace and flinging the churches and Sunday-schools into disaster too dark to be depicted. I cannot see why every man who loves his kind does not become mad on this question, and swear before his Maker that he will fight it to the death. If these things be admitted, society has a right to deal with this traffic; and, if the necessity shall arise, it has the indisputable right to prohibit it altogether. Now, is this unnecessary, as some slow and tory spirits seem to suppose? The business of the Church is to elevate society. Certainly the Church should be prompted to shackle the liquor traffic from impulses of self-preservation; and it is the business of the Church of Jesus Christ, every body admits, to check other forms of evil as well. But tell me, How long would other evils live if they did not fatten on this evil?

I am glad that this Conference is to consider the question of getting rid of this social vice. The duty of the Church is to create healthy political sentiment, and in the creation of sentiment the saloon goes. For this reason: sentiment almost always crystallizes itself into law; and no law can be prominent that is not buttressed by sentiment and does not draw its life from the existence of healthy public opinion. And here in the political and humanitarian aspects of this great question, what is the Church of Christ to do? In the first place, to agitate; in the second place, to agitate; and in the third place, to agitate, until there has been generated an opinion that becomes well-nigh omnific and voices itself in unmistakable ways against this destroyer of our kind, and more than all else grieves the heart of Him who died that we might live.

For the purpose of creating a right sentiment on this drink question, the Church of Jesus Christ must correct its own conception. The sophistry of our having opinions free rather than sober must always be vetoed,

for the reason that no opinion under heaven can be free until it is sober. And then the Church of Jesus Christ must keep its hands clean on the subject—I speak for myself, Mr. Chairman. I hope the time will come when bloated brewers and all kinds of distillers will feel that they must change their calling or their Church for the Methodist, and realize that the Methodist sentiment at least is dead against any direct or indirect complicity with the drink traffic. And then it must get a braver and bolder spirit, hitting out fairly and squarely against it in the high places and in the low; for the Christian Church all over the land should have the goodness to watch law and understand that all good law is best in that which is moral and true, and make it the function of the law that it is easier to do right than to do wrong. If it would daily watch the law-makers instead of the law, and refuse to allow those who are allied with the drink traffic to have any thing to do with law-making, the Church of Christ would have a better chance. When we have better strength, when we have better hands, and force the great work of rescue on the one hand and prohibition on the other, then we may expect the bright blessing of God.

The Rev. Bishop W. J. GAINES, D.D., of the African Methodist Episcopal Church, introduced the general discussion of the afternoon in the following words:

Mr. Chairman, Fathers, and Brethren of the Ecumenical Conference: There is no subject that has been brought before this Conference that has interested my mind so much as that of the liquor traffic. I represent about eight million colored people, and many of them are being led downward to destruction day after day by rum. I am a Southerner by birth. We Southern people, white and colored, have determined in our minds to break up the liquor traffic in the Southland. And I have decided that when we have succeeded in breaking up the whisky traffic, we shall have done as much for the country as the Northern people did in breaking up slavery. The colored people of Georgia pay taxes on about thirteen million dollars. Had they not drunk whisky, the bar-room keepers could not have paid their rent. We have made them rich by buying the meanest whisky that is made. Had temperance by moral suasion and prohibition been enforced we would have been paying tax on fifty million dollars in Georgia. I want to tell this Conference that the Churches throughout the South, white and colored, have taken this monster by the horns, and, by the grace of God, we intend to fight until the war is over.

I want to say one word to you, gentlemen. I do not believe we can get whisky out of the country until some political party takes hold of this question. You may differ with me—you are likely to do it. During the great prohibition fight in Atlanta, Ga., we had two distinct political parties—the Prohibition Party and the Anti-prohibition. The Prohibitionists succeeded in carrying out their principles, and elected their mayor, council, and aldermen by a large majority. When the question came up a second time before the people, we Prohibitionists “put on kid gloves” and said we would not hurt any body, insult any body, nor fight any body. What was the result? The Anti-prohibitionists took the city of Atlanta away from us and disgraced it with bar-rooms. And they have control of the city now. And unless the best white and colored people get

together and work as a unit we cannot conquer the liquor traffic in that State.

Brethren of the Convention, I believe in moral suasion and prohibition both. If the Republican Party had not taken hold of the question of slavery it would have been in existence to-day, and moral suasion of itself would not have accomplished the result. The way that you must conquer whisky is the way you have conquered slavery. That is a fact that should be apparent to all Christian people, white and colored. I admit that whisky is doing my people more harm than it is white people, for I suppose they are more able to buy it and get a better kind of whisky. I desire to state here that the Southern white people and colored people generally agree in fighting the whisky traffic, and especially the Christian people of that part of our country. We propose to crush that monster, the rum traffic. Let us here in this Convention pass some resolution expressing to the world that we are opposed to this rum traffic and propose to fight it until Jesus comes.

The Rev. J. C. SIMMONS, D.D., of the Methodist Episcopal Church, South, spoke as follows :

Mr. President and Brothers: I am a temperance man by birth and by blood. Before there was a temperance organization in the United States my father was sent for far and near to preach on the subject of temperance. I inherited his qualities in that respect, and I have been at it ever since I was a preacher. I have lifted up the standard for temperance all over California, and my trumpet has given no uncertain sound. But I am here to-day to speak on one single point, and from my heart I believe that upon that point depends the success of this crusade against the liquor traffic. I am satisfied of that. The manifestation of interest on the part of this Conference whenever the subject of temperance has been mentioned shows that the great heart of the Methodist Church, north, south, east, and west, is in favor of temperance, and on both sides of the ocean we are united.

Why do we not succeed? There has been a crusade on the part of the women of our land, whether on the other side of the sea or not. Why have they not succeeded? I believe, before God, it is because they have been drawn off on side issues instead of confining themselves to the fight of the one great evil—the saloon. Why, sir, they have attacked the drop of wine that we give at the sacrament; and in the ministration of the sacrament I have seen men and women pass the wine by without tasting it, so influenced have they been by those who have opposed the use of fermented wine at the sacrament. If they had expended their force in their crusade against the saloons they would have accomplished grander results. We have as a Church been firing at a shadow on the wall, while the wolves have been tearing out the hearts of our children. And there are other wolves waiting when the soul shall leave the body to begin a feast far more ferocious than that. Who is the friend of the saloon? Everywhere men, women, and children rise up against it. Let us, then, turn all our forces against the saloon. Let these side issues pass, and let the temperance movement be concentrated with all its powers upon this one evil. In that way we shall accomplish something, and not before. I am satisfied of that.

I was in Georgia a few days ago, my old home, and I was in one of the "dry" counties of that State, at Cochran, and I counted thirty-six jugs taken out of the car with sealed mouths. And when I went into the express office at Hawkinsville I counted fifty-four more jugs with sealed

mouths. That is in a "dry" county. But the State law requires that whisky in original packages can go through, and they have all they want. We want to turn our forces against the saloon, and not let up until no saloon man will dare bottle up whisky and send it to one of these "dry" counties.

The Rev. W. B. LARK, of the Bible Christian Church, made the following remarks:

Mr. President: I am glad of the opportunity to say a word or two on this question by way of following up some remarks which have been already made. I am here to represent a section of the Methodist Church that has a very clean record on this matter. As to myself, I have been a total abstainer from the day of my birth. I think we must admit that there has been a remarkable awakening of the public mind, of the Christian mind—yes, of the Methodist mind—to the evils of the liquor traffic both in my country and in this, and consequently the demand for the suppression of the traffic has grown louder every day. But no sooner do we approach this question than the rights of property are trotted out against us. I wish to ask if there are no other rights to be considered than the rights of property? I wish to ask if the government has no duty as the protector of rights other than those of property? and I would like to ask if the rights of property are to have the pre-eminence over all other rights? There are multitudes of drunkards' wives who are a thousand times worse than widows, and there are the children of drunkards who are worse than orphans. There are thousands of broken-hearted mothers; and I ask, in God's name, have they no rights? Has society no rights? Their rights are so sacred and their interests so holy that they can never be estimated in money.

I will grant that it is probable, perhaps I may even go further and say that it is possible, that you cannot get effectual legislation on this question without sacrificing to some extent the rights of property. What then? Why, this: you cannot withhold this legislation without sacrificing rights infinitely more sacred and interests infinitely more holy than the rights of property. I say in reply to those who speak of the stupid twaddle about making men moral by act of Parliament, is it not the business, the duty, of the government to defend and protect moral interest as well as material? And I will go further and say yes, if necessary, to the sacrifice of the material. I protest against the materialism that is ever and anon being flung in the faces of the men and women who are laboring in the work of reform—the rights of property.

We have heard a great deal about doctrinal Christianity. Have we forgotten that there is such a thing as ethical Christianity? And is there any thing more needed than ethical Christianity in our houses and legislation? And I ask if it is not the duty of the Church to educate the State in the Christian ethics of government? But if the Church is to do that, let her see to it that her own hands are clean. For myself, I would a thousand times rather worship in a barn or in the by-way of a city than in a sanctuary built and beautified by money obtained in the liquor traffic.

The Rev. J. W. HANEY, D.D., of the Methodist Episcopal Church, continued the discussion, as follows:

Mr. President: In spite of my unfortunate appearance I am a temperance man. I drink nothing but water and always vote prohibition. The great crying shame of this generation is the licensed liquor traffic, and the

liquor traffic is licensed chiefly by the so-called Christian nations of the world. The Mohammedan nation, the followers of the false prophet—two hundred and fifty millions of human beings—are prohibitionists; the government is a prohibition government.

What is the attitude of the Church to this great evil, this licensed crime? An attitude of unswerving hostility, and no other attitude can be assumed by the Christian Church. The Church to which I belong has struck the high-water mark in a pastoral address from Bishop Merrill with regard to licenses, and has incorporated into the Discipline of the Methodist Episcopal Church. All license, high or low, is vicious in principle and a failure in practice. The liquor traffic can never be legalized without sin. I want to repeat—possibly somebody did not hear it—"It can never be legalized without sin!" Now, sir, if the whole Methodist world will come up to the fighting line we will stamp this thing out of existence.

What is the proper attitude of the State toward this thing? We as a nation have ninety cents invested in every gallon of the abominable stuff. It is worth \$1.15 a gallon. Think of it, we who live in the United States, Christians and all, have ninety cents invested in each gallon of whisky that is made. That is a terrible thing; and if I could blush more than I appear to do normally I would blush to my ear-tips when I make that statement. Now, what is the law? Let William Blackstone, the great writer, define it: "Law is a rule of civil action, prescribed by the supreme authority of the State; commending what is right, prohibiting what is wrong." That is the foundation of law. All human law must be built on that foundation, and right along that line the Supreme Court of the United States has declared that there is no power or right in any legislative body to "barter away the public morals or the public health." And so, by the declaration of the word of God, by the dictum of the Supreme Court of the United States, and by the authority of Church and State, it is declared that the dram-shops—that is what we call them in our laws out West; we have no saloons there, they are dram-shops—are outlaws. They have no right to an existence, but the right to be destroyed. They have no other right.

What is the purpose or what is the objective point of this discussion? That we may move forward on this line and come nearer together—(Here the time expired.)

Mr. W. H. LAMBLY, of the Methodist Church, Canada, spoke as follows :

Mr. President: I differ *in toto* from the sentiments of the first paper read this afternoon with regard to the enforcement of the law for the prohibition of the liquor traffic. If the Christian men and women of Canada have not the right to ask for, obtain, and enforce prohibitory laws, there is nobody under the broad heavens who has the right to do it. In Canada we have a national prohibitory law upon our statute books. This law covers the entire dominion, and any county or city in that dominion has the right by a majority vote of the people to obtain prohibition pure and simple; and many counties have adopted that law, and thus have prohibition with all the blessings attending it. Besides this national law, which no other nation has, our local legislatures have given us local option laws, so that any municipality by a majority vote of the people may come under a prohibitory law, and thus enjoy the blessings of prohibition. Now, if we have not universal prohibition in Canada it is the fault of the people. And it is the fault of the Christian people in Canada that we have not prohibition to-day.

I say that the Church of God to-day in all Christian lands is responsible for the traffic in strong drink. And consequently the great Methodist Church which we represent here to-day is largely responsible for the liquor traffic. If the Christians of this land, or any other land, and the voters who could be influenced by the Christian Church were to cast their votes, irrespective of party, for prohibition, they would wipe out of existence any government that would refuse to give us prohibition, and in five years we would have prohibition pure and simple all over the land. But what are the facts? Many Christians preach temperance, talk temperance, pray temperance, weep over the awful ravages of the traffic, and then go and vote party every time. Until we can sink party politics and vote only prohibition we will never realize prohibition in our land.

The saloon-keeper has been attacked this afternoon. Our fight is not with the saloon-keeper; our fight is not with the rum-seller; our fight is with the system that permits them to exist. We might to-day take the rum-sellers of Christendom and drown them in the Potomac, and it would not arrest the traffic or destroy the evil, because another brood would rise in their place and carry on their hellish work. We must destroy the system; and that can be destroyed only by the ballot and by the grace of God. And by the power of omnipotence we will destroy that system and bury it beyond any hope of resurrection in this world or in the world to come. And we will bury that system as Brother Jones's sister said she would bury the devil, "face downward, so that the more he would scratch the deeper he would get." Another thing. We want women to have a vote on this question. In Canada, where we are ahead on this question, as we are on most of the vital questions, our women have a vote on municipal matters. In Toronto the women have the balance of power in their hands, and they can elect a temperance mayor every time. And when the women of our land get the ballot they will destroy the liquor traffic at once and forever.

The Rev. JOSEPH NETTLETON, of the Wesleyan Methodist Church, made the following remarks:

Mr. President: In our Fijian Mission our missionaries are total abstainers, and always have been. Our native pastors and all our class-leaders are total abstainers, and eighty thousand members of the Methodist Church are voluntary abstainers from strong drink. Missionaries from the beginning have been themselves total abstainers. They have clean hands. In Lancashire a few years ago on a Sunday night, when the chapel was crowded and lighted by standards here and there all over the church, through some accident or mischievous freak the gas was turned off in the middle of the service, and the congregation was in total darkness. Instruction was given to just turn the taps until the chapel-keeper could get around with the lights. That was attended to all over the chapel. After the steward got through lighting in the body of the chapel, he went up to the minister in the pulpit and said, "If you please, sir, you forgot to turn off the taps in the pulpit." Now, Mr. Chairman, my own impression is if you can turn off the taps in all the Methodist churches, you can turn off the taps throughout the country.

The Rev. E. E. HOSS, D.D., of the Methodist Episcopal Church, South, continued the discussion, as follows:

Mr. President and Gentlemen of the Conference: I began my ministry twenty-one years ago with this doctrine: That no man has a moral right to engage in the promiscuous sale of ardent spirits so long as he can make

an honest living by stealing. The Church to which I belong has as absolutely clean a record in this matter as any Church under the heavens. I do not know a single man of four thousand itinerant preachers who is not a total abstainer. By the action of our General Conference we exclude all drunkards from the Church, and also all men who are engaged in the manufacture and sale of ardent spirits. Our last General Conference also declared that we are a prohibition Church. So far, then, there is absolute unanimity of sentiment among us.

Further than this, we believe that it is the duty of every Christian citizen, in the exercise of his rights and privileges as a citizen, to do all that he possibly can to limit or abridge, extirpate or destroy, this business. We stand squarely on that. At the same time we do not believe that our Church as a Church, organically, has a right to commit herself to any political party under the sun. We are not the tail to any political kite. Whatever the principles of the party may be, that party will sooner or later degenerate; and the Church cannot go into a partnership of that sort—the Church as a Church cannot commit itself to any political organization.

The Rev. J. H. Lockwood, of the Methodist Episcopal Church, spoke as follows:

Mr. President: I never like to declare in the introduction of a temperance address—at least it is not popular in our State to start out by saying, I am a temperance man. It reminds us so much of the old days when they used to put under the picture they drew whatever it might be intended to represent; for instance, “This is a horse,” or “This is a cow.” Why, as a matter of course, all Methodist preachers are temperance men, and, therefore, we never think it necessary to preface our remarks by saying that we are temperance men.

I want to speak a word on the subject of temperance in its relation to constitutional prohibition of the rum traffic. I represent the pioneer State on this question of constitutional prohibition. I do not mean to say that Kansas was the first State to adopt prohibition. We all know that it was not. There are many honored names among the States of this republic that adopted prohibition before we did. But ours was the first State to put prohibition in the organic law of the State. If I had the time, which I know I have not in a few minutes' speech, I would be glad to give you a history of how we secured prohibition in Kansas. We were indebted, first, to our friends who worked up temperance sentiment and had the State at a white heat, and as a result had captured the Legislature of 1879 and 1880. Second, we were indebted to our enemies, who unremittently gave us an opportunity to defeat them by proposing to go before the people when they saw we were about to strengthen and make more efficient the local option law. They thought they would flank us by appealing to the people, but we took up the gauntlet thus thrown down and joined in the appeal to a popular vote. The result was seven thousand majority in favor of prohibition. Third, we were indebted to a woman who, when we needed one vote to secure the necessary two thirds, went to her husband, a member of the Legislature, and pleaded with him for the sake of their boy to vote for the submission of the amendment, and thus carried the day. We have had prohibition for ten years, and we have no desire to go back either to license, local option, or statutory law.

From the time prohibition was incorporated into the constitution of Kansas until now it has been a ceaseless war. We have fought over every inch of ground, and there is not a legal phase of this question that has not been settled in our favor by the Supreme Court of our State and of the United States. The only thing left the enemies of prohibition is re-sub-

mission of the question to the voters of the State, but every time it has been proposed we have covered it with an avalanche of ballots. We have nailed our flag to the mast, and propose to fight it out on the line if it takes ten years more. "*Ad astra per aspera*" is the motto of Kansas.

The Rev. S. N. GRIFFITH, of the Methodist Episcopal Church, made the following remarks :

Mr. President: I come from the State of North Dakota. In 1887 a vast majority of the counties in that then Territory secured prohibition by local option—voting by counties. In 1888, after one solitary year—for the law provided that it should be re-submitted in a year under certain conditions—a majority of the counties voted against it. As Christian men we voted for it—being kings in the State and priests in the Church. The thing which defeated us in 1888 was money sent into the Territory. We had a money invasion of our Territory, and that is worse than an army invasion. Money was brought in and paid out to thrashing crews, who had obtained citizenship by having been in the Territory six months, and there was enough of such votes to beat us that year. In 1889 we had votes enough to put prohibition into the State constitution. In that campaign the sum of eighty thousand dollars was sent into the Territory by the liquor interest in the nation. The liquor party in the Territory got to quarreling as to who was to distribute the "boodle." In the good province of God this gave us a chance to vote prohibition; because those who furnished the money took it away on account of the quarrel and because they felt sure they would get the State without it.

Now, I wish to call your attention to the fact that money invasion of States where prohibition would be otherwise voted will prevent it. If several of the States could have had an honest vote there would have been no doubt of success. Money invasion is what this cause at this juncture has to fear—money used to buy votes. Why, I know a man who was offered five thousand dollars if he would use his influence against prohibition, and others who were offered any thing they would ask. We began to track this money, and we found that the bulk of it came from the organized liquor power of the United States. We exceedingly fear the influence of this organized power at the national capitol in this fair city.

Now, I think we can never conquer the liquor traffic until the national liquor tax is abolished. A man makes fifteen cents worth of whisky, puts it in bond, gives that fifteen cents worth of whisky as security for ninety cents of tax, and in four years it is worth four dollars a gallon. The liquor traffic of the country, concentrated by the operation of the law, is backed by about five hundred and fifty millions of dollars annually, or about one hundred and fifty millions more than the revenue of the general government. While it would be comparatively easy for States to carry prohibition if left to themselves, not a State will undertake it but it will be liable to be voted down by venal votes purchased by those representing the whisky traffic.

The Rev. P. A. HUBBARD, of the African Methodist Episcopal Church, continued the discussion in the following words :

Mr. President: I have only a word to say. It seems to me in discussing this all-important subject, and rallying our forces to handle it as it should be, we should take action here to unloose the mothers, the women of the country, to help us in this great struggle. There is where the trouble lies. We have been working for thirty years to unfetter the women. They are on the right side of the temperance question, and we should set-

tle it once for all. We have been working, arguing, and talking about settling the rum traffic, but we have not settled it yet. Why fetter these millions who are willing to vote with us against this monster. But until we come to that point we will never wipe out this rum traffic.

Mr. S. McCOMAS, J.P., of the Irish Methodist Church, spoke as follows :

Mr. President: I come from a country where we have heard a great deal about the difficulty of paying rent; and yet in that country our drink consumption has been considerably over ten millions of dollars—considerably over the entire rent of the State. I come from a city which we think to be no big city. Its principal factories or manufactories are Guinness Double X Stout and John Ennis's whisky. They are the staple things of the place. We are not behind in the temperance movement, and we, the Irish Methodist Church, are doing a great work there. Our people and ministers are in the van of the temperance movement. We have the Sunday closing act, and we have tried its operations for several years. It has been a blessing, and no statesman in our nation would dare propose to repeal it. Roman Catholics and ecclesiastics on the bench, people of all kinds, are in favor of it.

I think one of the most ingenious masterpieces of the devil in order to defeat the temperance movement was the offer, with limited liability accompanying it, to establish stock companies for the purpose of buying up breweries and distilleries in the United States. Where there were ten interested in it before there are one hundred now, and every one's judgment is warped who holds a share of stock in these breweries. Where the treasure is, there the heart is. Whatever may be their conscience, holders of stock will sympathize with that traffic. That is a great injury. Ministers in our country, themselves total abstainers, have not been absent from these investments. In our country it has been shown that the speculation is not all clear sailing, not always a money-making concern. I was talking to a stock-broker there, and he said, "Those American brewing companies will have a great smash-up one of these days." I said, "Why do you think that?" He said, "If the Yankees thought there was any good in them they would keep them." I believe in the intelligence of our American friends in those matters. By the advanced opinion on temperance in this country we in England and Ireland are benefited, and we are determined to have these two things on our flag—total abstinence for the individual and prohibition for the State.

The Hon. J. J. ROGERSON, of the Methodist Church, Canada, made the following remarks :

Mr. President: We are here to-day one Methodist family for a grand, glorious object, talking about a question that comes home to our hearts, especially the hearts that have been wounded by this accursed liquor traffic. We ask God to so cement the forces of this Church and the other Protestant Churches of this and other lands represented here to-day that we may go forward to awaken the conscience of the world on this liquor business—a business which is robbing our churches, ruining our homes, and inflicting misery on our communities—the devil's chief factor for every-thing that is vile. I pray God to lead us forth in the fight and give us the victory, that we may succeed in closing every liquor store throughout the world. We want the temptation removed from the people—those places which have done the devil's work in the past and ruined thousands of souls.

I am here from a fishing colony, from a community where half a century ago men used strong drink as freely as water. It was openly kept in places of labor, stores, wharves, and ships, for whoever liked to drink it free of charge. The ministers and earnest laymen belonging to the Churches, especially our Methodist Church, banded themselves together and made a strong effort to abolish the drinking customs, and after a long and bitter struggle in 1873 succeeded in influencing our Legislature to pass the Permissive Act, which gives the people the power to close up the liquor-stores and to prohibit its sale; and now fully half the country is free from its curse. I return to my native Newfoundland more than ever determined to arouse our friends there to fully carry out the power the people possess by driving it forever from our shores.

I argue it is the duty of the Church to work—not of this Church only, but all other Churches—to join hands and see that the grog-shop is driven from our countries, so that the youth who are springing up about us may be protected.

Mr. JOHN H. LILE, C.C., of the Wesleyan Methodist Church, spoke as follows :

Mr. President and Gentlemen: I have been rather sorry this afternoon to know that every one of the delegates present is thoroughly with us in this teetotal question—that we have not had something from the other side. There is an old saying that there are two sides to every question. And I really think in a debate of this sort we should hear from those who are not with us their side of this question, for if they are not with us they are against us.

Rev. T. B. APPEGET: Mr. President: In the name of Western Methodism I protest against the insinuation that there is a Methodist preacher in the land who is not a total abstainer.

Mr LILE: I dare say the gentleman is right as to this country; I hope to God he is. But I presume there is no one on this floor who has not read Wesley's rules, and Wesley's rules which I read when I was admitted into the Church are sufficient to make every layman and minister of this Conference an out and out temperance man. I hold that in connection with our temperance work if the ministers and the officers and the rank and the file in my own land would take up this question with some amount of enthusiasm it would not be long before the government would listen to the Christians of the land and help the people to help themselves. The drink curse in your country is nothing compared to what it is in London. Very few people do we see drunk in your big cities; but you cannot go into the thoroughfares of London without seeing the results of the traffic. Therefore, some think the most earnest of the laymen of the Methodist Church, who are so far advanced on this question, have a bee in their bonnet. It is high time to be earnest on this question. It is a gratifying fact that in connection with our Wesleyan Methodist colleges in England we find ninety-nine of our students out of a hundred are pledged abstainers, and, therefore, our young men coming into our circuits are abstainers. The time was when a man was not received favorably who was an abstainer. But there is a change come over the people, and they now say, Send us a man who is an out and out temperance man. This is grand temperance work, for which some of us have been working all our lives. We ask you to come over and help us.

Mr. HENRY J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, concluded the discussion of the afternoon, as follows :

Mr. President: Mr. Lile misquotes Wesley's rules. He tells us that the rules say every man ought to abstain entirely. They do not. The rules of Wesley are against dram-drinking and against spirituous liquors. My friends also put it as though certain persons were the opponents. And you see to-day that there is a current of political distinction in the remarks that have been made. My friend the Christian minister said, "even Mr. Atkinson" so and so. Even Mr. Atkinson! How dare he make such a remark? I dare say I am as much a Bible Christian as the men who brought this on—but I do not wish to be personal. Another reference was made to "slow" and "Tory" persons. The origin of "Tory" is that he was a sort of robber in Ireland.

Mr. Chairman, those who call themselves Primitive Methodists are no more Primitive Methodists than impostors. I am really a Primitive Methodist.

A DELEGATE (Primitive Methodist Church, England): Mr. Chairman: I wish to know to what body of Primitive Methodists the gentleman alludes.

Mr. ATKINSON: I am not standing up here to reply to all the people here. If all the people here were to ask me questions, and I were to stop to answer them, they would rob me of my time again.

THE DELEGATE: I want to know to what body of Primitive Methodists the gentleman refers.

Mr. ATKINSON: I do not want another speech from you. My answer is that our Methodism was there before the Primitive Methodists of any sort. Ours was the first Methodism.

THE DELEGATE: Mr. Chairman, the speaker has implied that Primitive Methodists are impostors. I want to know what Primitive Methodists he means. If he does not mean the body of which I am a member, I will leave him for other people to look after.

THE CHAIRMAN: He does not mean you.

THE DELEGATE: I must have an answer from the gentleman himself.

THE CHAIRMAN: Will Mr. Atkinson answer the gentleman? I cannot.

Mr. ATKINSON: It would take a hundred better men than he is to frighten me. I hope the interruption of this fellow will not be counted against my time.

A VOICE: It is to be hoped that these expressions of feeling will be withdrawn.

Mr. ATKINSON: They totally misunderstand my argument. I wish to satisfy the Chair. These men are weak brothers, who do not understand my ways. There were no imputations. The men are stupid.

THE CHAIRMAN: Gentlemen will suspend conversation and be seated. The time for discussion has expired. The secretary desires to make a few announcements. The Conference will come to order that he may make them.

THE DELEGATE: If the gentleman does not withdraw his remark the subject will be laid before the Business Committee, and it will have to report what shall be done.

THE CHAIRMAN: The gentleman will apologize. He does not mean you.

Mr. ATKINSON: No; I will not apologize. I have nothing to apologize for.

THE DELEGATE: He must withdraw his imputation.

THE CHAIRMAN: The Chair has nothing to do with that. You must settle that when you get on your side of the water.

The time for adjournment having arrived, the doxology was sung, and the Conference closed with the benediction by the Rev. W. A. J. PHILLIPS, of the African Methodist Episcopal Church.

NINTH DAY, Friday, October 16, 1891.

TOPIC:
SOCIAL PROBLEMS.

FIRST SESSION

THE Conference met at the usual hour, the Rev. F. W. BOURNE, President of the Bible Christian Church, in the chair. The Scripture lesson was read by the Rev. JAMES D. LAMONT, of the Irish Methodist Church, and prayer was offered by the Rev. Bishop J. M. WALDEN, D.D., of the Methodist Episcopal Church.

The Journal of the sessions of the preceding day was read and approved.

The Rev. D. J. WALLER, D.D., of the Wesleyan Methodist Church, offered the following personal explanation :

Mr. President: I rise to a question of privilege. I regret to find that a construction has been put upon what I said yesterday morning in reference to my friend Dr. Stephenson, the President of the Wesleyan Methodist Church, which was entirely foreign to my thoughts. May I take this opportunity of disclaiming any intention whatever of reflecting upon Dr. Stephenson, much less of lowering the dignity of the office which he holds? I regard the office of President of the Wesleyan Methodist Church as a position of the greatest honor, and the distinguished minister who now fills it I hold in the highest esteem and affection. My object was simply to emphasize what Dr. Stephenson himself stated in a previous session, that in this matter he was acting in his private and not his official capacity. With regard to misapprehension touching the office I hold as the Secretary of the Conference, I wish to say that my only object was to indicate the fact that I was necessarily familiar with the history of its proceedings and records; and then I proceeded to call attention to its action in reference to a recent movement in the direction of Methodist union. I will look at that part of my speech, and will see that it contains no word of which Dr. Stephenson or any member of this Conference has any reason to complain.

The following documents were referred to the Business Committee for their consideration :

1. A resolution of sympathy with Bishop D. A. Payne, D.D., of the African Methodist Episcopal Church.
2. An address from the Synod of the Presbyterian Church in Virginia.

I. The consideration of the subject of Methodist Federation was resumed, and the Business Committee, through its Secretary, recommended the adoption of the amended report on Methodist Federation. The discussion on the adoption of the report continued as follows :

Rev. J. M. BUCKLEY, D.D., LL.D., of the Methodist Episcopal Church : Mr. President: The subject of Christian unity is difficult and delicate. These resolutions appear to have been prepared with great care, and were amended after a clear statement to the body and with a full understanding of their import. Twenty-five or thirty years ago an engagement was announced between the daughter of a European queen (I do not refer to England) and the son of the queen of another country. Some time afterward the world was informed that the engagement was "off," because one of the parties had insisted upon naming the time before the other was ready, and the controversies which arose upon that subject led to a permanent alienation. We are in great danger here. The public does not understand the animus, not to say the carnal excitement, which takes place when this subject is up for discussion. The public does not understand that on the other side of the water there is a different method of ruling from that which prevails here; that the European cries for "chair" do not mean any disrespect, nor is the person who utters those cries regarded as out of order. Neither do they on the other side of the water understand our methods of demanding that no other business shall be decided until a point of order has been acted upon.

With regard to the expression of the resolution "That the Conference recognizes, with gratitude to God, the growing desire for closer union among the evangelical Churches of Christendom," the question is whether the word "union" means any more than we mean. I cannot see that it does. I cannot see that that word, followed by the word "among," means any more than that the Conference recognizes, with gratitude to God, a growing desire for union among the evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches. If we do not mean that much, why are we here at all? If we do mean it, why object to saying it? As for the word "union," it has two senses well defined; hence it usually requires an adjective of some sort to define what is meant. "Union" is frequently used as the equivalent of "unity." One of the most popular hymns in this country several years ago had this word union in it: "From whence does this union arise?" There the union meant nothing more nor less than "unity." We can ascertain from the second resolution what must be meant by union in the first; for the second resolution assumes that Methodist bodies cannot doubt that concerted action upon many questions will be greatly to the advantage of the kingdom of God.

Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church : Mr. President: Dr. Stephenson is the only Wesleyan Methodist delegate here in an official capacity. And whatever any unauthorized individual

may say, Dr. Stephenson, in the attitude he has assumed on this question, represents the British Conference. Two or three years ago the British Wesleyan Conference passed resolutions substantially identical with those before us. We recommend people to fraternize and co-operate with the other Methodist Churches. More than that, the Wesleyan Conference authorized its greatest committee, the Committee of Privileges, to seek the formal co-operation of the representatives of the other British Methodist Churches on questions of common interests. I hold, therefore, that every body who wishes not to misrepresent, but to represent, the British Conference must vote for these resolutions. I agree with Dr. Buckley that the eye of the whole world is upon us. If we have any trace of the spirit of John Wesley we must adopt these resolutions. If we do not we shall stultify ourselves. We shall make our declarations of brotherly love meaningless, and bring ourselves in just and general contempt. In view of the discussion which has taken place during the business hour, it is more necessary than ever that these resolutions should be passed; and I hope that they will be passed in the form that the Business Committee recommends. I do earnestly hope that without much more delay, in view of the gravity of the situation and the fact that they redound to the glory of God and the happiness of man, these resolutions which have been carefully considered, and to which no reasonable man could offer serious objection, will be adopted with practical unanimity.

Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church: Mr. President: In these resolutions there are two words. The first speaks of the growing desire for closer co-operation. A light is thrown back from that on the second resolution. By the term organic union—I have heard some proposal to substitute for that “unity”—

Mr. T. MORGAN HARVEY, of the Wesleyan Methodist Church: I am sorry to interrupt my dear friend, but is it in order to discuss two sentences which have been eliminated by the Conference?

Rev. Mr. ARTHUR: I stated that in the treatment of the first resolution a light is thrown upon the second. I think that is in order.

THE CHAIRMAN: The word “co-operation” has been taken out of the first clause and “union” substituted. And in the second clause the parenthetical clause referring to organic union has been omitted altogether.

Rev. Mr. ARTHUR: Then for that term “union” I have certainly heard the suggestion that “unity” should be substituted. The difference is this: You have yonder a great obelisk; it is not a unity, it is a union. It is not one stone, it is a great many stones that have been put together, and now constitute a union. And in that union you may find unity. But this is a desire for union—the resolutions says no more. “The Conference recognizes, with gratitude to God, the growing desire for closer union among the evangelical Churches of Christendom.” Surely we have the desire; surely it is a growing desire; surely it is a desire to be cherished; surely it is a desire to be recognized, and recognized with gratitude to God. In the Evangelical Alliance forty years ago we passed such reso-

lutions, and we ought to be prepared, I think, to pass them now. It commits us to nothing that I am not prepared before the Church, before the world, before my Master above and all my brethren below to be committed to. But, sir, though I am perfectly ready, and more than ready, I would say to the friends of union that if any thing is to be forced, a union is not to be forced; that if any thing is to be rushed through, a union is not to be rushed through. To carry your resolution by the sacrifice of feeling is not to advance your cause, but to throw it back.

Mr. HARVEY: I move that the vote be now taken.

Rev. Dr. STEPHENSON: I believe that under the rules I have a right to reply. I will not occupy five minutes. I will not say one word more upon the general question, but I wish in one sentence to acknowledge the remarks of my friend Mr. Waller, which were spontaneous on his part, and without any request from me. Then with regard to any thing which occurred on yesterday which could in the least disturb the minds of my excellent brothers on the left, we earnestly hope it will be overlooked. They possess our entire respect and hearty affection, and we regret that any thing could be said that would in the least degree reflect upon them.

THE CHAIRMAN: The secretary will read the first clause of the report. [The secretary so read.]

THE CHAIRMAN: The question is upon agreeing to the first paragraph of the committee's report as just read by the secretary.

The first paragraph of the report was unanimously adopted.

THE CHAIRMAN: The secretary will read the second paragraph. [The secretary so read.]

Rev. Dr. STEPHENSON: Mr. President: Before taking the vote upon that, may I ask the permission of the Conference to move that we include the two words "and Ireland" after the words "Great Britain?"

The motion unanimously prevailed.

THE CHAIRMAN: Now the question is on the adoption of the second paragraph of the report of the committee.

The question being put upon the adoption of the second paragraph of the report of the Business Committee, it was unanimously agreed to.

THE CHAIRMAN: The secretary will read the third resolution. [The secretary so read.]

THE SECRETARY: Mr. President, I ask permission, which I think will be unanimously granted, to insert in lieu of the word "Assembly" the word "Conference."

On motion, the permission was granted.

THE CHAIRMAN: The question now is on the adoption of the third paragraph of the report of the Business Committee.

The third paragraph of the report was unanimously adopted.

A VOICE: Mr. Chairman: We have voted upon the resolutions separately, but we have not voted upon them as a whole.

THE CHAIRMAN: If it will prevent any difficulty arising hereafter, I will trouble the Conference to confirm these resolutions as a whole, but in my opinion it is unnecessary. The question is upon the motion that the report of the Business Committee as a whole be adopted.

The motion unanimously prevailed. The report on Methodist Federation, as finally amended and adopted, was as follows:

1. That the Conference recognizes, with gratitude to God, the growing desire for closer union among the evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.

2. The Conference cannot doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God. The Conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, namely: (*a*) Great Britain and Ireland, including affiliated Conferences and missions; (*b*) the United States, including its missions and Mission Conferences; (*c*) Australasia, with Polynesia and its other missions; (*d*) Canada, with its missions.

3. This Conference, therefore, respectfully requests the Churches represented in this Conference to consider whether such concerted action be possible, and if so, by what means and in what way; and directs the Secretaries to forward a copy of this resolution to the senior bishop or president of every Conference represented here.

II. The Business Committee further recommended the adoption of the following resolution on Social Purity:

The Conference expresses its devout thankfulness to Almighty God that, through the growing influence of Christian opinion, the Contagious Disease Acts have been abolished in the United Kingdom; but deeply regrets that such immoral legislation is still in force in various other parts of the world. The Conference further declares its earnest hope that Christian sentiment will soon make such immoral legislation everywhere impossible; and, further, the Conference records its strong conviction that men of notoriously immoral life should not be allowed to occupy places of public trust and authority.

By request of the Business Committee, the Rev. HUGH PRICE HUGHES, M.A., of the Wesleyan Methodist Church, spoke as follows upon the resolution:

Mr. President: I hope that this resolution will be passed with the unanimity that has characterized our action this morning. I deeply regret that this is the last session that I shall be able to attend; and I am much obliged to the Business Committee and to the Conference for taking up this resolution now, when I can move its adoption. Long experience on this ques-

tion in my own country has led us very decidedly to the conclusion that immoral men cannot be trusted either to make or to administer moral law. I earnestly hope, therefore, that without further discussion the Conference will accept the resolution unanimously.

The resolution on Social Purity was unanimously adopted.

III. The Business Committee, through its Secretary, further recommended the adoption of the following resolution on the Opium Traffic :

Whereas, There exists an ever-increasing vice which is known as the plague of eastern Asia and the curse of China, entailing spiritual, physical, and financial ruin on millions in those lands; and,

Whereas, This vice, arising from the use of the opium drug, was mainly originated, and is to a large extent perpetuated, by the production of opium under the direct auspices of the Indian government; and,

Whereas, The conscience of the British public is being roused to secure the abolition of those legislative enactments which sanction the production of this drug; therefore,

Resolved, That we tender to British Christians who are seeking the repeal of those unrighteous parliamentary enactments our warmest sympathy and earnest prayers for their success in the removal of this national dishonor and the abolition of this appalling evil; and that a copy of this resolution be sent to Sir Joseph Pease, M.P., as an expression of our warmest appreciation of his noble efforts in securing the vote of the imperial Parliament of Great Britain in condemnation of this pernicious traffic.

The Rev. GEORGE DOUGLAS, D.D., LL.D., of the Methodist Church, Canada, by request of the Business Committee, moved the adoption of the foregoing resolution, and spoke thereupon as follows :

Mr. President: In rising to move this resolution, which will be seconded by Mr. Hill, of Hankow, and supported by Mr. Reid, of Shanghai, I feel that any extended discussion of this subject would be an insult to the intelligence of this Ecumenical Conference. We all know something of the opium-plague which rests like an appalling calamity on south-eastern China, but it may be doubted whether there is a man on the floor of this Conference, or, indeed, on this continent, who has sounded the abyssmal depths of the dread sea of sorrow which rolls its billows over the sixteen hundred cities in the empire of China. The Anglo-Saxon connection with the opium-traffic carries us back to the times of the historic Warren Hastings, one of the most brilliant among the founders and builders of the Indian Empire, but a man, says Burke, whose relentless cruelty and merciless cupidity have forever tarnished and darkened the luster of his great name. Warren Hastings was an absolute master in his knowledge of the Asiatic races. He knew the Chinese in their ancient civiliza-

tion extending beyond the founding of the pyramids; he knew them in the plentitude of their literature and stagnant erudition; he knew that though astute and cunning they were a nation of children in their simplicity and well-nigh infantile curiosity; he knew that they were physically wasted by poverty and hereditary vice; he knew that they were susceptible of demoralization by the seductive witchery of the opium drug; he knew all this, and yet with heart of adamant ribbed with steel he deliberately undertook to build up a colossal fortune on the ruin of millions, a fortune which his avenging nemesis ultimately destroyed.

It is a well-known fact that out of the thorny bosom of adversity we pluck the flowers of highest advantage, while our choicest blessings sometimes generate our deepest sorrows. Now, in opium we have heaven's panacea for pain. It has alleviated the weary pilgrim along the Via Dolorosa of anguish, and, as if fanned with angel wings, has soothed many a poor sufferer into the serenities of sweet repose. But this minister of mercy has become the fierce agent of widest ruin known to man. Let loose every tiger in the jungles of India; let loose the pestilence that walketh in darkness and the destruction that wasteth at noon-day; let loose that triumvirate of ruin—famine, earthquake, and war, yet neither one nor all of these can rival the terrible agent which Warren Hastings let loose amid the millions of China. This man ordained that the poppy should be grown in Rajpootana and the Bengal Presidency. His first venture was two thousand chests, which he sent in an armed vessel to force the contraband on the Chinese. From this beginning the trade has grown to the most alarming proportions, since somewhere about eighty thousand chests are now the annual shipment from India to China.

Eighty thousand chests! What mind can estimate the terrible significance of these figures? According to toxicologists, every four grains of Indian opium will send the strongest man unaccustomed to the drug into a sleep that knows no waking. Every pound will destroy sixteen hundred lives; every chest containing one hundred and fifty-three pounds of the drug will silence forever on earth two hundred thousand souls. Six thousand chests would destroy all of the earth's inhabitants, while eighty thousand would destroy the life of twelve worlds similar to our own. Can any thing be more appalling than to think of an annual shipment from India to China to destroy the lives of twelve worlds? and this is exclusive of the opium raised in China itself.

The fascination and destructive power of this drug far surpass that of the alcoholic poison in our midst. Bayard Taylor, the eminent American traveler, tells us that when he was in Canton curiosity prompted him to inhale two or three whiffs of the opium fumes. He asserts that he would not for the world have repeated the experiment. Such was the exhilaration, such the delectable serenity and sense of repose, that he feared his will-power was not adequate to resist the terrible fascination. Now the letting loose of this subtle and treacherous agent among the exhausted millions of China has literally taken the empire captive. An educated Chinese lecturer in San Francisco recently affirmed that fifty mill-

ions of the empire were opium-smokers, while twenty-five millions were its abject slaves, ruined utterly and beyond recovery. The fiction of Prometheus chained to the mount and devoured by vultures has its fearful realization in the victims of the opium-habit.

The opium-smoker, says a missionary, can at once be distinguished in any company. His sunken eyes, his hollow cheeks, his shrunken chest, his emaciated form, the vacant look of hopeless anguish, all tell the tragic tale. Opium he must have or die. He daily consumes as much as would poison one hundred men. He will sell his property; he will sell his clothing; he will sell his wife and children; he will lie; he will rob, and in extremity murder; but opium he must have or perish. Medical missionaries affirm that in their hospitals out of every one hundred thought to be recovered from the habit, eighty or ninety relapse and ultimately are destroyed. The six hundred missionaries in China are a unit as to the destructive power of opium. They affirm that it is one of the most formidable barriers, since no opium-smoker can ever be admitted into the Christian Church. Hudson Taylor also affirms that for every convert to Christianity there are a thousand that are morally destroyed by opium.

But the calamity is no longer peculiar to the empire of China. It is rapidly extending and becoming the plague of British India. With the ever-increasing cultivation of the poppy in China the demand for Indian opium is on the decline, and it would seem that the Indian government favored the sale of opium among the people of India. Twenty-three thousand chests, or sufficient to poison three worlds, are now consumed annually in Central India. There are more than ten thousand opium-dens in the Presidencies of Bengal, Madras, and Bombay. And who is responsible for the crime of advertising opium-depots in the railway cars of the Indian government? Nor is this evil limited to India. It is belting the world. There are opium-dens in British Columbia, dens in San Francisco and Valparaiso, dens in Melbourne, Australia, where the work of ruin is ever advancing. In the latter city a Christian worker found with other Europeans two beautiful English girls, utterly lost, one of whom wailed in his ear, "When you return to England do not let my mother know that you saw me in a Chinese opium-den; that would break her heart."

And now what is the agonizing thought which comes from the contemplation of this unparalleled ruin? We know that nations, like individuals, are all sinners. There is not an American Christian but deplors the act of their Senate in refusing to ratify the Belgian treaty which proposed the shutting out of all liquor, powder, and fire-arms from the African continent, with the abolition of the interior slave traffic, since the refusal to ratify that treaty will entail the loss of tens of thousands, if not millions, of lives in the Dark Land. There is not a British Christian but wears the sackcloth and ashes of humiliation at the thought that the Indian government is so implicated in the origin and perpetuation of this terrible opium traffic. I know that it is a heritage of wrong which has come down from the past entailing complications, financial and otherwise, which only

the highest statesmanship can alleviate and abolish. I will not speak of the two opium-wars, which Lord Elgin, the Chinese plenipotentiary, affirmed were the most infamous that ever stained the escutcheon of a great nation. I will not dwell on the fact that much of the diplomatic intercourse with China has aimed at widening the area of this upas-tree of death. I will not linger on the fact that nearly thirty millions of accursed gold coming from this traffic passes into the exchequer of the Indian government, whose agents are engaged in its manufacture; nor will I refer to men like Sir Richard Temple and Dr. Farquharson, of Aberdeen, who stand pilloried before the continents as having opposed the righteous resolution of Sir Joseph Pease, condemning the traffic, which, thank God, was triumphantly carried through the Commons. I will not speak of this; it is a sorrow and a humiliation to those of us who pay homage to that government whose general policy is founded in righteousness and justice.

Why do we introduce this resolution of sympathy with British Christians? Because on the testimony of an eminent London philanthropist it is believed that the moral support of the British colonies and American Christians generally would be an inspiration to those noble men and women who are laboring for the abolition of this crime of the nineteenth century. Mr. President, there is something grander than the electric storm which rends the heavens; something wider than the wideness of oceanic tides that moan and sob and wail and shriek around the shores of every island and every continent, receding at length like some fair penitent into silence and tears; there is something mightier than the force of gravitation that interpenetrates all worlds and holds the universe in its integrity; that something is the aroused conscience of a great people, who moan and sob and wail and appeal to God against the eternal wrong, that moves not earth itself, but heaven and the moral universe of God. What would give this Ecumenical Conference such dignity, power, and sublimity as to send out a moral force from this center which should awaken the sympathy and prayer of Ecumenical Methodism or the abolition of this evil? I think of the great Church of Australia weeping over the wrong with the Church of South Africa. I think of the Church of the West Indies catching up the strain and telling its sorrow to the Church of the South. I think of its being carried on and on to Canada, who, gathering up the sorrow and sympathy and prayer, lays them at the feet of British Christianity as an inspiration to them in their great work of exalting this valley, of leveling this mountain, and preparing the way of the Lord along which the gospel car shall pass laden with blessings and carrying everlasting joy and gladness to the redeemed millions of China.

The Rev. DAVID HILL, of the Wesleyan Methodist Church, seconded the motion for the adoption of the resolution on the Opium Traffic in the following words :

Mr. President, Fathers and Brothers: Dr. Douglas has appeared before you as an advocate for the extermination of the opium traffic. It is my humble province to appear as a witness of the evil which this traffic has

wrought in China. Time will not allow me to say much; but I will say that for twenty years the opium traffic in China has been more rapid in its spread and more tenacious in its hold upon the people, in many respects, than the liquor traffic in England. I would say, further, that the conscience of the whole of the country—I speak of China—is distinctly against the opium traffic. Further, that a consensus of the missionaries throughout the country shows that they are against the traffic. It is manifested in this way: not one single opium-smoker is permitted to come into the fold of the Church in a Protestant Christian country.

I regret to say that the observation made in the resolution, that the growth of opium is ever increasing, is only too true. In the largest province, Sze-chuen, one third of the area is devoted to the growth of the poppy. In that western province the poppy is being introduced, and also into the eastern provinces. I received a letter from one of the missionaries of my own mission, who said that he had seen in close proximity to his own residence the first field devoted to the growth of the opium poppy. It is spread all over the country, and is working devastation wherever it goes. I remember one man saying to me that “in the villages all around here thirty years ago there was not a single opium tavern; but now every village has its tavern.” And unless the British government takes action in this matter its opportunity for glory in this respect will pass away forever; because the Chinese government will take the matter into its own hands, and by the legalization of the sale and growth of opium in the country will be able to oust the Indian traffic. And to the brethren here present, especially my English brethren, I will say that great responsibility rests upon you with respect to this matter. We look to you, to the pulpits of England, to take up this matter earnestly. I believe that if the pulpits of England sounded forth with no uncertain sound their determination to suppress the opium traffic, the thing could be speedily done. I beg to second the resolution.

The Rev. C. F. REID, of the Methodist Episcopal Church, South, supported the motion for the adoption of the resolution on the Opium Traffic in the following remarks:

Mr. President: It might seem to some that this was not a question proper to come before this Conference, but I wish to state a few facts which, I think, will convince you that if there is in this Conference any power to form a public opinion, it should certainly be exerted upon this subject. Shanghai, or what is known as Shanghai, is composed of two cities; first, there is the Chinese city, which is encircled by a great wall; second, just outside of that city are the foreign concessions, the French, the English, and the American. Inside of that Chinese wall a few years ago, and, I presume, at this moment, there was not to be found a single opium-shop; they had all been closed by the Chinese officials. But the moment you step outside the gate of that walled city you enter upon territory controlled either by an American and English or a French municipality, and here it has been estimated that every sixth shop door on the

streets opens into an opium-den. In the city of Shanghai we have immense opium-palaces, as they are called—palaces that are furnished most splendidly, and elaborately arranged for the purpose of accommodating a thousand smokers at a time. And some of these palaces are owned by our fellow-countrymen. And, Mr. President, when, a few years ago, the missionaries in Shanghai felt that they must do something to remove this terrible blot upon the civilization of our countries, an effort was made in the rate-payers' meeting to stop or at least modify the giving of license to open opium-dens. When it came to the vote the missionaries stood almost alone on the one side, and the rest of the foreigners on the other. Such a state of affairs indicates to me that it is absolutely necessary that the Christian people in our countries should do all they can to form such a public opinion as will make it impossible for men to hold their self-respect and at the same time continue in this infamous traffic. In the great city of Soochow it is said that six out of every ten are given up to the opium habit. It has a great influence upon our churches. In the first place, we are compelled to draw a line right here; we are compelled to say to every man who comes to us, "We cannot receive you into our churches unless you will at once declare that you will leave off this habit. We will take you, if you will so declare, after six months' or a year's probation." But the temptations are so great that in almost every case these men, before the probation expires, lapse again into the opium-habit. See what the difficulties are: six out of ten of the men to whom we present the Gospel are accursed by this habit. It is taking all the life out of that great empire.

And this habit is being forced upon them without their consent. The Chinese government tried hard to stop it. But when they found they could not legislate effectually on the subject, that they could not come to such an understanding with the foreign Powers as to enable them to put a stop to the foreign traffic, they were in self-defense compelled to go to work and raise the opium themselves. What has happened? Thousands and thousands of acres of land where rice was once raised to feed the hungry millions of China now blossom with the scarlet destroyer which is to poison their people.

Following the foregoing remarks the resolution on the Opium Traffic was unanimously adopted.

Mr. HENRY J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, offered the following personal explanation of remarks made in the discussion of Thursday afternoon:

Mr. President: I tried to follow Dr. Waller, and every one else since, in order that I might say what I have to say. It is this: Our friends here do not seem to understand that when I use words I use them in a parliamentary sense, and that I never use a word that is not parliamentary. I reserve to myself the right to explain my own words; and when any body gets up and puts a pistol to my head, I stop my explanation, because I never will explain under duress.

When I talked as I did about Primitive Methodists, I used the same

language that I use in London and Yorkshire, and at many meetings of Primitive Methodists, to whom I have given money to help forward their missionary and other work.

Now, in England I should be ashamed to explain that I am not only a friend of the Primitive Methodists, but of all denominations. I am hand and glove with all denominations that are trying to do good. But I give the largest donations to the Methodist society of which I am a member. I take the chair for them; I talk with them, and say that I am the best Primitive Methodist, and that I was one before they were born, and they all laugh. I am not used to having my words taken in the sense that they were here; I feel it very bitterly. They had better ask the president of the Conference, who has been my own personal friend, visiting with me and working with me for forty-three years, and he will tell them that, instead of my being an enemy, I am a friend. Why any gentleman should seize upon me before this large number of my fellow-Methodists, I cannot see. But nobody can make any thing from me in that way. I am not made of that stuff.

One other point, and I am done. My beloved president knows very well that I could settle this matter in my own way; that nobody had any power to speak for me; and when my beloved president, in his reply on the main question, made the remarks that he did, in parliamentary terms, he was guilty of fraud upon the Conference and an impertinence to me, one of his flock.

The time having arrived for the order of the day, the topic of "Social Problems" was taken up. The Hon. ALDEN SPEARE, of the Methodist Episcopal Church, read the following appointed essay on "The Church in Her Relation to Labor and Capital:"

Mr. President: "The Church in Her Relation to Labor and Capital" is the theme assigned me to discuss for the brief time allotted. Under the blessing of God the Church was instituted and is sustained by the use of both labor and capital, a truth, we assume, that we are not desired to prove or discuss. The Church, by the spiritual changes which it has wrought in the lives of millions of her membership, has elevated them from habits and conditions that lead only to poverty and crime to habits of industry and thrift which have given them a competency of worldly goods, honorable and useful positions in the Church and the body politic of their country, and, beyond and above all else, the Church has made them fellow-laborers with Jesus Christ for the salvation of the world. In return for such priceless benefits, labor and capital should give their first and best efforts to the Church for its extension and prosperity.

We fancy, however, that it was the desire of those that proposed the theme for discussion to elicit opinions not only on the question of the relation of labor and capital to the Church, but also their relation to each other, more especially in view of the growing conflict between them. For the purposes of this paper we shall assume that the word "labor" may be defined as "the wage-earner," and capital, the unexpended earnings and accumulations that own all vested property, and also the money that puts and keeps in motion all the varied and multiplied industries of the world.

Labor is generally acknowledged to be the primary, if not the only, source of wealth. That country and that people are most prosperous and happy where labor finds constant and remunerative employment. And as to employment, Daniel Webster used the following words: "The interest of every laboring community requires diversity of occupation, pursuits, and objects of industry. The more that diversity is multiplied or extended the better. To diversify employment is to increase employment and to enhance wages.

Proclaim it every-where and make it a proverb, where there is work for the hands of men there will be work for their teeth.

Where there is employment there will be bread. Employment feeds and clothes and instructs. Employment gives health, society, and morals. Constant employment and well-paid labor produce in a country like ours general prosperity, content, and cheerfulness," and, we may add, should produce like results in all lands. To furnish this "constant, diversified, and well-paid employment," Mr. Webster would have enacted by the general government such a tariff as would furnish the money to pay our national expenses, and that should so guard our home industries that they could be continued at a profit to the capitalist, secure good wages to the laborer, and be increased as new avenues and inventions should come forward. Such is the essence of our American tariff, and with the single exception of England, the feature of protection to home industries is found in the revenue laws of all European nations.

England, on the contrary, entirely repudiates the protection feature, and collects duties only on articles she does not manufacture or only to a limited extent, and theirs is a tariff "for revenue only." And her greatest statesman, Gladstone, tells us that our "laws make us produce more cloth and more iron at high prices, instead of more cereals and more cotton at low prices.

Increasing these, the American capitalist will find the demands of the world unexhausted, however he may increase the supply." In other words, he advises us because we have the many and productive acres that respond to labor with such bountiful crops, to confine our attention to the cultivation of our land, and leave England and other countries to do our manufacturing for us, that, by their lower wages and other economic conditions, can produce them at lower cost than we can produce them, paying American wages. It is well known that the agricultural laborer receives the lowest scale of wages paid to any class of laborers, for the good reason that least skill is required. Again, as to finding the demands inexhaustible for our cereals and cotton, in 1889 the corn crop of the United States was just about two billion bushels. In the spring of 1890 corn was selling in Kansas, Iowa, and Nebraska at from eight to thirteen cents per bushel, say one half the cost of production, and the American capitalist—in this case the farmer—did not find the demand of the world inexhaustible, and thousands of bushels were consumed in place of coal. In 1890 we harvested a cotton crop of over eight million six hundred thousand bales—several hundred thousand bales more than the world could consume. Had the crop of the present year

been equally large it would have been an appalling calamity to that section of our country that devotes so large a portion of its labor and capital to the raising of cotton.

If we were to follow the teachings of England's greatest political leader, and close our manufacturing establishments for all products that we cannot make as cheaply as the same articles can be laid down on our shores from any other country, and if we should also put on our farms and plantations the millions that are now finding constant employment for men at more than double the wages of the agricultural laborer, it needs no seer to forecast the result. Whether this, the protective line of legislation, is wise and best for the wage-earners of any other country than America we express no opinion, satisfied that it has been greatly advantageous to them in the United States, and has contributed more than any thing else to what we now find—namely, a people unexcelled in all the opportunities for useful and well-paid employment, where the price of the day's labor will purchase more food and implements of husbandry, and, in fact, more of all the essentials necessary for the sustenance and comfort of the wage-earner, than in any other part of the world. We freely admit many articles of luxury are sold lower in other countries, and if the wealthy desire them we are quite willing they should pay the enhanced prices caused by our higher wages.

It is an acknowledged fact that the average pay of the wage-earner in America is eighty to one hundred per cent. more than in England, Ireland, and Scotland, and nearly or quite two hundred per cent. more than on the continent of Europe. Such being the fact, is it strange that the laborers of other lands are coming here at the rate of a half million a year? We fear, however, they are coming quite too rapidly to be properly educated and assimilated into our body politic. Notwithstanding the prices here paid for labor, notwithstanding the purchasing power of the day's wages, still we find discontent and strikes, and sometimes riots. No human foresight has been able to prevent them, no legislature wise enough to enact laws that shall provide an adequate remedy for their prevention or cure. Possibly—we may say, probably—the law providing for State arbitration has worked more satisfactorily to both employers and employees than any other method yet devised. It seems to us that the enactment of an immigrant law, that should prevent any country from being the dumping-ground for all classes of inhabitants that are undesirable at home, would be just between different countries and beneficent to the inhabitants thus protected. In a country like our own, under a government "of the people, by the people, and for the people," the elective franchise should not be given to any foreigner till he can read and write the language of the country of his adoption, and been long enough a resident to become thoroughly conversant with the laws and customs of the land, be that time ten or twenty-one years. Without this no one is competent, or has a just claim, to take part in the body politic. This leads us to remark that we deem it a great evil that in all countries and States children are not taught the language of the country, so that when they become of age they

will be better equipped for the duties of freemen and all the social and business concerns of the country of their father's adoption.

Since the divine decree, that "In the sweat of thy face shalt thou eat bread, till thou return to the ground," it has been the lot of mankind to labor, and there can be no doubt that labor is to us as beneficent as it is necessary. Happily for us in America, labor is honorable, whether it be with the muscles or the brain, and small is the number that do not employ one or both. For that class "whose chief good and market of his time be but to feed and sleep," we have no place or use. The Book of Proverbs is full of promises to the diligent; that "he shall bear rule," that "he shall be made fat," that "the substance of the diligent man is precious." "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase." "Seest thou a man diligent in business? he shall stand before kings; he shall not stand before mean men." "He that tilleth his land shall be satisfied with bread." "He becometh poor that lendeth with a slack hand; but the hand of the diligent maketh rich." And St. Paul's indorsement is, "Not slothful in business, fervent in spirit, serving the Lord." Need we look farther for promises of rich reward to the diligent, for the necessity of thrift and carefulness in guarding the reward of our industry, or for evidence that activity in business is not inconsistent with fervor of spirit while we serve the Lord? But we look in vain for a promise of any thing that is desirable to the slothful and improvident; on the contrary, penury and want are the inevitable result. Wesley told his followers to "get all they could, save all they could, give all they could." We say, Get all you can honestly, by diligence in honorable avocations; give at least, each year, one tenth of all your earnings for religious and benevolent purposes; save at least another tenth to be safely invested, and, misfortune excepted, every one may have a competency, and want and misery be banished from our land. But even in this most highly favored land we have discontent, strikes, and attendant evils. Would we were wise enough to divine the remedy!

Of late the rapid increase of large fortunes by a few individuals has created great uneasiness on the part of many thinking men, and widespread discontent among the wage-earners. We do not share these fears, and believe the discontent uncalled for and unwarranted. If we look at the facts as they here exist, we shall not find ten families of immense fortunes whose wealth has been in the family more than three generations. Nearly all of the men of wealth of to-day have been the architects of their own fortunes; and most of these have earned the entire amount of their present property by their savings and business enterprise, receiving nothing by inheritance. We have no fears but that these fortunes will soon vanish, either by rash speculation or wasteful extravagance, and those of the following generations will join the wage-earners in some form or other; or, as is so often and so sadly the case, the possession of wealth will lead to habits of indolence and so-called high living, with its attendant dissipation, ending in penury, and an early and unhonored grave. Of a circle that gave a dinner to our late President Grant, where the majority were

said to be in possession of more than \$20,000,000 each, but few remain, and the fortunes have been divided, and in some cases are already out of the name of the family.

It has been the pleasure and the privilege of one of them to make the largest and noblest gift of this or any other age in the history of the world in giving \$20,000,000 for the establishing and maintenance of a university, broader in its scope—and it is his desire and purpose that it shall also be more beneficent in its results—than any existing university. When in coming years California's roll of honor shall be written, high upon that roll shall stand the name of Leland Stanford! and in this city when shall rise the university for which Bishop Hurst is confidently asking only \$10,000,000, there will also be found the same name among the first of those contributing to the enterprise. Without large wealth the founding and endowment of the universities, public libraries, hospitals, art galleries, and other elementary institutions which are so abundant in our land were an impossibility, except to a limited extent. We therefore believe that it is not by accident that large wealth occasionally exists, and that He that sees the end from the beginning will in his own way and time cause it to be used or disseminated for the good of mankind and the advancement of his cause. But that man to whom God has given the opportunities and the abilities for large accumulation, who, when wealth has come to him, uses it only for his personal pleasure and aggrandizement—when he shall pass over the river, leaving all behind, he will find no gate open to the city of the blood-washed throng; but that dread sentence shall be his: "Depart from me." "Insomuch as ye did it not to one of the least of these, ye did it not to me."

The duty of the capitalist to the wage-earner is manifest—that he should pay for labor performed as high wages as the profits of the business will warrant, reserving for himself only a reasonable return for his own services and capital employed. This the wage-earner has a just right to claim. And if business of all kinds at all times were alike prosperous and profitable, it were a matter of easy adjustment; but it is entirely the opposite. The profitable avocation of one year is not infrequently the unprofitable of the next, and the wage-earner cannot work without compensation when the business is a losing one. Hence it is claimed by some that labor is a commodity, to be bought and sold at its market value, but the wage-earners see in this neither justice nor equity. Hence trade unions and combinations to establish and maintain the highest possible wages and the least number of hours to constitute the day's labor.

We have before stated that the average wages of all laborers in America is more than eighty per cent. higher than is paid in any other country; and we do not think them too high, and hope they will never be lower. If we note the reward that capital has received, with rare exceptions, we shall find it slowly but surely receding in its returns. Twenty-five years ago we believe the average returns were six per cent., possibly seven, but for the last ten years less than four per cent. Hence we see government and municipal bonds, where the investor is sure the element of risk is

eliminated, selling at a price that does not give the purchaser two and one half per cent. And allow us to say in this connection that professional men, and, above all, the minister of the Gospel, should *never, never* speculate, or touch any thing in the line of speculative securities.

A few words as to the hours that should constitute a day's labor. It seems to us this question is vastly more vital to the wage-earner than to capital. For a moment let us assume that the present scale of wages for all classes and conditions is as nearly equitable as it is possible to make it, and ten hours the day's work, and that the demand is made and met that eight hours shall hereafter constitute the day's labor for the wages now paid for ten. What is the result? Will not all the products of labor be enhanced in cost one fifth, and the purchasing power of the day's labor be reduced one fifth, unless a part or the whole of the one fifth can be taken from what now goes to capital? Can this be done? We have stated that for the last ten years the average return to capital has not been four per cent. What more cutting can it bear? If further pressed, the "goose that now lays the golden egg" of constant and well-remunerated employment is killed. Our manufactories must be closed, and the laborer be left without employment, if the enhanced cost of production is not added to the goods produced, and even then it must be paid by the consumers, of whom the wage-earners and their families are the great majority.

We are in accord with the proposition so generally accepted, that politics shall not be the subject of pulpit discussion. We are also fully persuaded that the pulpit should speak with no uncertain sound on all subjects appertaining to the well-being, prosperity, and happiness of the people, whether for time or eternity, commending and encouraging the right, condemning the wrong, whether the subject be a national or a State law, the attitude of capital in its dealings and relations to the wage-earners, or of the wage-earners to capital. "The rich and the poor meet together, the Lord is the maker of them all," and he will hold each responsible to the full measure for the use made of the abilities and opportunities given, the rich and the poor alike, the clergy and the laity.

The Rev. J. BERRY, of the Australasian Methodist Church, gave the following invited address, on "The Moral Aspects of Labor Combinations and Strikes:"

Mr. President and Brethren: It is not easy to measure the strength, or even to be quite sure of the direction, of this great labor movement. We are so near to it that our difficulty is to put it in true perspective. Past mistakes are suggestive of the need of caution. Suppose that fifty years ago one hundred average Englishmen had been asked their opinion upon the moral aspect of the Chartist movement. Ninety-nine out of the hundred would have shown by their answer that they utterly mistook its meaning. In the suffering heaped upon men like Ernest Jones, Thomas Cooper, and Henry Vincent you see what their countrymen thought of the morality of their conduct. A young clergyman, then but little known,

under the *nom de plume* of "Parson Lot" espoused the Chartist cause; and Charles Kingsley, the eagle-eyed and lion-hearted, was inhibited from preaching in the diocese of London. Yet even this august Conference is composed almost entirely of Chartists! The points of the charter are nearly all embodied in the legislation of the countries from which we have come. It would be difficult to get up a debate on Chartism in a mutual improvement society because no one with brains would defend the anti-Chartist side. As our fathers were so generally mistaken about the moral tendency of the Chartist movement, we may be mistaken about the labor movement now.

Yet the question must be faced and mastered. The position of Methodism in the opening years of the twentieth century will depend very largely upon her attitude toward the labor movement in the last decade of the nineteenth. We lost a great opportunity half a century ago because we did not adopt and lead the great temperance movement, and I often fear that we are in danger of repeating this folly now that another great opportunity lies at our door. The Church exists for the people, not the people for the Church. Among our constituency of thirty millions there are multitudes of working-men and their children. They are defined as "the army of the discontented." This discontent rests upon the belief that they are the victims of social and economic injustice. Are they mistaken? Then it is our duty to tell them so, and if we can to bring them to a better mind. Have they good reason for this discontent? Then we ought to espouse their cause, and to smite their oppressors, even though these oppressors be our richest pew-holders and our largest contributors.

In considering the morality of a strike there are two questions, at least, which must be answered: 1. Is the cause sufficient? 2. Is the method justifiable?

Is the cause sufficient? We all believe that war is ideally wrong. We all hope and pray for the time when swords shall be beaten into plowshares and spears into pruning-hooks. Yet we can all name wars in history that we would not blot out of the realm of fact if we could. Now, a strike is a social and economic war. There is abundance of teaching in the Bible about forbearance and forgiveness and long-suffering that seems to forbid a strike, and even to discountenance the organization which makes a strike possible. Yet these very texts used to be quoted in support of slavery. They supplied ammunition to the party against emancipation. Aye, and through long agonizing years they kept many a martyr in ebony from suicide or revenge. Yet in the case of slavery there were limitations. The hour struck which pointed to the conviction that duty, not only to the oppressed, but to the oppressor, demanded that slavery must end. Bad as war is, a cowardly connivance at wrong may be still worse. The analogy holds good in reference to submission to economic injustice. Are strikers necessarily and always wrong? I point for answer to one of the most recent and notorious of these, the dock strike. There was a cruel and shameful wrong in connection with that strike, but

it was that in the heart of Christian England men should have found it impossible in any other way to wring more than five pence an hour for laborious and intermittent and uncertain work from the selfish grasp of capital. The time will come, as Mr. Arnold White puts it, when the lion of capital and the lamb of labor will lie down together, but holy Scripture does not mean that the lamb shall be inside the lion. It is necessary for labor to organize and fight because capital organizes and fights and is generally the stronger of the two.

During the last fifty years the wages of the working-classes have increased, and the conditions of labor have been greatly improved. Interwoven with this just and merciful legislation is the imperishable name of Shaftesbury; but legislation has been needed to wrest these concessions from the great employers. The occasions in our history are very rare when increase of wages, or any improvement in the condition of labor, has been volunteered by capital. Nor have we yet reached the point when the working-classes have economic justice. At a labor congress in London it was stated that during the last fifty years wages had increased fifty per cent. "True," replied a working-man present, "but the wealth of the country has increased two hundred and fifty per cent., and we who have created that wealth are not getting our share." That remark touches the very nerve of the question. Look at the great houses in which some manufacturing magnates live, and then note the statement of a well-known economist that ninety per cent. of the actual producers of wealth have no home they can call their own beyond the end of the week; no bit of soil belongs to them, they own nothing of value except as much furniture as would load a cart, and a month or two of bad trade brings them face to face with pauperism.

Those who object to strikes because they mean warfare need to be reminded that competition is warfare too, only it is the poor against the poorer, the weak against the weaker, and the rich and privileged against all. If we cannot root out of men's minds that aphorism, which for so many has the sanction of the eleventh commandment, that we must buy labor and every thing else in the cheapest market and sell in the dearest, we must at least convince them that if they hope to save their souls they must let another take precedence of it. "Thou shalt love thy neighbor as thyself." There can be no peace between employer and employed until the principle of profit-sharing is recognized as the equitable settlement of the wages question and adopted wherever practicable. There are difficulties of detail, I know, in the way of its adoption, but such difficulties have a wonderful way of making themselves scarce when we really want to do a thing.

The greatest difficulty I know is the fixed idea in many employers' minds which finds expression in such phrases as, "my business," "my shop." No; if you are a Christian your business is God's; you manage it for him, and you must take care not to steal any part of the wages the work-people have earned and that God intends them to have. "The husbandman that laboreth must be first partaker of the fruits"—

partaker of the *fruits*, and *first* partaker. Neither Tom Mann nor Ben Tillett put that into the New Testament, and no one, thank God! can put it out. Your own Mr. Pillsbury has set a good example in profit-sharing, and has given the clearest testimony that in the Washburn Company's flour-mills the plan answers perfectly. "Our system," he says, "not only makes our men more happy and contented, but results in more and better work to such an extent that the amount distributed to the men probably costs us nothing at all. We have been able to run with a profit during times of great depression, when no small percentage of other mills have gone to the wall." I quote Mr. Pillsbury because he leads in the right direction, but not as a complete example of economic justice. That cannot exist so long as the interest claimed by capital and the remuneration paid to managers are kept secret from the men.

In the battle of Rorke's Drift, when one hundred Englishmen held the fort against thirteen thousand Zulus, the chaplain, who was precluded by his sacred office from using the bayonet or firing the rifle, passed ammunition to his comrades. Our sacred office keeps us out of the social and economic fight; but our office demands that we speak the word of truth and justice, even though it is used as ammunition against those whom we would not willingly wound. Let us make haste to wipe out the reproach that the Christian pulpit hardly touches upon the duty of the rich to the poor, except by an occasional sermon upon the duty of being charitable. Justice first; until justice is done there is no place for charity. The discontent of the working-classes is not to me a withered leaf, witnessing that our civilization is in the autumn and that winter is near; it is rather as now-drop, sweet harbinger of summer. A great historian has observed, "When people are overwhelmed with misery they are resigned and dumb. It is when they begin to hold up their heads and look above them that they are impelled to insurrection." In the suffrage the working-man has secured political justice. The free school gives his child educational justice. What he now wants is economic justice.

Whatever may be the attitude of others toward the new unionism, there ought to be no doubt as to the side which Methodists will take. The demands of unionism, when just, are only the application of the doctrine of Arminianism to the affairs of this life, instead of relegating them to the life to come. Our Christianity has been in large measure the cause of this discontent. Its center is in the lands in which the Gospel has been most widely preached. This center is not in pagan China nor in Mohammedan Turkey, but in Protestant England and Germany and America. If Christianity has caused this discontent, a little more Christianity will effect the cure. The patient is in the half-way condition between the disease and the remedy, bad enough to be peevish and restless, but on the way to betterment. Such is my answer to those who ask the moral meaning of these strikes and labor combinations.

But granted that the objects sought by labor combinations are just, what of the methods employed? Are these always such as the Church can bless? By no means. I have known men called out on strike at a mo-

ment's notice, when they were under engagement that required a fortnight's notice on both sides, and when it was not even pretended that the employer had broken his part of the contract. I have known non-union men to be brutally ill-treated and called most offensive names simply because they accepted work that waited to be done and that no member of a union would touch. I know of vexatious and artificial limitations to the number of apprentices permitted to be employed. These and other things that might be named it is difficult, if not impossible, to defend. The boycott, moreover, is a mean and often an immoral weapon. But as working-men are becoming better trained and organized their methods of warfare are becoming less objectionable. They *want* to do the right thing. The pity is that they are so often ill-advised and led. Few things about the working-man are so pathetic as his loyalty to his leaders. I have seen them throw down their tools and go on a strike at the word of command when they knew that some one had blundered, and that defeat and humiliation and, possibly, semi-starvation awaited them; but they could not harbor for a moment the thought of disloyalty to their leaders. The crimes and blunders of trades-unions are due not to their constitution or purposes, but to the designing and worthless demagogues who have so often grasped the reins of power. Mr. Ben Tillet appeals to the Church, and says: "You say we are ignorant and do wrong. Come with your riper judgment and show us what is right."

I believe that the Christian ministers of England might have been the leaders of working-men if they had shown themselves fit, and may be yet, if they are wise in their generation. We need to understand them, to sympathize with them, to champion their cause when they are in the right, and they will listen to us then when they are in the wrong, as they often are. Just now they need to be taught to think less about their "rights" and more about their duties. They need to be reminded that the objects they seek depend more upon their own thrift and sobriety than upon improved physical and social conditions, and to be told that the challenge of Christ has never been repealed: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

J. R. INCH, LL.D., of the Methodist Church, Canada, gave the second invited address, on "The Moral Aspects of Combinations of Capital," as follows:

Mr. President: The word "combination" is in danger of sharing the fate of many other words of our language—suffering degradation by evil association. It has already, in the form "combine," been so corrupted as to be of exceedingly doubtful character. That there should be any question as to the moral aspects of combinations, especially when linked with so desirable a companion as "capital," indicates that the process of degeneracy in this once innocent word has made alarming progress.

In the outset let me say a word in defense of combinations. This august body has assembled in this beautiful city, brought hither from the

ends of the earth in a comparatively brief period of time; surrounded on our journeys by every thing that could minister to our comfort; our conveyances richer and more luxurious than Solomon in all his glory could have commanded, propelled by the mightiest forces of nature harnessed and trained to do our bidding; a retinue of attendants anticipating our wants—all this service so organized and systematized that scarcely a jar is felt, each agent fitting into his place without friction, and the whole vast organization running as smoothly as well-constructed and well-oiled machines. That has been brought to pass by combination of capital. Let us praise the bridge which has brought us safely over.

To condemn combinations, whether of capital or labor, would be to condemn civilization. All that contributes to make the life of the nineteenth century broader, deeper, higher than the life of any former period is due to the combinations of human effort, and of the natural resources which human effort controls. This statement is as true in relation to the domain of the intellectual and spiritual as to that of the material. Education, Christian enlightenment, philanthropic enterprises of every kind are as much dependent upon combinations of labor and capital as are the triumphs of commerce, and the subjugation of the physical forces of the universe. In short, the history of civilization is the history of combinations. To prohibit, or even to seriously discourage, combinations would be to block the wheels of progress, disintegrate society, and launch mankind once more into a state of savagery.

But there is, unfortunately, too much pertinence in the theme assigned for discussion. Combination, innocent and beneficial in itself, has been sadly misapplied. On the goodly and fruitful tree of civilization there have grown unsightly parasitical excrescences which are sapping its strength and threatening its vitality. It is because there are combinations for evil—combinations based on avarice, on fraud, on robbery—that certain writers, indignant at injustice perpetrated, blinded in judgment by wrongs, the cause of which they have been too impatient to trace, have been ready to denounce all combinations of capital, and to question without discrimination the legitimacy of all methods by which great private fortunes have been accumulated. As well might they frown at the sun because of his spots, or anathematize his beams because of the annual victims of sun-stroke, as to condemn modern civilization because of immoral perversions of its methods.

The direct result of combination is the increase of *power*—power over nature, power over men. The strength of ten men combined may easily accomplish more than could the strength of a thousand exerted without concert. Enterprises too vast for the resources of single capitalists are readily accomplished by the aggregate wealth of a company directed by a single mind. Such enterprises may bring loss to individuals, because no salutary revolution in Church or State was ever brought about without suffering somewhere. But shall the progress of the race be stayed because the rolling wheels of civilization may run down here and there a few laggards? If greater harm than good comes to society from combinations

of wealth, the evil is not in the fact of combination, it is not in the power which combination gives; it lurks in the avaricious hearts and in the sordid motives of those who combine. It is true that the power of great corporations may become, and often does become, dangerous to society. The power centered in the management of some of our railway companies is greater than that of many a monarch on his throne—sometimes greater than that of the strongest political combinations. It is the business of statesmanship to limit and control such power that it may not be exerted to the detriment of society; but to give it free scope when its action is beneficent.

“’Tis glorious to have a giant’s strength;
’Tis tyrannous to use it as a giant.”

The line of differentiation between legitimate and illegitimate combinations is not difficult to draw; and yet it is not always easy to determine upon which side of the line a particular combination should be placed. This difficulty arises from the fact that the power of a corporation organized for perfectly legitimate purposes may be exercised tyrannically to crush out competition, to restrict production, to restrain trade, to oppress the laborer, to grind the faces of the poor, to rob the widow and the fatherless. Combinations may thus be immoral either in their purposes or in their administration. Broadly speaking, all combinations are legitimate which aim to make the world a better dwelling-place for man, by subduing and utilizing the forces of nature, by developing the resources of sea and land, by facilitating transportation, and by emancipating, enlightening, and purifying society. On the other hand, all combinations which aim to monopolize the sources of wealth, and so to control trade and production as to enrich the conspirators to the detriment of their fellow-men, are evil and only evil. Such associations, rooted in sordid selfishness, are immoral in their very nature. But in order that the result of a combination shall be beneficent something more is necessary than a legitimate aim. The power legitimately acquired must also be legitimately exercised, and in accordance with the strictest equity, toward both employees and competitors.

The class of combinations which during recent years has incurred to the greatest degree the just condemnation of honest men has been that known by the euphonistic name of “trusts.” A word suggestive of faith and confidence has in this modern association been so degraded as to imply nothing higher than the “honor” which is said to be found among thieves. The main purpose, management, and result of these commercial and manufacturing conspiracies is so to control the output of various necessary commodities as to absolutely fix the price at which the raw material shall be purchased and at which the product shall be supplied to the consumer. To secure this end all competitive properties are purchased until competition is annihilated and the “trust” becomes the absolute master of the situation. It is not necessary to say that when this point has been reached the combination usually becomes an oppressive and cruel tyranny.

The alarming extent to which this tyranny has been exercised in the

United States and in Canada has been partially revealed by investigations held by commissioners acting under legislative authority in both countries. The testimony of sworn witnesses—many of them members of “trusts,” and, therefore, sharers in the spoils—has uncovered a system of spoliation and robbery in comparison with which the exactions of mediæval feudalism might hide their diminished head. Time would fail me to give details of these revelations. Suffice it to say, that there is scarcely an article of general consumption in the poorest household, from the simplest kinds of food and raiment to the coffins which inclose the bodies of the dead, that is not levied upon by syndicates and close corporations. The poor man toiling in the sweat of his brow day after day, year in and year out, is compelled, whether or not he may know it, to pay to those organized “trusts” a handsome percentage on every pound of meal, of salt, of sugar, on every gallon of oil, on every ton of coal, on almost every article, not only those which may be classed as luxurious, but those which are the absolute necessities of existence. The “trust” perches like a harpy upon the cradle of the babe; like a vampire it fastens itself upon the stalwart laborer, and sucks away his vitality; like a ghoul it haunts grave-yards, and feasts upon the dead.

If to any this language seems exaggerated, I invite them to read the report of the Commission of the State of New York and that of the Royal Commission of the Dominion of Canada, with the evidence taken before these commissions, and then say whether any language can be too strong to denounce the robbery perpetrated under the name of “trusts” and “combines” and syndicates. It has been computed, on what appears to be indisputable evidence, that as a result of the “sugar combine” in the United States the consumers of sugar have been obliged to pay over \$25,000,000 in one year more than the cost of that one article of common consumption would otherwise have been. We are told that another powerful syndicate distributed in one year over \$20,000,000 among its stockholders, after paying a dividend quarterly of ten per cent.

In proportion to its population the Dominion of Canada has followed with no unequal step the example of the great republic. By sworn testimony before a Commission of Parliament in 1889 it was proved, among other things equally startling, that in the city of Ottawa three men with an aggregate capital of only \$15,000, after buying off one competitor at a cost of \$10,000, another at \$5,000, and several others at lesser sums, divided among themselves, after paying all expenses of management, the handsome dividend of \$33,000. In Toronto matters were said to be even more startling still. A combination there secured absolute control of the coal supply for the city and surrounding country, and fixed the prices, regardless of mercy or of equity. The governments, both local and Dominion, and all the charitable institutions were victimized as well as private consumers. When the government and public institutions called for tenders for coal supply the syndicate farmed out to its own members the right to furnish the supply at a price previously arranged, while bogus tenders from other members at a higher figure helped to hoodwink the

victimized public. Think of the wretched poor of the city shivering during the frosts of a Canadian winter over their nearly empty grates, while the respectable syndicate complacently pocketed their handsome dividends, perhaps unconscious of the unrighteous character of their business!

It does not fall within the scope of this discussion to inquire how far these modern developments of organized chicanery may be traceable to existing political and financial conditions. It may be that erroneous views of the proper functions of government and of the relations which industrial classes sustain toward each other may have some connection with these commercial phenomena. It may be that prevailing codes of international ethics are interpreted as applicable to smaller communities. If nations in their attitudes toward each other may ignore the Golden Rule and forget that they also are "members, one of another," it should not excite surprise that the same code shall govern in the intercourse of class with class within the same nationality and the same municipality.

A more pertinent inquiry for this Christian council is to determine the attitude which the Church should assume toward the social and business wrongs which cause so much unrest at the present time. If multitudes of men believe that they are suffering injustice; that the social conditions are antagonistic to their interests; that the rapidly accumulating wealth of the world is unfairly distributed; that frugality, thrift, self-denial, personal effort, and personal sacrifice count for little as against the power which combined capital controls; if, soured by these convictions, they form counter-combinations, and fight fire with fire until hellish passions are aroused and civilization seems ready to fall into anarchy, what can the Church do to allay the storm and avert the catastrophe? What can she do? The answer was given in the profoundly thoughtful and instructive sermon with which this council was opened: "It is the business of the Church not to reconstruct, but to regenerate society"—to regenerate it by regenerating the men and women who constitute it. It is vain to hope for a perfect civilization from any other source. Social evil and injustice may be restrained, and ought to be restrained, by the civil power, and in this work of restraining evil every Christian citizen should co-operate with all his energy; but restraint is not cure, and the cure must come from deeper and higher forces. The Church is the channel through which the moral and spiritual forces for the regeneration of society must flow. Much of the evil arises from ignorance, much from thoughtlessness. Society must be made ripe by the preparation which comes from knowledge, discipline, self-restraint. The process may be slow, for man individually must be influenced. We have need of patience. Encouragements are not wanting. The world has never before witnessed such a display of educational and missionary effort as has characterized the close of the nineteenth century. Wealthy men are every day expending millions for the endowment of colleges and hospitals. The enthusiasm of the crusades is about to be repeated in the history of missionary evangelization.

In speaking of the wild schemes propounded by some socialists and communists for the regeneration of society, Henry George, notwithstand-

ing the fact that he has his own panacea for social wrongs, says : "It seems to me that the only power by which such a state of society can be attained and preserved is that which the framers of the schemes I speak of generally ignore, even when they do not directly antagonize—a deep, definite, intense religious faith, so clear, so burning, as to utterly melt away the thought of self—a general moral condition such as that which the Methodists declare, under the name of 'sanctification,' to be individually possible, in which the dream of pristine innocence should become reality, and man, so to speak, should again walk with God." When the time comes—and come it will—when both politics and business shall be thoroughly leavened by the religion, pure and undefiled, which teaches us to visit the widow and the fatherless in their affliction and to keep "unspotted from the world," the day of unlawful combinations will have passed away forever. The best thought of the best thinkers on the evils we have been discussing has found nothing equal to the principles inculcated by Christ: "Love thy neighbor as thyself;" "Do unto others as ye would that they should do unto you." Civilization founded on these principles will conquer the world and usher in the millennium.

The discussion on the topic of the morning was introduced by Mr. THOMAS WORTHINGTON, of the Independent Methodist Church, in the following remarks :

Mr. President: I am essentially a working-man; the bulk of the contributors to my expenses to this meeting are of the wage-earning class. Not one of my male relatives for many generations, with the exception of my own father, has died a natural death, the whole having been slaughtered in the coal-mine. I will dismiss any reference to the previous speaker's address with my hearty Amen! completely, wholly, and truly. I am glad that this question of capital and labor has been raised in this Conference. Thousands of working-men are looking forward to the pronouncement of this Conference, and why shouldn't they? the Church has pronounced its own divorcement from the working-classes by leaving out from its subjects in the pulpit the rights of man. The time has come when we must speak out from our pulpits the declaration of Jeremiah: "To turn aside the right of a man before the face of the Most High the Lord approveth not." True, we want honesty of labor, we want punctuality of attendance, regularity of service, and high quality of work; truly, we must preach up that service is to be as strictly rendered in the absence of oversight as when under the eye, but we must as definitely preach up the woes of short pay. "Go to now, ye rich men," saith the apostle James, "weep and howl for your miseries that shall come upon you. The hire of the laborer that shall reap down your fields crieth unto the Lord." We need to repeat Christ's rebuke of certain teachers: "Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." When the Church begins to take up the rights of men her doors will be too narrow and her portals too small to admit the multitudes that shall flock to her as the dove to the window. We must preach up the rights of man to a full participation of the product of his labor, but when he finds his employer's will has been proved at £500,000 he is apt to think that if every one had his right there would be more in his (the working-man's) pocket and less in the

will. By all means let us have a fairer distribution of the world's leisure and measure and pleasure. The aristocracy gave the working-man the thatched hut, trade has given him the six-roomed house, and now he waits for the Christian inheritance.

I must differ from the Chairman of the Boston Chamber of Commerce, when he says that the working-classes of America are paid eighty per cent. to one hundred per cent. higher wages than England. The disparity is not any thing like so great. On the other hand, the working-classes of America are called upon to pay more than one hundred and fifty per cent. higher prices for their commodities. A working-man in England can get a suit of clothes of superior make for less money than an American working-man can purchase his pants and vest of inferior make. There is no commodity he needs for either house-furnishing and housekeeping he cannot buy cheaper in England than America; so that while the working-men here may be getting somewhat higher wages, the purchasing power of the wages when earned is more than swallowed up by the increased prices.

Let me just utter one word of protest against one or two statements made by the reader of the first paper. He said that so great was the corn crop of America in the year 1889 that if it had been repeated last year it would have been a calamity. I regret that statement was made. I had never thought to hear in a Christian community that the Almighty was to be blamed for sending two good crops together. I can fancy my brother being chief clerk under Joseph in Egypt, and when he found the first good crop of corn was in excess of the demand proposing that the balance should be burned instead of coal. Joseph was more statesmanlike, and proposed to build warehouses, and repeated the operation during the six succeeding years. Again, if ever the brotherhood of man is to be brought about the positions taken up by the first writer must be abandoned. While God has of one flesh and blood made all nations of the earth, he has also made the earth—the whole earth—to bring forth food for man and beast every-where. Not America for the Americans, but the world for the whole of humanity; and as a prelude to the brotherhood of man, the artificial barriers to the free exchange of commodities must be taken down. Let us hope that the pulpits of this and other lands will broaden so as to include the whole range of manhood, and then the desires of men met, the aspirations of men directed, the hopes of men inspired will bespeak humanity for that Christ who shall reign for ever and ever.

The Hon. J. D. TAYLOR, of the Methodist Episcopal Church, spoke as follows :

Mr. President: Like the last brother, I too am a working-man. I have worked for more than thirty years on an average of fourteen to sixteen hours a day. I was raised on a farm and did farm work; I taught school; I published a newspaper; I was in the army; I practiced law for over twenty years; worse than all, I am now a member of Congress, and I work harder now than I ever did before. I have been giving this labor question considerable attention for twenty years. I have heard it discussed in Congress and out of Congress, in newspapers and on the stump. I have heard it in all its phases; and I have come to this conclusion, That there is no remedy on God's green earth to-day except the Christian Church—the Christian religion, and the abolition of the liquor traffic. I have visited the working-classes in nearly all the States in this Union, and I say to you that in the State of Maine the working-classes are one hundred per cent. better off than they are in any other State in the Union.

That is where they have prohibitory legislation. In those towns where the smoke never curls from the chimney on the Sabbath day, and the people go to church, they have few strikes—no complaints. The people are largely under Christian influence, live happily, and are contented.

Now, I want to make this point. The gentlemen who have discussed this question have talked a good deal about manufacturing and markets. These are great questions. I want to say that there is no such thing as over-production. I agree with the last brother—the more corn, the better; the more wheat, the better; the more products from the mill and factory, the better. During the last eight years many of the woolen mills in this country have been closed, have shut down time and again, and blankets and flannels have been sold at one half their value. Other mills have been shut down, and agriculture has been depressed; and yet we are told there is over-production. I do not believe it. The people of this country do not have as much fuel, or as many blankets, or as much food, as they ought to have.

I want to tell you a secret, a practical one. If you will take the one thousand million of dollars spent in this country every year for liquor you will be able to buy all the surplus agricultural products; you will be able to buy all the products of the mills of this country; you will be able to employ all the idle men of the country; you will be able to pay them better wages than you do to-day; and you will give a degree of prosperity to this country that the world has never seen. I want to say to my friends that this is a practical question.

The Rev. FRANK BALLARD, M.A., B.Sc., of the Wesleyan Methodist Church, concluded the discussion, as follows :

Mr. President : I take it that we are all “working-men,” or ought to be. We have, however, suffered so much in our own land because of this theme that I take it as a real privilege to be able to speak upon it here this morning. When I asked in plain but courteous English what the churches were for in the second city of the English realm, I was told that I was unspiritual and was not working on Methodist lines; that what men needed was the Gospel of Jesus Christ. In my judgment—and year by year I am more confirmed in that judgment—there is no Gospel, no spirituality, no Methodism that is worthy of the name which does not look in the directions we are bending this morning. I am thankful, indeed, to hear such an echo of truth from that part of the globe to which I have not had the opportunity of going. I am glad Mr. Berry’s trumpet has given us no uncertain sound in this respect. It seems to me that Christianity has never yet been tried. From this Conference there ought to go forth to the Methodist world a declaration on the subject before us. It is vain to talk about “preaching the Gospel” and “spirituality,” unless we are prepared to deal with the things which men and women want to know about every day in the week. I do not say it with any bitterness, but I have been libeled and defamed by Methodist officials in circuits for saying that these matters come rightfully within the range of the doctrines of the Methodist Church.

Cries of “No, no.”

Mr. BALLARD: You may say, “No,” but I say, Yes, and if the brethren will give me time I can give names, dates, and places. But I do hope that from this Conference there will go forth a voice proclaiming that these matters which we now have under discussion are the very things which need to be touched with the light and love of the Lord Jesus Christ. In the Christian Gospel it is vain to say we must love the Lord our God with all our

heart, and our neighbor as ourself, unless we both plainly teach and truly practice it. I cannot speak for Australia, but I can speak for England and Liverpool. One reason why the artisans are so often absent from our places of worship is because we are always preaching to them—I say it quite respectfully—about “our good old Methodist theology,” and yet somehow we do not tell them how they are to live like Christ in these our days. We do not tell them how to meet their practical difficulties, how they are to keep their families in Christian holiness on the poor wages they get and in the miserable dens in which so many of them have to exist.

The hour for adjournment having arrived, the Conference was closed with the benediction by the presiding officer, the Rev. F W BOURNE.

SECOND SESSION.

THE Conference opened at the usual hour, the Rev Bishop W W DUNCAN, D.D., of the Methodist Episcopal Church, South, in the chair. Prayer was offered by the Rev. W V TUDOR, D.D., of the same Church, and the Scripture lesson was read by the Rev. L. R. FISKE, D.D., of the Methodist Episcopal Church.

The programme of the afternoon was taken up, and the Rev. PETER THOMPSON, of the Wesleyan Methodist Church, read the following essay on "Obligations of the Church in Relation to the Social Condition of the People :"

MR. PRESIDENT: This subject, as thus described, is, I presume, intended to apply to the conditions of life in our large centers of population, and to the forms and methods of ministry proper for the Church in her fulfillment of Christ's commission to these multitudes. It will be seen, upon close observation, that it involves a many-sided and difficult problem; and yet some general lines of duty for us ought to be clearly and strongly held. The subject is now forced upon the Church with urgency, and the study of it, however full of surprise and pain, and even peril, must be earnestly pursued. We are only at the beginning of our inquiries, discussions, and serious efforts in relation to these special social conditions. It would be unfair not to recognize the work that has been done. The social and charitable endeavors of the past belong almost exclusively to the Church. Whenever the poor and oppressed and wronged have looked for help they have turned to the godly for it. But the possibilities of a more comprehensive ministry for the destitute have been pressed, and are being urged upon the Church to-day, partly by members of the Church who for Christ's sake consider the poor, and who have seen the vast demand for something more real and effective, and partly by those outside the Church who see and feel the terrible pressure of life upon the poor and oppressed, and who make proposals for dealing with them more or less hostile to the interests of the Church. Our hearts have warmed and rejoiced during this Conference when we have heard the oft-repeated declaration of our colored brethren, "Methodism has done more for us than any other Church." In the future, I trust it will be said, when reports are given of city life made pure and wholesome, that Methodism did more to bring it about than any other Church.

In the limits assigned to me it is difficult to give even a suggestive outline of the extent and character of the conditions that obtain in our large centers of population. I will give only a brief statement. According to the most recent statistics, which have been carefully collected by Mr. Charles Booth, it is shown that over one million three hundred thousand of the population of London are in poverty, more or less acute—that is, the

best paid among them are constantly in need of the bare necessities of life and cannot maintain themselves in the simplest conditions of health and comfort. And let it be remembered that this estimate is based upon the amount of income that is received by these people when in health and work, and makes no allowance whatever for days of sickness and trouble or of pleasure and rest. In St. Georges-in-the-East forty-nine per cent. of the entire population belong to this class. Every thirty-ninth house in this district is licensed for the sale of strong drink, and the pauperism is represented by the fact that forty-five per cent. of the adult deaths occur in the work-house. The conditions of the people in such a district are utterly appalling. There are combinations of evil—physical, moral, and spiritual—such as bewilder all who attempt its examination. Face to face with it one's heart fails, and very many in reality at once feel and say, "They are hopeless." All the evils attendant on poverty are there. We have overcrowding, indolence, immorality, vice, ignorance, and terribly wide-spread incapacity for useful life.

Think of the misery of this one million three hundred thousand during one twelve months, enduring the exposure to cold, the pangs of hunger, the lone misery of sickness, and the cries of their naked children; realize multitudes of rooms fireless, of homes cheerless, of bodies suffering, and of the anguish in the father's and mother's hearts for those they love. Some may comfort themselves by saying that it is not worse, or even that it is better, than they thought; but surely those whose hearts are still human, those who have any share in the fellowship of Christ, will not know of such a mass of our fellow-men in such conditions of life without doing more than heave a sigh and utter words of pity. We must not, in the quiet of our own comfort, refuse to hear the deep pathetic moan of this multitude pleading for bread, for shelter, for instruction, imploring sympathy, counsel, guidance. We ought to respond by a ready and adequate service. How shall they be led to believe in the love of God if those who tell of it deny to them their own love?

Some sort of classification may be made. 1. There are the worthy poor, or "comfortable poor," by which is meant that they are clean and brave to endure, often, however, with aching heart and weary body; and their history of heroism if we could write it would pierce even the toughest heart of selfishness. They are honest and wish to be and to do well for themselves and their homes, and among these some are godly. 2. The poor who have become degraded and are without any appearance of comfort. These come from all parts of the country, and from all countries and from all classes, and here reap the terrible harvest of misery which is generally the end of a life of sin. Many of these have been wronged and ruined, and have surrendered themselves to their lot with a desperate consent, and in turn wrong and ruin others. Of these there is a vast multitude. 3. The ignorant and poor and vile, who began life at the bottom and who have never been touched with good, either by State or Church—the offspring of shame, the children of the vicious and drunken, heirs to physical and moral diseases, liable to excesses of passion and lust

awful to contemplate, schooled in slums and bars and brothels, trained to falsehood, baseness, and hardness (the weak and sickly die early), inured to poverty and rough usage, and familiarized with foul life and language. Among these the Sunday-schools have had no place and the day-schools are only just beginning to operate with effect. The mass thus composed, alas! herded together for mutual ill, and their social sores fester and fester more deeply an awfully corrupt life. The position the Church holds, as Christ's body through which he ministers on earth, must represent the thought and life and work of Christ for these who are at the very bottom. The relation must be real, of the heart and in deed and truth. Her ministry must be of love—loving and effective to save. Accepting as essential and permanent the supreme truths of the Gospel revealed by Christ, the intelligent and earnest spirit and life of love will interpret and apply the divine message for its own age and the needs of those immediately ministered to.

Our estimates may differ as to the extent to which the Church is responsible for the existence of these things. Most of us will feel that there has been culpable neglect and indifference on the part of all. Have we not to share the reproach with Israel of having neglected social duties in our love of gain and pleasure, while we have been worshiping and praying and discussing our doctrines and religious privileges? The rapid changes of recent years which have taken place in our national and social life, involving the aggregation and over-crowding of the poor and the degradation and ruin of vast multitudes, have not been watched and dealt with as they ought to have been. But whatever may be the truth as to the past, the question of urgency now is, "How are we to deal with this vast multitude of enfeebled and degraded humanity?" It has been said that "the miseries of the world are at bottom not economic, but spiritual. Put the spiritual right, and all else will come right." But what if, in defiance of all the spiritual agencies of the Church to put the spiritual right, the bad economics have worked and continue to work disastrous things in the spiritual? These evil workings in our social and commercial life have brought terrible wreckage of mind and heart as well as body. Perhaps I might say, "Put the spiritual Church right—all her members of intelligence and wealth and experience—and then all will come right, workers will be abundant, money will be plentiful, and plans and methods varied and effective."

The Church is bound to have a real fellowship with the people; within sight of them, with "eyes to see," within sound of them, with "ears to hear," within touch of them, with "power to heal;" possessed of love which will minister and sacrifice; consumed by a zeal created and sustained of love. In the midst of these people in sore bondage and loathsomeness and corruption we must "hear their cry, and know their sorrows, and deliver them." It is our first and chief difficulty with the Church as a whole that Christ's followers are apart from the people and are ignorant of the realities of their history, their lot, and their helplessness. This ignorance and indifference must in some way be removed. Are not the

lovers of Christ bound to inquire and inform themselves? Is it not imperative that each follower of Christ shall seek and save the lost? "He loved us and gave himself for us." "He dwelt among us." "He saw the multitude and was moved with compassion toward them." "This man receiveth sinners and eateth with men." There have been always, and will be, differences, but the separation of the classes on the basis of income, modified at the lower end to some extent by character, has been, and threatens to be, fruitful of terrible evils. In any case, those who are brought face to face with the facts will feel compelled to "cry aloud and spare not."

When the Church knows and sees the conditions and realities of such life she must accept the commission of her Master, and he must and will be glorified in her full ministry to these sinful men. The reality of Christ's life in us must be revealed in powerful compassion and effort. It will be spoken to our hearts in the presence of this moral and spiritual death, "I am come that they might have life." "The Son of man came to minister and to give his life." We shall feel with St. John that "we ought to lay down our lives," and welcome his *every-day* application of that full truth, "Whoso hath this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" With St. Paul we shall become controlled by the one resolve, "that they may be saved." We must accept the position of the first apostles, and say, "Such as I have give I unto thee." And to these hungry and starving and wretched people Methodism as represented here cannot say, "Silver and gold have we none."

It must become an art with the Church to save. She must create and administer agencies reasonable and adequate. This work of saving society is her function and her business. It will be assumed that I do not undervalue the common and universally accepted ministry of the Church—strong and fervent preaching, especially in the open air, class meetings, Bible-classes, Sunday-schools, temperance and other work. Christ crucified must be our theme. Jesus first and last. But he must be our life. In a sermon recently published in the *Wesleyan Methodist Magazine* it was said, "They dared not let the great truth of the Gospel slip away from the gaze of Christendom." Dare we neglect the life and ministry by which alone the gaze of the sorely sinful and wretched in our so-called Christian cities shall become fixed on Christ? The Church must hold the glorious field of Christian doctrine and apply it more practically and universally to the new problems of human life and to social and economic duty. The Church must not only occupy herself "with certain great topics and follow the lead of great divines," but she must make manifest the life of righteousness, holiness, and joy, and thus establish the kingdom of God on earth. The Church must live for these, and proclaim that "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." But this will not exhaust her responsibility or limit her privilege. Her aim for these will be: (1) That the Sabbath made for man may become theirs and may have its divinest

meaning in their experience; (2) That home-life may be made possible in purity and brightness and fullest well being; (3) That child-life and youth-life may become wholesome and strong in those qualities which will fit for good citizenship and lives of honor and usefulness.

In considering the duties of the Church there are two questions that are important: (1) How ought the Church to meet the immediate needs of these people and deal with them most effectively for their present deliverance? and (2) What ought the Church to do in view of their permanent improvement?

In answer to the first, the necessity of quick rescue and immediate help in shielding them from their peril or taking them out of their hopeless lot will be clearly seen. And here let me say how deeply I am convinced that the Church alone holds the secret of success within her power. The Gospel alone in its revelation of the divine love and power for all men can be the basis upon which deliverance can be secured. Here perhaps more than anywhere we feel that God alone can deliver, that the power of the Holy Ghost alone can regenerate and sanctify and strengthen. But with this, or perhaps in preparation for this, there must come all other effective help. "Get the people saved, and all else will come right." Yes! But how are they to be got at and saved? The ministry of love will include a sensible, practical relation with the person or persons whom we seek to help; and where men are hungry and starving and workless, the first true gospel is to feed them and clothe them and awaken in them a sense of the reality of love.

I plead strongly that the Church ought to furnish living, Christlike men and woman—the best, strongest, and wisest—to come into direct contact with the life of these sick and sinful and wretched. I thank God for those already supplied. Every gift is needed, and only by a full and many-sided ministry can this work be done. The individuality and force of each must be allowed a perfect freedom with all suitable resource and appliance—the freedom of vigorous personality and life. This is true of the different districts; it is true of the different classes in any district. Among the sick and dying we need medical missions, fully equipped; doctors, whose hearts are tender and who are full of earnest purpose for the salvation of the poor; nurses, whose gentle, sweet, divine ministry produces such marvelous effect with the lonely and dying. The Church ought to multiply these that she may "heal the sick and say, The kingdom of God is come unto you." To give bodily strength to the father, that he may be able to earn food for his family, is the true Christlike help; to give suitable food, to nourish and strengthen the body that has become feeble from starvation, so that the man or woman may again be equal to the strain of daily toil, is the real ministry of the Church. For two years our medical mission has done a wonderful work for God among our lowest.

Among the impure and the fallen we need to have a very adequate provision of home life and employment, and with all the variety that will be suggested by the different positions and histories and needs of the victims

of lust. For the children of evil parents who are placed in terrible social peril, in fact, who are certainly doomed to impure lives unless they can be taken hold of and saved, we must make arrangements, such as are now provided by Dr. Stephenson, Dr. Barnardo, and others, for orphans. For the general mass of the indigent and helpless, and according to the actual need of each area, the Church or others must provide shelters and refuges under godly control that will immediately meet such conditions of life, especially during the winter months and severe weather. Food depots and coffee palaces might wisely be multiplied and worked side by side with Christian agencies of all kinds. Breakfasts or dinners to hungry children are a necessity, unless the children are to have dealt out to them the utmost penalties for the sins of their parents.

I know how frequently we are now warned of the danger of degrading and pauperizing, but I am speaking of those who are already at the bottom, and of those who, if not fed, must endure all the results of starvation. Moreover, the New Testament has no paragraph or scene of life that suggests this terrible peril of pauperizing and degrading the poor. We need much more anxiously to state the danger of prosperous life, of selfishness and greed, and to guard against the perils of wealth and luxury, and of self-gratification, and of ministering to the flesh. The dangers for the Church to-day in all her work do not arise from a too prodigal expenditure for the destitute, or an excessive concern for the outcast and naked; they rather arise, as of old, from self-love and mammon. Let us read over again the warnings of Christ and the Epistle of St. James as to the difficulties which the rich find in entering his kingdom, that we may know our true dangers.

But it is argued that charity should be organized and that certain severe rules should be adopted whereby only the worthy and those who have good repute should be assisted, and that these should be assisted effectually and helped to success; that all others should be committed to the work-house and forced by a course of severity to submit to the oversight and control of the parochial authorities. I am not prepared to admit that we are competent to decide who are the hopeless ones and who may be really profited by adequate temporary help. Many who are now good citizens in godly homes would have certainly been degraded and made paupers by such a rule. I am coming very surely to the conviction that almost the worst doom that can come in this life to men and women is the work-house, and the worst for children our pauper schools. Some may find it easy to suggest that a quarter of a million of the worst should be removed as so many diseased cattle, to be isolated or put away till they die, so as to prevent the spread of our social plague, or in order to stamp it out. But this is for many reasons impossible.

I venture to say that if the Church be in earnest and intend to accomplish the service of God for these people, it will cost far more than any one has yet understood or estimated. It is true that some have no hope of success, and say, "Leave *them*, and fix your attention and spend your energies on better material." Others say, "So far as the old country is

concerned, let the Established Church with all its wealth take these for parishioners, and let all our energy be directed upon the artisans and the middle and upper classes." Some others say, "Let us get the artisans and intelligent laborers converted, and then employ the artisans to save those who are lower." This last was a favorite theory of my own seven years ago, but I am now inclined to say that it is an unworkable ideal. We might, in fact, with equal probability of success say, "Let us save our noblemen and millionaires, and use them and their money." I will answer to all these suggestions, that if the Church of Christ in all her members will become as her Lord in self-sacrifice, and to the utmost of her power use all her members for personal work and all her money, that is, the money owned by all her present members, the word would soon "run and be glorified!" And in order that those who are now followers of Christ may secure their own "perfect love" in him, they will need, as he did, to give themselves for the salvation of the people. If we say, as the apostle said, "Such as we have we give," then not only the few of Methodism with inadequate funds will be represented in her ministry, but the sons and daughters of Methodism, intelligent and of strong purpose, with capacity, wealth, and appliances, will furnish bread for the hungry, succor and help for the weak and lonely and helpless. The Church must be the teacher of the life of love and fulfill the ministry of salvation not only in her pulpits and in her literature, but also by emphatic statement and illustration of these things in the ordinary ways of life. By love for others in word and deed, in life and effort, the whole Church must seek to represent Christ.

What ought the Church to do in view of permanent benefit for these classes? A writer belonging to the Presbyterian Church has recently said: "We shall not always be content with the philanthropy that picks up the victims as they fly broken from the wheel of oppression; we will stop the wheel itself." Archbishop Westcott says: "Our aim will be, by the grace of God, not simply to relieve distress, but to render relief unnecessary; not to free ourselves from the burden of anxiety by abdicating our heritage, but to use it with thoughtful solicitude for the common weal; to seek to make the conditions of labor for every fellow-man such that he may discharge his office for the family, the nation, the race, and in the effort feel the joy of an accepted sacrifice. Whenever we find ourselves in the presence of such overwhelming curses in human life as now obtain in our large cities we cannot help asking, What are the causes? How can their lot be ameliorated and their position redeemed? How can the supply be cut off and the manufacture of these helpless ones be effectually arrested? The Church must discover and abolish those things in reference to social life whose fruits are so terrible. It will be in vain to appeal to those who are dominated by selfishness and whose supreme concern in this life is to be untroubled and to secure their own comfort and pleasure.

I must repeat what has been said strongly and repeatedly, that the liquor traffic is the main and fruitful cause of this terrible life. Many of our

difficulties would at once be removed if this could be thoroughly and effectually dealt with. The Church holds the key to the situation. Let the Church become united and earnest for the destruction of the liquor traffic and it will cease to exist. But all who know the actual conditions that obtain recognize that such unity is impossible, because so many within the Church hold their capital and derive their income from the traffic or by their use of strong drink directly support it. Until the Church separates herself from that system of iniquity it will never be abolished. The same is true with reference to the inequitable and corrupt life of our commerce and the administration of the civil life of the country. Greed may be condemned, but so long as those who condemn it sanction the liquor traffic for the sake of revenue, or in their pursuit of business and pleasure embody this spirit in their own lives, their utterances will be utterly ineffectual. We may denounce drunkenness, but if our capital and interests are involved with the liquor traffic, what can be the effect of our denunciation? We may speak strongly in favor of Sabbath observance and condemn Sabbath desecration, and personally, perhaps, observe the Lord's day, but if, while we have been quiet in our homes and at the house of God our liquor bar has been open, our railroad or other company of which we are shareholders has been carrying on its traffic, requiring the work of vast numbers of laborers, for the sake of the dividend, what are our scriptural views of the Sabbath worth?

The Church, in order to effectually fulfill her mission, must separate herself in personal life and in material resources from all of these various works of darkness, out of which come the awful social conditions which we deplore. But there must be the direct employment of all means to secure wholesome conditions to the people. Love, Christlike and practical, will work effectually in these ways. Owners of property will regard it as their first privilege to contribute to the utmost extent to the well-being of their tenants. The Christian employer will find his chief solicitude in seeing that his working-people have the proper conditions of pure life. The Christian statesman will devote himself, without any selfish thought, to the creation and maintenance of those laws and administrations which will secure the highest good to all citizens. It may be said that it is not the Church's function to discuss the licensing question, the land laws, the labor problems. But what if incest and unnamable immoralities are to be traced to overcrowding, and inquiry into the cause of overcrowding should lead us at last right up to the land question? What if, in our intercourse with the people and the vast mass of lowest class laborers, we find that their earnings are utterly inadequate for decent life, and we are brought face to face with the injunction of God's word, "Masters, give unto your servants that which is just and equal?" Shall the Christian people of a country demand for dumb animals adequate supply and humane treatment, and shall that country sanction the grinding of the faces of the poor in commercial life, and in the labor world consent to deprive a man of food—of necessary food—and of the most meager comfort? It may be said that the Church has no right to deal

with matters affecting property and the duties and obligations of citizenship as represented by land-owners, public-house property, railway companies, and the existence and the entire management of these interests. But what if in the study of the interests and welfare of the people we find that the liquor traffic has worked untold ruin to men and women and children, both for this life and the life to come; that Sabbath labor is demoralizing life within the community, and Sabbath desecration and drinking together are paralyzing the entire ministry of the Church? Must not the Church, for the salvation of the community, study thoroughly that which works both directly and remotely against the welfare of the people and affects vitally their moral and spiritual condition? Whatever answer we may give to this question when presented as affecting the Church as a whole, no one can have any doubt as to the answer that must be given when these questions apply to any and every follower of the Lord Jesus.

How can any man pray, except as a hypocrite and a mocker of God, who could from his ample resources easily relieve the poor and succor the oppressed and rescue the fallen, when he not only refuses to do these things, but, indeed, by his personal influence supports those very things which are creating poverty and forcing and extending oppression and bringing degradation and want to the people? How can a man worship conscientiously on the Sabbath and pray for the help and protection of his fellow-citizens, and yet by his capital and energy give credit and influence to the liquor traffic, by which more of his fellow-citizens are ensnared and destroyed than by any other evil? How can a man pray that the Sabbath may be revered and observed, that God's house may be filled, that men and women may every-where become divine worshipers, when the railway companies, omnibus companies, car companies, and others of which he is a shareholder are contributing by skillful arrangements and attractive announcements to the enormous Sunday traffic of pleasure-seekers, etc., by which large multitudes are involved in Sunday labor, and their families deprived of every thing that belongs to the purifying influences of divine worship and home fellowship? They serve God only whose sum total of influence, through personal character and gifts and work, is for God and human well-being. He is not a servant of God whose hollow prayers and formal allegiance may apparently be given to God, but whose whole week-day interests are antagonistic to the ministry of Christ and of the Holy Ghost.

The Church cannot be indifferent to these questions and issues. The Church cannot be hard and grasping, ignoring mercy and pity. The Church must look upon the undeserving, the guilty, in the persons of the most abandoned and culpable, and the spirit of Christ must express itself in the compassion and ministry of love. Our entire study of this question must be sympathetic, in our life we must come close to the needy for saving ends, inspired by the love of God. The secular and social and economic life of each member of the Church must represent the righteousness and love of Christ as truly as when he bows in the presence of God alone or partakes of the supper of the Lord. We must represent

Christ truly in our home life. Christ's spirit must be the life of the Church, and must become her inspiration and her strength, that she may minister to men as he did. The Church must also emphasize the practical duties and responsibilities of those who have civil positions and control commerce and material interests. The workings of competition which are unjust and iniquitous must be vigorously and persistently condemned.

If we may be allowed to gather in a brief summary our recommendations, they are these: 1. Every youth should be taught a trade, so that he may become disciplined and earn an honest living, and every girl trained well for life. 2. The poor should be housed in dwellings which are healthy and allow the conditions of a decent and pure life. 3. The excesses of competition should be corrected and the sweating system abolished. 4. Every effort should be made to implant and foster habits of thrift among the laboring poor. 5. The Sabbath should be vigilantly guarded as a day of rest and worship for the toilers. 6. The liquor traffic should be destroyed.

The Rev. WILLIAM MCKEE, of the United Brethren in Christ, gave the following invited address on "Christian Work Among the Poor :"

Mr. President: "The poor ye have always with you." They have always been with us. Two hundred and fifty millions of our poor race are homeless, naked, starving. There are thousands in Western villages and on Western farms in destitution. But it is in our great cities, where dwell numbers of wealthy Christians and a few millionaires, that the multitudes of neglected, suffering poor are to be found. Down in the cellars, up in the garrets, or crowded into meanly contrived, ill-ventilated tenement-houses reeking with filth and disease are millions who are in want, even in plentiful America. Lazarus is at our gate. We must not fail to see him. If the angels wait to bear his deathless spirit to paradise, we must strive to make this world for him as nearly like paradise as it is possible to do. But it is not enough that we know of the presence and wants of the poor—we must relieve them. Whenever we will, we may do them good. And this is the most essential thing—to have a *will* to help the poor. It is not enough that we render them aid in their life-struggles—it must be done cheerfully, heartily. In order to do this we must have the mind that was in our Lord Jesus Christ. We cannot sympathize with the helpless, suffering poor, and render them the relief they need, unless, like our divine Lord, we be "touched with the feeling of their infirmities." Jesus, as the Captain of our salvation, was made perfect by the things which he suffered; and we must be brought into hearty accord and sympathy with the poor if we would help them to the extent of our requirements.

Help them to help themselves. Robert Raikes gathered about him on the Sabbath day the poor, neglected children of Gloucester, and taught them

manners, letters, religion. What a boon to these children! How it must have helped them in their life-work, no matter what the sphere of their endeavors! And what an institution for the spiritual edification of millions of children and adults, in all lands, has resulted from these endeavors of Mr. Raikes! Teach the poor trades and send their children to school. In America give the poor children bread and clothing, and let them go to school. Let Christians and Christian Churches combine their efforts, and build cheap but comfortable homes, and rent them to the poor, or give them a chance to buy their homes, and so encourage self-reliance. A few dollars of timely aid would start many a young man on the road to independence and prosperity, who might otherwise, ere middle age arrives, land in the almshouse or the jail. But these endeavors to better the temporal condition of the poor must not go alone—they must be accompanied by well-directed efforts to reach and save the souls of the needy. Encourage them to go to the Sabbath-school and to church, to observe in a becoming manner the Lord's day, and to look to God for his saving grace. But a part of our work is done, and much the lighter part, when we have cared for the bodies of the poor. The soul is invaluable, immortal. Teach them its worth, its need, and bring them to Jesus Christ for relief.

But systematic and combined exertions are needful. A Christian church should have its committee to search out the poor, the sick and suffering; a fund should be provided from which these committees may draw at will for the relief of the needy, and these efforts should go out beyond the horizon of the immediate congregation. True, care should be exercised so as not to encourage beggary on the one hand and discourage benevolence on the other; but a little painstaking will avoid these extremes, and cause the congregation to be the ministering angels to the multitudes for whom no man will care, except the Church help them. Much good may be accomplished by providing Christian homes for orphan, and worse than orphan, children. I do not mean almshouses, or reform schools, about which the best thing that can be said is that they are better than no home at all, but homes in Christian families, where they may find the shelter, instruction, correction, sympathy of the family relation, ennobled and purified as it is by the sanction and teachings of the Lord and Saviour of mankind. Mr. Van Meter taught the Christian world a great lesson by collecting poor, neglected children in New York and conveying them to inland villages and cities and country places, and placing them in Christian families.

As illustrating how Christian people sometimes can but do not help the poor, let me relate an incident. Years ago Mr. Van Meter arrived in a beautiful county-seat in western Ohio on a Friday evening with twenty or more orphan children. He requested the good people to entertain these children till the following Tuesday. Then, if any wished, they could have the privilege of retaining these waifs; if not, they might be returned to his care. Well, among others, a little boy named Johnnie, of ten summers, found a temporary home at Mr. M.'s. Here was plenty

and comfort and luxury. Johnnie observed he was the only child in the house, and at once began to call the proprietors "pa" and "ma," and to show his good-will and skill by doing a number of little chores. A half day had not passed before he had won the heart of the good woman of the house. She was willing and anxious to devote a portion of her time and care and luxury to Johnnie's welfare. But Mr. M. was afraid of some misfortune. Johnnie might sicken and die, or Johnnie might become a wicked man, and the neighbors take occasion to criticise them for not doing their duty; and so, on Tuesday, in spite of the pleadings of Johnnie and the tears of Mrs. M., Mr. Van Meter was obliged to take Johnnie away, and they never heard from him afterward. Relating the circumstance to me a few weeks later, Mrs. M. wept in the presence of her husband, saying she felt condemned for not doing their duty toward this little homeless wanderer. Comment is unnecessary. The story shows one way in which Christians in numberless instances could do poor little children an incalculable good, but do not because they lack the heart, and so make trivial excuses to avoid their plain duty. There are thousands of Christian homes that would be thrice blessed by the presence of some little waif needing nothing so much as a Christian home, with all that the name implies.

Without attempting further to lay down specific rules in this brief address, allow me to say that all Christians ought to give this subject attention. The poor are all about us, and their wants are many and pressing. They are helpless. The strong ought to bear the infirmities of the weak. Light may be made to spring up in homes where darkness has long reigned supreme. They want bread, and know not how to get it; they shiver in the cold, and know not how to procure clothing; they pine away in ignorance, and die without hope. Their very helplessness ought to excite our compassion. We are not beasts, nor even heathen—we are Christians. The destitution of the poor, therefore, ought to excite our compassion and call forth our best exertions to relieve their distresses. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Such work has a valuable reflex influence. Many a Christian has been quickened into new life and love by his efforts to relieve the distresses of others. While he blesses the poor God blesses him. Said a speaker at the dedication of the great Bethel for Children in Cincinnati, a few years ago: "The happiest hour of my life was when with my own hands I put a pair of new shoes on the feet of a poor orphan boy in an old wharf-boat, then used for a temporary school-house, Sunday-school-room, lunch-room, and lodging-house for poor children. Till then I never knew the luxury of helping the poor; but since I have enjoyed many such seasons of grace." Some Christians are not gifted in prayer or exhortation, and wonder what they may do for the Lord's cause. Here is a field for all. Let Christians who are pining for a career give themselves to the care of the poor, bestowing upon them thought, time, labor, money, and they will

learn what the Master meant when he said, "It is more blessed to give than to receive." And those churches that think keeping their houses of worship in order, paying the pastor his salary, and giving a few dollars a year to send the Gospel to the heathen is all they have to do ought to turn their attention to relieving the poor of their own neighborhood, and see how they will call down blessings on the work of the pastor and on their own souls. Many of the churches are dying out spiritually because they don't want to do any thing. They are too self-complacent and too respectable to enjoy religion. If they will imitate the Master enough to go about among the poor for awhile and set themselves for their relief they will find their souls prospering under the discipline.

Such work not only confers inestimable blessings on the poor by relieving their physical wants, drawing them to the Church, and helping them to walk in the ways of virtue and righteousness, but it draws the attention and commands the respect and compels the commendation of the outside world. In a general sense our State asylums for the deaf, blind, insane, and other unfortunates command the respect of the heathen nations which know nothing of such institutions of mercy. They are a fruit of our holy religion, and they accomplish great good and bring untold relief to millions of sufferers; but it is to the Church of Jesus Christ that the world looks for light; and to individual Christian endeavor that the multitudes of poor in all the cities of Christendom look for help. They have no hope in the wars of mankind or the philosophy or the legislation or the culture of the race apart from the religion of our Lord Jesus Christ. In him they have hope; and this hope is made real and concrete by the exertions in behalf of the poor by God's own people, who are the light of the world and the salt of the earth.

But it is a pitiful, a disgusting sight to behold men and women professing godliness racking their brains to contrive how to spend money in the gratification of their lusts while the poor are perishing all about them. No wonder the heathen, and even the sinful and lost in Christian lands, lose heart and logic too, and judge the whole Church by these prominent few who follow after Christ either for the loaves and fishes or the praise of men, and conclude they are fair exponents of the whole Church! No; let the Church declare as one of her cardinal doctrines, at least by her Christ-like endeavors to better the condition of the poor both temporally and spiritually, that it is her mission in the world to feed the hungry, clothe the naked, visit the sick, and save the lost; and untold millions of the now neglected, suffering poor will rise up and call her blessed. The angels in heaven will rejoice; and in his own good time the Master will say to every member of the Church so engaged, "Inasmuch as ye have done it unto these, ye have done it unto me; enter into the joy of thy Lord."

The Rev. THOMAS ALLEN, of the Wesleyan Methodist Church, gave the second invited address of the afternoon, on "Christian Work Among the Rich," as follows:

Mr. President: Our thoughts have been turned to-day to the condition

of the poor, and to the best methods to adopt in order to secure their conversion to God. The rich need to pass through the same process of divine grace, and it is important to consider the best means to influence them and to bring them to realize their privileges and their responsibilities in the kingdom of the Son of God.

If you take British Methodism as a whole, you will find that the poor constitute the majority and the rich the minority. Twenty-five years ago Wesleyan Methodism was in some danger of becoming a middle class Church, but by means of modern evangelism we are renewing our hold upon the industrial life of the country. But agencies which are adapted to the masses do not suit the classes. One of the problems which we need to consider is this: How can we enlarge and adapt our policy so as to enable us to extend our influence in the direction of the wealthy and the cultured? For we are not content to represent any one grade of society. A Church should draw proportionately from all classes, and in the fellowship and service of the kingdom of God the rich and the poor should be united. The evangelical revival touched the aristocracy at the outset. For example, Selina, Countess of Huntingdon, came under the influence of the movement, and she induced many of her own rank to listen to Wesley and Whitefield. The attitude of the classes toward Methodism to-day is one of superior indifference. England is an old country, and consequently it is full of traditional life. In such lands church relationships are determined very largely by social considerations.

But we have failed not only to attract the rich, but also to retain many of this class who were born and educated in Methodist associations. Several reasons may be assigned for this fact. Methodism has never covered the whole of the national ground, and consequently it has been easy to get beyond the scope of our organization. Our form of Christianity is severely spiritual and deeply experimental, and people of an ecclesiastical type of mind have often escaped into a Church which attaches great importance to the institutional forms and to the ceremonial expressions of Christianity. Some have been allured from their Christian simplicity by the attractions of good society, and others have been obliged to withdraw from us in order to insure their professional advancement. We have produced thousands of preachers and teachers for whom we could not find spheres of work, and consequently they have left us to enrich other Churches. But when rich people get converted, and when they retain the experimental life of Christianity, as a rule they abide in our fellowship; and they have splendid scope for Christian service. When Jesus Christ was on the earth he gathered around him a number of men who were narrow and ignorant and full of prejudice, and he trained them, and bore with them, and made them wider and better. It is to similar service that the rich and the cultured are called. By entering heartily into the social life of the Christian Church they may contribute most effectively to the spiritual education of their humbler brethren. The people to-day are conscious of their power, and hence they object to be handled by the old methods of authority. But, on the other hand, they never responded to

the brotherliness of Jesus Christ as they do now. If the rich will meet the poor on terms of Christian equality they may reckon on affection and loyalty and on all those qualities which dependent individuals may be expected to manifest toward those who are stronger than themselves.

But British Methodism, notwithstanding her losses, has gained distinctly in reputation, in social importance, and in public influence. We have been slow to transform ourselves out of a mere society into a Church. Our spiritual theory has been hardly wide enough to include the various types of human nature. We have carried political neutrality to its utmost limit. Our literature has been limited to our own people. Our itinerancy has prevented the development of representative qualities in our ministers. Instead of participating in the larger life of the community we have been self-contained and absorbed in our own affairs. But a change is coming over our church policy. We are aspiring to fulfill the functions of a great Church. We are bringing our sanctuaries out of back streets into public places. We are increasing our schools and colleges. We are taking our part in the councils of the nation. We are becoming used to freedom and publicity. The contemplative piety of past generations is not courageous enough for our day. We need a type of devotion which is strong enough to face criticism, to manipulate knowledge, and to bear the strain of public life. And sectarianism is not broad enough for the present time. If we are to grow we must expand our policy so as to enable us to meet the manifold needs of the nation. Speaking as a Wesleyan Methodist, I may say that the establishment of the Leys School at Cambridge, the success of the London Mission, and the spiritual work which we have done for the benefit of the army and royal navy have added distinctly to our reputation and influence. By all means we must avoid the contracted life of a mere sect, and then we shall perhaps attract into our organization and fellowship a wider representation of the various classes of society.

And the opportunity to enlarge and to adapt our church policy was never so great as it is to-day. The rich and the poor are separated, so far as residence is concerned. In every large town of Great Britain there are extensive suburbs from which the poor are practically excluded, and there are industrial neighborhoods in which the wealthy are conspicuous by their absence. Suburban Christianity is a nineteenth century development which is by no means an illustration of the Christian ideal. And the same thing may be said of working-class Christianity. We should all prefer the intermixture of the classes, especially for spiritual purposes. The rich need the poor, and the poor need the rich. But the topographical distribution of the population is a fact which we are obliged to accept ; and there is this advantage in it, that it enables us to practice a comprehension which otherwise would hardly be possible. Our worship and our religious habits have conformed in the past to a somewhat limited type of middle-class culture, but in the future we shall have to accustom ourselves to a greater variety of ecclesiastical sentiment and of Christian life. The Anglo-Catholic revival has harmonized exactly with the advancement of the nation in the general elements of civilization, and, humanly speaking,

this is the reason of the remarkable progress which it has made. Methodism is an integral part of the nation, and consequently it is susceptible to all changes of national taste and conviction. If we are to retain our cultured young people, and if we are to attract the rich and the cultured who are outside our church architecture, our worship, our educational institutions, and our ministry must be up to date. Culture is a part of the resources of the human soul, and it is a part of the manifold life of the Christian Church.

But while we conciliate the culture of the rich we must be careful not to substitute culture for conversion to God. The evil life which exists in the souls of the educated does not express itself in bad manners. It is actually chastened by the observance of the rules of courtesy, and under these circumstances we are apt to lose our acute sense of the need of spiritual renewal. Instinctively we feel that boisterous youths who sing indecent songs need to be evangelized; but we have hardly the same feeling toward the sons and daughters of the rich when we meet them in the drawing-room and when we observe how charming they are in manner and in expression. But civilized propriety may conceal quite as much depravity as rudeness of behavior may display. Our forefathers preached the doctrine of personal conversion with astonishing results. Crowds were converted openly in the public congregation, and the process of experience through which they passed was very definite indeed. In times of overwhelming power and penitence people will submit themselves to almost any kind of spiritual drill, but such times are exceptional. Publicity and mode are only accidental. They are not essential. The inner process of conversion is the same in all cases, but the outward accessories of it vary according to circumstances and education and temperament. We must not stereotype forms, however sacred and spiritual they may be. A public conversion is most valuable as a testimony in favor of divine grace, but if cultured young people shrink from publicity we must respect their delicacy, and we must help them in private. Our early traditions are in favor of sweeping people into the kingdom of God in flocks, and even in crowds. We have never excelled, I am afraid, in dealing with individuals. To secure the conversion of the rich there is much to be done apart from the pulpit and apart from the sanctuary. One of the great needs of the time is the patient application of Christianity by the individual to the individual. Such efforts are voluntary and unofficial, and they impress men with the reality of the religion of those who make them.

But conversion needs to be followed by Christian culture, and that is a lifelong process. The establishment of free trade in England and the application of machinery to manufactures prepared the way for a great period of industrial progress. We have to-day not only a landed aristocracy, but a commercial aristocracy. The kings of commerce are more wealthy than many of the territorial chiefs of the country, and the middle classes, embracing both producers and distributors, have amassed very considerable wealth. The Christian Church has inspired the mutual progress of the nation, as well as its intellectual and its spiritual advance-

ment. Methodism has assisted to build up families by the score and by the hundred. Many of these men have prospered in their circumstances more than they have prospered in their souls. Self-made men, as a rule, are characterized by noble qualities, but these qualities are often combined with great defects. Wealth is power, and the sense of that power is apt to make men independent and willful and impracticable. The Christian Church has a very important duty to perform in relation to men of this class. They need to be illuminated by spiritual intelligence and chastened by Christian discipline. They need to have developed within them the passive graces of Christianity, and particularly the virtues of simplicity and patience and humility and self-renunciation. Work of this kind is difficult, and consequently it is often neglected. It is easy to approach inferiors and to influence them. The practice of condescension is delightful. It fills you with the sense of power and of usefulness, and it brings a return of gratitude from those whom you have delivered and helped and comforted. But when we approach a superior or an equal we have to bring into play a somewhat different set of faculties and qualities. We are in contact with one who is as rich and clever as ourselves. It becomes a trial of strength on terms which, humanly speaking, are equal. Under these circumstances we become conscious of our weakness, and we dread the humiliation of defeat. Such work, however, forms the truest test of character and of love toward Jesus Christ.

The Rev. J. C. HARTZELL, D.D., of the Methodist Episcopal Church, gave the third invited address of the afternoon, on "Christian Work in Agricultural Districts," as follows:

Mr. President: What I shall say will have special reference to the agricultural districts and population of the United States. It is the old problem of the country church—how to plant it, and how to hold and maintain it as a fortress of social and moral power in the midst of villages and less thickly settled portions of our country.

Every third person in the United States lives in a city of eight thousand or more inhabitants. New York, with its suburbs, numbers three millions, so that this young American metropolis, next to London, is the largest center of population in the world. Chicago, one thousand miles from the seaboard, in two generations has leaped from a village hamlet to a metropolis of one and one quarter millions of people; and when the World's Columbian Fair begins in 1893 it will have at least one and one half millions. This growth of cities will continue. Improvements in the methods of communication between continents and nations, and the achievements of science and invention, are scarcely begun. The social and commercial forces which are now building our cities will continue to operate.

But if one out of every three of the people of the United States lives in large towns and cities, then two out of every three, or twice as many, live in the smaller towns and the rural districts. Let us take our most densely settled territory, that lying east of the Mississippi and north of the Ohio

Rivers, which contains two thirds of our city population. Even here fully one half of the people dwell in country townships of less than two thousand inhabitants. In our Southern States, which include one third of the national domain, only seven persons out of a hundred live in cities, while in the farther West ninety-five per cent. live in rural districts. Taking our nation as a whole, fully one third, or twenty-one millions, live in villages and farming districts, or still more sparsely settled regions.

Our cities must be evangelized. All the thought, prayer, and leadership necessary to accomplish that work must be given. On the other hand, the permanent maintenance of the institutions of the Gospel in our rural districts is a question of equally vital importance. The mutual relations between cities and country districts are such that the salvation of either is impossible without the combined moral forces of both. American leaders in education are giving larger attention to the country school-house. Dr. Harris, United States Commissioner of Education, has lately said that one of the dangers to the efficiency of the American school system centers in our rural regions. The planning of daily United States mails in country sections by the postmaster-general shows a wise tendency in administration. In politics, the Farmers' Alliance has come to be a powerful factor.

The majority of the world's population must always live in rural districts. The tide toward the cities may not end, but must be greatly modified. The reflex waves are already setting toward the mountain villages and farms of New England. Machinery cannot do for agriculture what it does for manufactories. The demand for laborers for the farm will increase as agricultural conditions improve. The plow will always be the emblem of man's greatest wealth. The muscle and brain and moral stamina, which build our cities and lead the thought of the world and give to commerce its stability and strength, come chiefly from the rural districts. How long could our missionary and other benevolent movements be maintained if they were compelled to rely upon the city churches for workers? Only a small per cent. of the advanced students in our Christian colleges are from cities. In 1888, outside of the city where the institution is located, only four per cent. of the graduates of Rochester University were from large towns or cities.

The Christian ministry receives its chief supply from the country. In a sermon some years since, Dr. Herrick Johnson said that the great city churches of Presbyterianism furnish very few candidates for the ministry. Our metropolitan congregations are supplied very largely with pastors, and pastors' wives and effective laymen and workers in city evangelization, from the ranks of young men and women who were born and received their early training in rural sections. The little town of Boscowan, in New Hampshire, under its faithful pastor, Dr. Woods, prepared 100 youths for college. Dr. Josiah Strong says that the collegiate and professional record of that town contains more than 130 names, and that among them were 2 missionaries, 6 journalists, 22 lawyers, 35 physicians, and 42 ministers. Of the 1,571 Congregational ministers born in 100

years, up to 1885, twenty per cent. came from country places of 1,000 inhabitants or less. Seven towns, with an aggregate population of about 5,000, gave 154 ministers. The students of Andover Seminary are nearly all from the country. Taking the churches which send them, those with less than 100 members furnish two students to each 300 communicants; while from churches of 300 and over it took 4,000 members to furnish one candidate for the ministry. These illustrations from Congregational and Presbyterian Churches are the more remarkable because the chief strength of these divisions of Christ's army is in cities. In all ages the Church has depended chiefly for her leadership on the strength and moral force of her young men and women who were physically and morally prepared for their work, away from the intense and absorbing activities of large centers of population.

There is great need of a forward movement of consecrated church activity among the rural populations of America. The difficulties are many, and as various as different sections, but if the Church has the spirit and faith of her Master, difficulties are but the shadows of angel hands beckoning her on to victory. The farm-neighborhood church is being weakened by removals to the larger villages, and these again are giving of their best life to the churches in the larger towns and cities. Eighty Congregational village and country churches became extinct in Illinois in twenty years. I heard a Methodist presiding elder say in Ohio, a few weeks since, that two or three of his country churches would probably die. Another difficulty is in securing, not only prominent ministerial supplies, but supplies of sufficient intellectual and moral force to direct and spiritually feed the intelligent minds and souls of country people. A distinguished minister, in giving advice to the young men, said: "When you fill a city pulpit wear your best clothes, but when you preach in the country preach your best sermon."

An expert has shown by statistics that of the non-church-going population in the Eastern and Middle States, fifty per cent. live two miles from any church. How shall these outlying populations be reached? In many places American populations are being supplanted by foreigners who are Roman Catholics or infidels. I have seen scores of such places, in various parts of the North and West, practically abandoned by Protestants. In the Southern States, where ninety-three per cent. of the people live in rural villages and districts, the call for larger planning and more consecrated work is great. There are sections among white people, especially among the mountain regions of the central South, where many thousands scarcely ever attend an intelligently conducted Christian service. And as for the seven millions of Negro population who live outside of cities, the demand for increased intelligent Christian activity is still greater. The ministry of that people is much better than could reasonably have been expected within so few years after slavery. Many of her Christian ministers and leaders are doing noble work, and they long and are waiting for the incoming tide of Christian sentiment and activity to touch and uplift their less favored people in the villages and agricultural

districts. The Negro-cabin church in rural sections is often a burlesque on Christianity. I speak from personal observation, and express the sentiment of our best Negro ministers and people.

How shall Christian work in these districts of our country be so increased in efficiency and extent as to reach all? I have no faith in aggressive Christian work among any people except under the direction of some organized and aggressive branch of Christ's Church. So-called union Churches which ignore all creeds and denominational lines have proved to be inefficient and ephemeral. Co-operative movements, by which various denominations have sought to blend methods, have failed when tried under the most favorable circumstances. Sectarianism is a fixed factor in Protestantism. Among families there is great practical wisdom in the saying that high fences make good neighbors. The same is true of denominations. Unity of spirit with diversity of method, each Church following its own traditions and plans as God may lead her, will bring the largest results. Every branch of the Church militant must build the wall over against her own house.

The spirit and genius of Methodism have had many of their most signal triumphs in reaching and saving the people in agricultural districts. The Methodist circuit-rider, threading his way through mountain passes or over the Western and Southern plains, has gone into history as the permanent type of much that is heroic and successful in Christian endeavor. Methodism needs no new methods in planting and maintaining the country church, wherever needed. There is great need that she return more fully to the old circuit system. Our Bishop Foster a few weeks ago told the Cincinnati Conference of the marvelous outpouring of the Divine Spirit which resulted in the ingathering of thousands of souls on the great circuits of Ohio Methodism fifty years ago. This system means one man of age and experience and power in the pulpit, and one or two young men associated with him, with as much territory as is needed to support them. This secures experienced direction in the work of the Church, and as acceptable preaching, at least a part of the time, to the thoughtful people of the country as is given to the churches in the city. It is a fact that Methodism is losing many of her best families throughout the agricultural districts simply because they become weary of being forced to have as pastors men who cannot feed them intellectually and morally. Then again, there is need that the local-preacher arm of power in the Church be rehabilitated with efficiency and strength. With wise management the Epworth League can utilize the country church, the school-house and neighborhood social gatherings for Christ and his kingdom. No new methods are needed. What is wanted is a revival of the spirit of aggressiveness in the Church. The country church must be dignified more than it is. The work of the country pastor must be more appreciated than it is. The question of quality must be emphasized as well as that of quantity, and the man who in the country districts preaches the Gospel to the smaller company, and because of the peculiarly favorable conditions gets nearer and directs the rising tide of intellectual and moral power in the growing youth about

him, is certainly doing a work equal to that of the city pastor. A large proportion of the time of the latter must be spent in simply holding his church from disorganization in the midst of the tremendous currents of evil about it.

Especially among the different Methodisms of America operating on the same territory there should be a spirit of unity unquestioned and Christ-like, and a perfect willingness to go wherever the Spirit of Christ in the midst of that unity may lead. Our Canadian brethren have done well to unite the two white Methodisms of Canada into one body. If now they will gather up the three or four fragments of African Methodism in their midst and unite all, white and black, in one greater Methodism of Canada, they will continue to lead the Methodist world in the matter of organic union.

The final test of the triumphant Church on earth will be in its ability to reach the last man on the outer rim of the world's populations. We have an illustration in national life. The strength of the nation is measured by its power to protect its poorest citizen on the farthest border of its domain. The English statesman voiced this sentiment when he said, "The rights of the proudest Englishman on the banks of the Thames are not assured until the rights of the poorest Indian on the banks of the Ganges are made secure." So with the Church. Her highest test of power for good is in her ability to give spiritual food to the soul that is farthest from God; to touch and lift the lowest in the social scale; and to give the blessing of the sanctuary to those most removed from the centers of population.

The Rev. E. J. BRAILSFORD, of the Wesleyan Methodist Church, introduced the discussion of the afternoon, as follows :

Mr. President and Brethren: It is scarcely possible to exaggerate the needs of our great cities, but it is very easy to forget the claims of our villages. The rural population of Britain have always been an important element. By their genius, bravery, and piety the greatness of old England was built up. Their influence is equally powerful now. In the first place, the large cities of our population are fed from our rural districts. One of the problems of the day is how to purify these great cities. Hercules cleansed the Augean stable by leading a stream of water to flow through it. If it were possible to make the streams of population that night and day empty themselves into these cities pure, it would help to cleanse the moral cess-pools that lie within them. Again, the largest proportion of emigrants is drawn from our agricultural districts. It is not to White-chapel or to the manufacturing towns of Lancashire that the emigration agent goes, but to the rural neighborhoods, where strong-sinewed, broad-chested, and rosy-cheeked men and women are found. It is therefore of the highest importance that those who are the seed which fill the seed-basket of emigration out of which future nations are to spring should fear God and love one another. Once more the rural population play an important part in political life. The time is fast approaching, and the sooner the better, when every man who wields the plow or the spade shall not only, as now, vote for the school-board and the county council, but also in the parliamentary election. If this be so, it is essential that we should

inspire them with the principles of true religion so that the voice of the people may be indeed the voice of God.

The Rev. J. A. ANDERSON, of the Methodist Episcopal Church, South, made the following remarks upon the subject of discussion :

Mr. Chairman: This social question is a very important one, one that is very much discussed; and I feel to-day that it is the mission of the Church as a whole to look at it as it is and act upon it. If to-day the Methodist Episcopal Church would unite as a whole and go to every person—let that person be white or Chinese, Indian or Negro—and teach him the truths of our religion, he could be brought to God. The question to-day is, How shall we bring these people into our churches? If we stand aloof as ministers—stand away off and say we do not want to go to them—then we fail to do our duty toward God. I feel it is the duty of our ministers—whether they want to go any further than that or not—to go to every person, take hold of his hand, and lift him up. The trouble is our ministers are afraid to venture.

This question of social equality will take care of itself. I was born a slave, and am one of the few members of this Conference who were born slaves; and I take it that the Negro does not look for social equality in the sense that a great many think he does. But he does think that Christian men should come to his assistance and help him in his ignorance and immorality. I live in the South, and know what I speak concerning the people there.

We have some ministers in the South, especially of the creed of the Methodist Episcopal Church, who are not afraid to go and help the Negro. I will refer to one man who is known in every vale, every cabin, and every swamp—Bishop Galloway. That man goes every-where, and every Negro around there prays for that man, because he is not afraid to go into their churches and pray for them. And I am told that Bishop Fitzgerald is something of the same sort of man. Would that every man would extend his hand and not shut us off from his ministers' meetings! Why, I have gone into places where there were ministers' meetings—possibly only eight ministers there—and they have been afraid to let me come in, and I wanted to go there for the purpose of learning something, to ask them to help me, to get them to tell me how to help my people. I have always said if I should ever get near to Bishop Galloway and Bishop Fitzgerald I would be sure to get in.

I hope that this meeting will bring us together. I am not speaking of social relations. Social relations are not requested on one side more than they are on the other; that is, so far as the people are concerned. But this thing we want: we want to be brought together, because there are many young men going to the colleges, and the Methodist Church is losing the young men, from the fact that they believe if the ministers of to-day are the representatives of Christ there is nothing in religion. They say that Christ is no respecter of persons, and it is the duty of ministers to go to every person, white, black, Chinese, or Indian, and tell him to come to Christ. If that could be done a good deal of good would be accomplished.

The Hon. H. L. SIBLEY, of the Methodist Episcopal Church, spoke as follows:

Mr. Chairman: A word as to the remark of the brother who has just left the floor. I do not know how it is in the Methodist Episcopal Church,

South, but in the North every minister, black or white, who represents evangelical truth in his teaching can have association with us. I rejoice in the topics of this morning and afternoon. I am glad that they are on the programme of the Conference. The fact is significant. It shows that the Church is awaking to her full duty; is finding that teaching theology from the pulpit—the necessity of a new spiritual life—is not her only function; that she also is to reach out into the whole field of human activity, and be in that field, as she is in regard to theological truth, the leader. That, I maintain, is the true relation of the Church to the people—teacher and leader on the great social and economic problems of the day. Until she reaches that height and breadth the Church has failed to take the full measure of her duty. A distinguished economic writer of this country, Professor Ely, of Johns Hopkins University, speaking with reference to his own Church, remarks that in the history of the past it has emphasized the first of the two great commandments—man's duty to love God—but has said comparatively little on the second, which directs us to love our neighbors as ourselves. I think it is pertinent to the hour and the times. We should take hold upon this field of the relations of men, one toward another, in all the work and activities of life.

Now, Mr. President, a word in respect to the relation of the Church to the rich and intelligent, and to the poor and unfortunate. The result of the little thought and study I have been able to give to the subject is that the poor do not need the money of the rich and educated so much as they need their personal help and direction. The aid of the cultivated, wealthy Christians to the poor, in their ignorance and want of ability properly to use what labor and toil put into their hands—the help of that intelligence is more than a gift of money. It is the duty of the Church to enforce, not by glittering generalities, but specifically, on the fortunate classes that they give personal help and the aid of their intelligence to those who have been less fortunate than themselves.

The Rev. NEHEMIAH CURNOCK, of the Wesleyan Methodist Church, said :

Mr. President: There is no minister from England who has a wider knowledge on this subject than my friend Mr. Clapham; but unhappily America has had such an effect upon him that he is overwhelmed, fettered, and chained to his seat by a modesty which requires very special measures to conquer. Will you permit me to give the four and a half minutes that remain of my time to Mr. Clapham, in order that he may speak about village Methodism?

The Rev. J. ERNEST CLAPHAM, of the Wesleyan Methodist Church, continued the discussion, as follows:

Mr. President: I have observed that a large number of brethren have found it so hard to speak good sense in five minutes that I have desired to keep my reputation. The problems before us to-day are some of the most important that have occupied the attention of this Conference. I venture to say that I think they are the most important, because the most practical, having to do with the present well-being and eternal future of the people to whom we are called to minister. The first question is gigantic. I do not know that I can touch upon it this afternoon. I despair of the Church overtaking that great problem. I believe that the State must step in—probably moved by the Church—and the State will never move until the Church moves. The cause of the people is hopeless until you give them decent homes to live in. Why should the land monopolist put

into his pocket the increment on the value of land which he has never owned, when the people want the land to live on? I believe, sir, that that is a gigantic fraud. You will never shut up the saloon effectually until you give the people their homes. You may say the two problems are interlaced, because they are closely involved. I am hopeless for the people, that is, for the adult portion of the residuum. You may do something for them, as the Germans are doing, with success; not in the work-houses, because the work-house carries a stigma which it is hard to overcome, but in colonies where the people may get back to decency, and where work will be found for them. I hope the Christian public will solve this problem of finding work for the people who want work. The large residuum have lapsed and they are hopeless. The hope of that class is in the children. I am strongly of the conviction that Christianity will help the little children who are handicapped. The chapels and churches where the working-classes most do live are empty. I have gone from chapel to chapel, and church to church, and have seen where there was once a thousand in the congregation but one hundred or one hundred and fifty. The Methodist Church is waking up. We are filling our old chapels; we are teaching the people now as we have not been doing for the last two generations; and one of the things that the Christian people want to know is that the Church loves them.

The Rev. E. LLOYD JONES, of the Wesleyan Methodist Church, made the following remarks:

Mr. Chairman: When I came to America there was one verse of Scripture that I thought would not apply to America. Theoretically it did not apply. The lines I refer to are, "The poor always ye have with you." I expected that in a country where such high wages are given poverty would be comparatively unknown. I have been reading a first-rate book, and I call the attention of the audience to it—a book written by Dr. Banks, of Boston, on the *White Slave*; or, *The Work of the Church toward the Poor*, and as to the prevalence of poverty even in America. If you will read this book it will help you to solve the question we are discussing to-day. Now, sir, we call ourselves a Christian country. That is really not the true description of it. There are certain areas in it which have not yet been touched by Christianity; there are certain parts which Christianity has not yet begun to touch. First of all, in the making of money (Christianity does not come into existence at all. It does sometimes in the distribution of it; but every Christian man makes his money with aids and processes not Christian.

SEVERAL VOICES: O, no; O, no.

Rev. Mr. JONES: It will be time enough for you to say "no" when you understand what I mean. What is the theory of wealth-making—the getting of as much money as possible for as little work as possible?

SEVERAL VOICES: O, no; O, no.

Rev. Mr. JONES: I will put it in another way: "Buying at the cheapest rate and selling at the dearest rate." I have not seen a cotton mill that was not started on that principle, or a grocery shop which was started on any other principle. Men in England and in every other country make the most money they can by underpaying labor.

SEVERAL VOICES: O, no; O, no.

Rev. Mr. JONES: It takes five years for people to come up to my point, and the day will come when the political theory will prevail that the making of money is by paying as little as you can and getting as much as you can. My difficulty is not with the poor; it is with the rich. There

is no difficulty in preaching the Gospel to the poor. There are scores of churches, we are told, in America where if you were to preach from the Epistle of James the men of wealth would not be there the next Sunday. Do you know, Mr. Chairman, that while England is, according to its numbers, practically the richest country in the world, yet it has given from royalty down to the smallest member of the aristocracy very little for the conversion of the world—not enough to buy the leg of a race-horse? There are men in England to-day who have given twenty thousand dollars for a race-horse; and the whole of the aristocracy of England has given for the conversion of the world only one thousand and forty pounds. There are seven counties in England where not a landlord gave a ha'-penny for the conversion of the world.

The Rev. D. H. TRIBOU, of the Methodist Episcopal Church, concluded the discussion of the afternoon as follows:

Mr. President: This is the only subject on which I have had any desire to speak. There is one thing that I think ought to be emphasized, and that one thing no one has mentioned. It is the fact that we, followers of the Master, disciples in a certain sense of John Wesley, do not know how to reach the poor! We are talking about it, and discussing various schemes, and confessing by every word we say that we do not know how to do it. How and when did we ever get out of touch with the poor? If we go back to that point, we shall learn how to accomplish this most desirable result.

Then, in the name of the poor man and the working-man, who are not here to speak for themselves, I object to the consideration of this matter from the point of view that so many hold. We think of the poor as off at one side out of the way, and Christian people discuss methods of getting over to them as if they were wild animals. The poor are exactly where they have always been; if we are not with them and alongside of them, it is time we were. Let us go to the poor with the Gospel, in word and deed. That will reach them. And as for the rich, let us go to them with the same Gospel. When they get the Gospel we'll get their money. The most disgraceful thing in Methodism in America is that a Methodist church should ever move up town. Are there not just as many people down town as there ever were? Are there not as many people at the North End, in Boston, for instance? Are the Catholics moving up town? That church has the finest organization in the whole world, and we had a great deal better be learning some things from it than to be decrying it.

We have in the twenty-fifth chapter of Matthew a graphic picture of the last great day. There the King is represented as saying: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." To-day he is crying in our streets, in the person of the poor and the distressed: "I am hungry; I am thirsty; I am sick; I am in prison." Where is the Church that it cannot hear, and, hearing, find a way to minister to the Master's needs? I do not find any fault with the Church. It would reach the poor if it knew how to do it. Where is the Moses to lead the Church to the poor?

And then a word as to the preaching. In this country—I did not hear it in England—when we want to compliment a man on his sermon, and it isn't a very good sermon, we tell him it is a "gospel sermon." Heaven keep us from preaching any thing except gospel sermons! That's our business. But just think how hard it is to do it in a splendid church in

some wealthy suburb, built almost wholly from the proceeds of the sale of an older church down town—proceeds which belong only to God's people who still live in the neighborhood, no matter whether they are members of the church or not. I say, how hard it must be under such circumstances to preach a gospel sermon from the text, "Will a man rob God?" Let political economists talk about "natural increment" as much as they will, but let us accept the fact that when a church is dedicated to God, and the land afterward comes to be of great value, that the increase is his, for work right there, just as much as the original church was his.

The doxology was sung, and the afternoon session of Conference adjourned with the benediction by the presiding officer, Bishop W W DUNCAN, D.D.

THIRD SESSION.

TOPIC : MISSIONS.

THE Conference met at 7:30 P M., the Rev. WILLIAM MORELEY, of the Australasian Methodist Church, in the chair. Prayer was offered by the Rev. JOSEPH SPENCE, of the Australasian Methodist Church, and the Scriptures were read by the Rev. J. C. HILL, of the same Church.

The programme of the evening was taken up, and the Rev. W J. TOWNSEND, of the Methodist New Connexion, read the following appointed essay, on "Missions in Heathen Lands: "

Mr. President: Methodism was a system of evangelistic aggression from the first. With the dew of its youth fresh upon it, it was vigorous and enthusiastic. It could not rest. Its genius was to move outward; its essential spirit was to win souls from the surrounding darkness. In doing this it recognized no local bounds; it was restrained by no formal or traditional withes; or if for a short time it was, it quickly burst them, as Samson burst those of the Philistines, and, like the Gospel in its early days after it shook off the shackles of Judaism, it ran out from one country to another until its fame and influence became world-wide. The comprehensive sweep and universal range of Methodism were gathered up by its apostolic founder in the pregnant aphorism which has become the inheritance of all his followers, "The world is my parish." That brief sentence was the germ-seed of the missionary movement of Methodism. Such words, when once entering into the history of such a movement, could not but germinate into a great enterprise which in days to come would be one of the mightiest instrumentalities in the hand of Providence for the conversion of the world.

When Methodism arose a century and a half ago to pour the undying truth of the Gospel into new molds, to quicken latent energies, and to arouse the lost masses into earnest concern for their salvation, there was scarcely a Protestant mission to the heathen in existence. But as soon as Methodism had made good its foot-hold, had assumed self-government, and gathered a huge constituency, it prepared to manifest what its great Western historian has declared to be its essential character: "A revival Church in its spirit, a missionary Church in its organization." And from that time wherever Methodism has spread, and whatever varieties of polity have crept into it, it has been true to its calling in this respect. It has looked with compassion on the perishing millions of heathendom, and with greater or less avidity it has gone out to offer to them the bread of eternal life.

The first visible vibration of this spirit was seen in the Conference of 1778, when an important discussion took place on a proposal to send mis-

sionaries to Africa. It lasted several hours, and was characterized by powerful eloquence and consecrated enthusiasm, the feeling rising highest when Duncan McCallum, a young man even then far gone in consumption, rose up and offered himself for the work. His offer was not accepted, but from that time the life and energies of Dr. Thomas Coke were devoted to this absorbing theme. In 1786 a programme of a society for the establishment of a mission to the heathen, with a list of subscriptions, was issued, which is stamped with the devotion and zeal of Dr. Coke. His eagle eye had been turned to India. He had written to the governor-general, the Hon. Warren Hastings, on the project, who had sympathetically replied, saying: "The difficulties are great, greater, it may be, in some respects, than were those of the first preachers among the freer and more polished people of the Roman Empire. Nevertheless, the same divine power that then made a few obscure and for the most part unlearned men triumph over the united resistance of the spiritual, secular, and carnal powers of this world remains unchanged."

For want of money the enterprise lingered, but Dr. Coke had India written on his heart, and could not be at rest. He wrote to William Wilberforce, seeking help from the government for the enterprise. He was told that for such a purpose "Parliament was set against granting any help to Methodists or dissenters." He offered at once to resign Methodism and enter the Established Church if his project could be entertained. He wrote: "India cleaves to my heart. I sincerely believe that my strong inclination to spend the remainder of my life there originates in the divine will."

It was no personal ambition which led Dr. Coke to make this offer. His position in Methodism was a far nobler one than any the Church of England could bestow. He was moved by an impulse, transitory, imprudent, if you like, but rising out of an overwhelming passion, to attack heathenism in its strongest citadel. He said: "I have a fortune of £1,200 a year, which is sufficient to bear my expenses and to enable me to make many donations." In 1813, when he was sixty-seven years of age, he won the Irish Conference to his views, and he brought thence to the English Conference a strong resolution in support of his scheme, with several Irish preachers who volunteered to accompany him, among them being the venerable Gideon Ouseley, who pleaded to go, with the tears running over his face. Many of the leading preachers opposed the enterprise. Mr. Benson vehemently declared: "It would ruin Methodism." After a short debate the subject was adjourned over night, and Dr. Coke went to his lodgings leaning on the arm of one of his Irish supporters, in an agony of mind and weeping bitterly. The next morning he was missed from the early session. He was sought out, and found to have been up during the whole night, the hours of which he had spent prostrate in prayer upon the floor. He went to the Conference, and if ever a soul animated with a sacred enthusiasm spoke with irresistible power he did, offering £6,000 toward the expenses of the mission.

The Conference could not resist his consecrated eloquence and self-

sacrifice. It appointed him, with seven others, to go to Ceylon and lay the foundations of Methodism in the heathen world. When he was leaving Portsmouth he said in a farewell sermon: "It is of little consequence whether we take our flight to glory from the land of our nativity, from the trackless ocean, or from the shores of Ceylon." Prophetic words! As the ship sailed through the Indian Ocean his health suddenly failed. One morning his servant knocked at his door at half past five o'clock. He received no answer, and ventured to open the door, and saw the apostle of Methodist missions lying on the floor with a sweet smile on his face, but cold and dead. He was gone to nobler ministries than even Methodism could give; but meantime Methodist missions to the heathen were a fact beyond recall. A great forward movement had been taken. The advance troops of Methodism were marching on the serried ranks of heathendom with an ardent spirit which was destined to become more impassioned and determined until the idols should be abolished and Christ should be all and in all.

Soon the mission to India was followed by one to Africa, and that by others to the islands of the Southern Ocean, New South Wales, Tasmania, New Zealand, the Friendly Islands (where the king was converted and became the first royal Methodist preacher), Fiji, the West Indies, the North American Indians, spreading from the South to beyond the Rocky Mountains and away to Alaska in the British Dominion. Thus Methodism has proved itself, wherever it has gone, to have been purely and essentially missionary in its spirit. Concerning most of these missions we need not now speak, because they have become independent Conferences and Churches, and are carrying on missionary organizations of their own. In appraising the work of Methodism in the heathen world this must be borne in mind, or a totally inadequate idea of its fruits and influence will be reached.

The work of Methodism in the heathen world to-day comprises, in the East, missions in China, Japan, India, Ceylon, and the hermit nation of Korea; in the West, the West Indies, the American Indians, South America, Honduras, and the Bahamas; and, between these, West, South, and Central Africa. In China six Methodist communities are engaged, and one is just entering, spreading up to the great wall on the North, down to Canton and Hong Kong in the south, and to Hankow in the interior, comprising 213 stations, 118 foreign missionaries, 597 native helpers, 6,626 members, 5,035 scholars. In Japan four Methodist missions are established, and sustain 50 stations, 58 foreign missionaries, 182 native helpers, 4,547 members, 4,875 scholars. In Korea one denomination recently entered has five missionaries laboring there. In India two Methodist bodies are at work, which have secured 189 stations, 182 foreign missionaries, 2,606 native helpers, 10,065 members, 63,568 scholars. In Ceylon one Methodist Church is carrying out operations, which has 81 stations, 17 missionaries, 1,585 native helpers, 4,537 members, 20,785 scholars. In Africa seven Methodist societies have entered, which have 121 stations, 52 missionaries, 2,319 native helpers, 24,094 members, 14,492 scholars.

Among the North American Indians two Methodist denominations are working, with 128 stations, 61 foreign missionaries, 129 native helpers, 8,127 members, 2,946 scholars. In the West Indies there are two Methodist bodies, of which returns only from one are to hand, comprising 10 stations, 9 foreign missionaries, 53 native helpers, 3,403 members, 2,172 scholars. In South America one society is at work, which has 67 stations, 33 foreign missionaries, 182 native helpers, 1,165 members, 2,466 scholars. In Honduras and the Bahamas there is one society, which has 13 stations, 17 foreign missionaries, 694 native helpers, 5,360 members, 5,243 scholars. These numbers present totals of 872 stations, 547 foreign missionaries, 8,347 native ministers and helpers, 67,924 members, 123,580 scholars in day or Sunday schools.

The agencies in constant operation on these various fields, in addition to the usual church and Sunday-school operations, are too numerous to be detailed. In India and Ceylon printing and publishing institutions are established to circulate a Christian literature with the utmost facility. In India, Ceylon, Japan, and many parts of China schools for imparting a higher education on a Christian basis are in vigorous work. Medical hospitals and dispensaries are doing a noble work in all parts of China, in connection with the Methodist missions from Shantung to Canton. Boys' and girls' boarding and industrial schools are established, almost without number, in all parts of the heathen world, and from these we are now drawing mainly our native preachers and teachers. Colleges for the training of a native ministry in China and elsewhere are established at Tientsin, at Foo-chow, at Shanghai, and elsewhere, while refuges for orphans and widows are provided, and work in the zenanas is faithfully carried out in the empire of India. These are all adjuncts and supplements to missionary work in the more strict sense of the term, which do not detract from its value, but give a higher completeness to it.

As to the quality and value of the work which is being accomplished, much might be said, but little time is available to speak of it. The great bodies of Methodism—Wesleyanism in the East, and the Methodist Episcopal Church in the West—magnificently lead the van by the extent of their operations and the generosity of their gifts. They have manifested noble enterprise and a profound sagacity in selecting for their great spheres countries which, if enormously expensive as to their demands, have yet a great commercial and national future before them, such as China, India, Japan, and Africa; and this may be said as to some of the smaller bodies likewise, which, side by side with those gigantic societies, are seeking to claim the great empires of the East and the South for the Lord Jesus, and to secure their commanding power and influence in the future on the side of truth and righteousness. The Methodism which has Christianized the Friendly Islands; which has redeemed Fiji from its cannibalism and appalling licentiousness; which has done so much to banish sutteeism and infanticide in India; and which has contributed largely to establish a Christian nation throughout Australasia, may be expected faithfully and successfully to overcome the united forces of Buddhism,

Brahminism, and fetichism, and bring the ancient realms of heathendom to bow before the crucified One of Calvary.

There are several questions of vital importance and of imperative character which this Pan-Methodistic Conference ought to consider with far more deliberation and fullness than it is likely to do:

1. Seeing that the rush of the nineteenth century has broken into the still and standstill life of these nations, are we not called upon by our Master, with deepening and accumulating emphasis, to attempt a huge extension of our work, especially in the boundless empire of China and the vast moral wastes of the continent of Africa?

2. In view of the claims upon the Christian Church for such a large extension in our operations, do we not require the scale of giving to the missionary cause to be revised, and to be made more consonant with the wealth of the Church, so that mission debts may be forever extinguished and new enterprises made possible?

3. As in this Conference, representing twenty-nine denominations of Methodists, East and West, only eleven or twelve are sustaining missions in the heathen world, is it not incumbent on those denominations which have no such missions to do something in this direction, seeing that the command of the Master to preach the Gospel to every creature belongs as much to them as to any others?

4. If some Methodist denominations are unable to sustain a mission to the heathen themselves, might not two or three, or more, associate themselves for this purpose, and at once show their loyalty to the Saviour's command and to the noble spirit of Christian union?

5. Is it not possible to establish a first-class Methodist missionary organ, in which mission methods could be discussed and general mission news circulated, and through which mutual sympathy and help might be distributed through the Methodist world?

6. More than all, cannot Methodist missions in heathen lands be confederated, for the economization of resources and the better promotion of great ends? If Methodism in China, in India, in Africa, and Japan can be saved from presenting to those great peoples the unedifying spectacle of several rival sects of Methodism, it will be an enormous gain to our common Christianity. This can be done, as it is proposed to be done in China, by a missionary bureau or representative body in each of those countries, which shall arrange for no overlapping in districts, for a common hymnal, for common school and class books in our educational institutions and colleges, for the issuing of common periodicals which will thus be able to find constituencies to support them, and, above all, to carry out translation and other literary work by which a healthy Christian literature will be created, which shall become an enormous factor in the conversion of these nations. If Methodist union is ever to be accomplished, here is a way to its commencement in which there are no insuperable difficulties and to which surely there can be no objection, but which would not only draw Methodism into closer bonds, but would give such efficiency to our mission work as nothing else could accomplish.

7. Methodism has no missions in Mohammedan lands, save where Mohammedanism is an intruder. Has Methodism no message and no mission in North Africa or Turkey or Arabia? Does not the Saviour's command cover the rule of the Arabian prophet? And more than this, ought not Methodism to feel responsibility as to lands where Protestant missions have as yet little or no place, such as Tonquin and Cochin China, Persia, and other Eastern nations? Surely, the large heart of Methodism must come erelong to vibrate with sympathy for lands so dark and ignorant as these.

Lastly, is it not practicable to have Methodist missionary councils for East and West, between which there can be correspondence and co-operation for great ends? I hope to live to see Methodism mapping out the earth for God, and making a definite organized movement to occupy the whole world for the blessed Saviour. This can never be done but by an organized and systematic effort, and if we are not quite ripe for such a great and universal movement, we may take some preliminary and initial steps toward it in such a Conference as this. We need, more than ever, in the face of deepening conflict and multiplying forces of evil which are before us, to demonstrate that Methodism means vigorous and unceasing warfare against every form of ungodliness and evil, both at home and abroad, and this spirit of aggressive and undying conflict we are bound and pledged to cultivate; to foster and kindle every day and hour; to keep it burning, with intenser heat and broader and brighter flame, by means of fresh supplies of living coal taken from the altar of God in the upper sanctuary. Let us do this, and Methodism, with its tens of millions, its enormous wealth and immense resources, will cover the unevangelized world with the message of divine liberty and salvation before this generation has disappeared.

The Rev C. H. KIRACOFÉ, D.D., of the United Brethren in Christ (Old Constitution), gave the following invited address on "New Fields Entered Since 1881:"

Mr. President: Two special difficulties have confronted me in attempting to prepare a bird's-eye view of the new fields entered by the world's missionary forces within the last ten years. The first was to find out just what branches of the great army of churches and other missionary organizations had, within that time, pushed forward their lines of battle and occupied new territory for *them*. The second was to determine whether the territory thus entered was really *new* territory, or had been already occupied by other branches of the great army. Neither of these difficulties has been fully overcome, but your speaker has done the best he could, in the very short time given him for the preparation of this address, to present a respectable outline of the advances made and the fields entered since 1881, without any attempt, however, to indicate the relative importance of the positions gained. The time allotted for the delivery of the address also obliged me to eliminate from consideration all the great advances made in the way of augmenting the work and widening the sphere of

operations in the fields entered prior to 1881, although it is probable that by far the greater advancement made in the last decade has been made in this way, inasmuch as many of the missions planted years ago have, within that time, received new life, and some of them, as the Telugu Mission in India, have had almost miraculous developments.

Confining myself, then, to the new fields, I will proceed to give such items in reference to them as I have been able to gather as will indicate something of the scope, character, and outlook of the work in each field.

NORTH AMERICA.

In 1881 the Presbyterian Church, North, re-entered a field formerly abandoned by them among the Winnebago Indians on the Omaha Reservation, where they now have an organized church with twenty members.

Since 1881 the Methodist women of Canada have erected a fine building as a home and school for Indians at Chilliwhack, in the valley of the Frazer River, British Columbia.

The Moravians opened up work among the Innuits and Esquimaux of Alaska, at Bethel, in 1885, and at Carmel in 1886, where they now have at these stations eight workers; and although the work is found difficult the latest intelligence from Bethel indicates awakenings and conversions and a general desire for religious instruction, and the workers are greatly encouraged.

In 1886 the Cumberland Presbyterians planted a mission at Aguas Calientes in Mexico. A chapel has been built and schools opened, and the work has extended to Guanajuato and Asientos, and the field is open for extending this work.

In 1884 the Presbyterians, North, re-entered the State of Guerrero, Mexico, whence they had been driven by a mob in 1875. In seven weeks' time thirteen congregations were established, two hundred and eighty were baptized, and six churches were organized. In 1887 they opened up work, under very favorable circumstances, in the State of Michoacan, and at present there are within a radius of thirty-five miles sixteen congregations, and a membership of over four thousand. The seed has been sown here by a native who had six years before opened a book-store and distributed Bibles and religious tracts. They have also commenced a flourishing work in Tobasco, in the extreme south-east, which is extending into Yucatan. In 1882 they opened the first mission in Guatemala, where they now have an organized church and a school.

A mission in Cuba was organized by the Southern Presbyterians in 1893, with two churches, one at Havana and the other at Santa Clara. The outlook is said to be very encouraging.

SOUTH AMERICA.

Here the Southern Presbyterians established a new station at Ceara in 1882, another at Maranhao in 1885, in connection with the Brazilian Mission. At the former place they now have four out-stations, six missionaries, and fifty members. At the latter, which promises to be one of the best openings in Brazil, they have four missionaries, one church, and forty

members. In 1887 the same Church established the Interior Brazilian Mission at Bagagem, in the State of Minos Geraes. From this place, as a center, they are going out and preaching in many towns and communities never before visited by a missionary, and every-where they are cordially received, and no other part of Brazil is more white to the harvest. They are already publishing a semi-monthly paper which is doing much good.

ASIA.

In 1881 the Methodist Episcopal Church opened a mission in western China, with head-quarters at Chung-King, which seems about entering an era of prosperity. A gain of fifty per cent. in members and three hundred per cent. in probationers was made last year. Four missionaries, two assistants, and two native preachers are at work in the field.

Since 1885 the Bible Christian Foreign Missionary Society of England has planted stations at Yunnan and Chang-fung-Foo, in the province of Yunnan, China, and the work is said to be making excellent progress.

The American Baptist Missionary Union opened a mission at Sucham, western China, in 1889, and at Thebaw, the capital of the Shan States, in 1890. They have also in the last ten years established stations at Mynin-gian, Thayelmyo, Sangiang, Muktilu, and Yenethem—all favorably located for future and rapid development. They have already enrolled several hundred members.

The Friends' Church of England commenced a work at Hanchung, China, in 1886, but so far it consists mainly of a medical dispensary.

In India the Disciples, the Lutherans of Germany, and a few independent workers have opened up missions since 1881, but I have been unable to procure any definite information in reference to their work.

The Methodist Episcopal Church, South, entered Japan in 1886 and established a mission at Kobe, where they found a most inviting field open around the great inland sea of Japan. In 1889 they occupied 5 stations and 12 out-stations, and had 14 missionaries and workers, 232 members, 12 theological students, 485 Sunday-school scholars, and 1 church-house.

In 1887 the American Christian Convention opened a mission with stations at Tokyo, Ishmomoko, and Ichinosaki, from which as centers they reach about twenty other points with irregular preaching. They have organized churches at each of these stations.

About the year 1881 the German Reformed Church began work in Japan, and have done good work in the regions of Tokyo, at Nihon Bashi, at Yanagata, and Sendai, where they have a theological seminary, a flourishing girls' school, and have recently converted a large Buddhist temple into a Christian church. They occupy twelve stations and seventeen out-stations.

The Southern Presbyterians opened a mission in Japan in 1885, with stations at Kochi, Nagoya, Tokushima, and at Okazaga. At Kochi they have a membership of six hundred and a commodious house built by the congregation; and from here they visit about twenty other places and preach to large and attentive audiences. At Nagoya there are about

seventy members. At Tokushima, where the Gospel had never before been preached, a church has been organized with encouraging prospects.

Missions were opened at Mandalay, the present capital of Burma, by the American Baptist Union and the Wesleyan Methodists in 1886, which promised to be among the largest and most flourishing missions in Burma.

In 1885 the Methodist Episcopal Church and Presbyterians commenced work in Korea, and to-day they have flourishing missions with an open field before them. The Methodists have here 5 missionaries, 4 assistants, 2 native preachers, 2 churches, 45 members and probationers, 88 day-pupils, and 43 Sunday-school scholars.

The Presbyterians have an orphanage of 40 boys, a girls' school, and a hospital which is treating 11,000 cases annually, and 107 members.

In 1885 the Methodist Episcopal Church established what is known as the Malaysian Mission on the island of Singapore, whence they are pushing out and propose to enter the islands adjacent. An immense field is opening before them. They have here 8 missionaries, 4 assistants, 4 native preachers, 1 church, 107 members and probationers, 430 day pupils, and 43 Sunday-school scholars.

A mission now under control of the Free Church of Scotland has been opened at Sheikh Othman, in South Arabia, since 1885, but of its operations I have no information.

The Reformed Presbyterians of Scotland entered Idlib, fifty miles north of Antioch, Syria, in 1884, and they now have 40 members, 3 missionaries, and 7 native helpers.

The Reformed Presbyterians of this country planted a mission at Mersini, Asia Minor, in 1882, where they have in all 11 workers, 6 schools, and 153 scholars.

AFRICA.

Within the last decade missions have been planted on this dark continent as follows: The North African Mission, by independent workers, in 1881 to 1883, with stations in Morocco, Algiers, Tunis, and Tripoli in Africa, and a branch mission among the Bedouins of North Arabia. The Baptist Vey Mission in West Central Africa, by the Baptist Foreign Missionary Convention of the United States, in 1883—six missionaries, three hundred converts, one church, and a school. A mission in East Central Africa, by the American Board of Commissioners for Foreign Missions, in 1883, of which I have no information. A mission on the Congo, by the Baptist General Association of the Western States and Territories, in 1885, with three missionaries. A mission at Sesheke and Sepula, on the Upper Zambezi, by the Paris Evangelical Society, in 1885—ten stations and four missionaries. A mission at Bailundu, West Central Africa, by the Congregationalists of Canada in 1886. A mission in the western Soudan, by the Wesleyan Methodist Connection of America, with five workers in the field.

Besides these, the Primitive Methodists have quite recently sent four missionaries to the Zambezi in Central Africa, who are at present, by the

permission of one of the native kings, to commence a mission not far from the mission now carried on by the French Protestant Missionary Society; and the Wesleyan Methodists have just planted a mission in Mashonaland, in South Central Africa.

The foregoing exhibit shows that within the last ten years the evangelical Churches and other missionary organizations of Christendom have opened up about fifty new missions and sent out about five hundred workers into new fields. Estimating that these workers have reached on an average ten thousand persons with the Gospel, and that an equal number have been reached through missions before established, then the evangelical forces of Christendom, with their enormous wealth and millions of men, and with all the facilities of the age, have in the ninth decade of the nineteenth century reached with the Gospel less than ten millions out of the ten hundred millions of the heathen world. At this rate, how long, I ask, will it take to execute the great commission, "Go ye into all the world, and preach the Gospel unto every creature?" Ten centuries will not be sufficient for the work. In view of these things, can it be that the Church of our day is doing her whole duty? I answer emphatically and unhesitatingly, "No." May I, dare I, say it? Yes, in the fear of God I must say it. As compared with apostolic times the Church in our day has largely lost the spirit of her mission and is living in luxury and ease at home while the heathen world is perishing abroad. Should she come up to the full measure of her duty and consecrate her wealth to God, every acre of the earth could be sown with the seeds of truth before the end of this century, and by the time of the next Ecumenical Conference there would be no more new fields to enter.

Hence, in the name of the cross and sacrifice of Christ; in the name of the fundamental laws of Christian discipleship, "Except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple;" in the name of the ten hundred millions of human beings who are destitute of the Gospel; and in the name of the few thousand missionaries who are denying themselves of the comforts of civilized life to carry it to them, I call upon the Christian people of all lands to go upon their knees before God and reconsecrate themselves to the work of giving the Gospel to a lost world—the work for which our Master gave his life.

In the absence of Mr. Thomas Lawrence, of the Primitive Methodist Church, the Rev. THOMAS MITCHELL, of the same Church, gave the second invited address of the evening, as follows:

Mr. President: There is one omission in the list of new fields entered since 1881, to which we have just listened, which I should like to supply. This is the opening of a new mission among the Barotze tribes of South Central Africa by the Primitive Methodist Church of Great Britain. This missionary party left England about two years ago, and was admitted by competent critics to be one of the best equipped and most compact which

has ever left our shores. Proceeding to Kimberley in South Africa, the party has since crossed the Zambezi; and our last intelligence is to the effect that the leader is negotiating a location for the mission with the King of the Barotze with every prospect of success. Over fifteen thousand dollars have been expended on the outfit and passage; and thus one more has been added to the already numerous centers of spiritual light and blessing which are dissipating the gloom and wretchedness of the Dark Continent.

In Mr. Townsend's paper he reminds us that little more than a third of the denominations represented here have any foreign missions at all. Some of these are, no doubt, small, and have found local operations to absorb all their resources. We should do well to devotedly consider his suggestion for some of these smaller sections to unite in the support of foreign missionary work; or through the agency of some existing society render help to it.

The foreign missions of the Primitive Methodist Church are of comparatively recent date, and are entirely confined to Africa. It was not from lack of sympathy that so tardy a commencement was made, but from the pressing needs of the work at home and in the colonies. A late distinguished statesman was accustomed to affirm, "I was born in a library;" and he attributed his literary taste, aptitude, and ultimate distinction to the tendencies and associations of his early years. The Primitive Methodist branch of our great family is the child of a spiritual revival. It is not the issue of a violent denominational upheaval, but the offspring of intense and aggressive religious activity, now eighty years ago. Its growth was remarkably rapid; but necessarily its energies and resources were absorbed by the needs and the success of the work near home, or to English-speaking peoples. Vigorous and successful missions were established in Canada, Australia, and New Zealand; and in 1870 a distinct step in advance was made by the opening of a foreign mission in Fernando Po, West Africa, and Aliwal, North, in South Africa. These missions have been eminently successful. They have combined a large element of educational and industrial with spiritual work; and they give promise of making a worthy contribution to the evangelization of that long-neglected continent. With the more recent mission to the Barotze tribes we are thus seeking to touch Africa at three of its most important points; and we trust that as years go by, working from these centers, we may form a net-work of evangelistic agencies which shall eventually meet in the central regions of that vast and cruelly oppressed country.

Sir, we have reached in this discussion the table-land of our proceedings. Missionary work is the highest glory of Christianity, the ripest fruit which it bears, and the fullest realization of its spirit of service for others. We have discussed many important topics which relate to ourselves, to our methods and machinery, to personal equipment for spiritual work, and to the attitude we ought to assume in regard to our new environment and the great pressing problems of the hour. We have discussed none which can compare in interest, worth, or urgency with the claims of

the heathen world upon us. We have been but sharpening our wits, weapons, and sympathies for the accomplishment of the vast work which waits to be done. Methodism has ever been responsive to the claims of the heathen world. Its missions, begun early under the sainted Thomas Coke, have continued to extend till they are now among the largest and most successful in existence. We have never begrudged either our money or our sons and daughters for the sacred cause of the Redeemer in the heathen lands.

But are not these calls becoming increasingly urgent? Discovery is every-where advancing; commerce is extending its operations on all hands; civilization is pressing on to new conquests; and Christian missions must not fall to the rear. They must keep pace with, if they do not precede, the most aggressive commerce and civilization. What does the opening of a new mission to the heathen mean? It means planting an educational agency in the midst of stolid and degrading ignorance; it means the presence, purifying and ennobling, of a Christian home in the midst, it may be, of demoralizing polygamy and ruinous licentiousness; it means the proclamation of the message of salvation, with new laws of life, new conditions of existence, and new hopes for the despairing and the lost; it means leading degraded tribes along the upward path of social and spiritual progress; it means sowing the seeds of a coming national life, in the harvest of which there may lie hidden the most potent forces for the further evangelization of the world. Some one has brought the Gospel to us, and it has largely helped to give us our unique position among the nations of the earth; and its regenerating power may yet lift some hitherto insignificant race to a position of pre-eminence among the moral and spiritual forces of the world.

And what can this missionary work do for us at home? It must bless the giver as well as the receiver, the toiler as well as those on whose behalf he toils. It has helped to advance discovery and science. It has found new outlets for our commerce, which yield a large return for all our expenditure; so that on purely financial grounds this work claims a large measure of public support. It has familiarized our minds with some of the noblest conceptions and examples of devoted and unselfish service for others the world has ever seen. It has furnished us with not a few of the most splendid types of Christian character—men of purest morality, intense spirituality, and unsurpassed heroism. It has offered the Church an outlet for her benevolence, a sphere of work worthy of her vast resources and which demands her ceaseless effort. It has linked her in indissoluble bonds to the greatest of human enterprises—the spiritual emancipation, the complete sanctification of the race. Such a work will demand her prayers and sympathies, her gifts, and her sons and daughters, and the divine law, “Freely ye have received, freely give,” must inspire her to yet nobler consecration to this work of supreme worth and honor.

The Rev. A. B. LEONARD, D.D., of the Methodist Episco-

pal Church, read the following appointed essay, on "Missions in Christian Lands:"

A VAST WORK.

Mr. President: That there is a large amount of missionary work yet to be done in Christian lands is a proposition that needs no formal array of arguments for its support. We have but to open our eyes and look about us to be convinced that the field is vast and its needs imperative. For the sake of getting this subject before your minds as clearly as possible in the brief time allowed for its discussion, permit me to direct your attention, first, to the countries whose evangelical Christianity is strongest and where Methodism exercises its most potent influence; and, second, to those countries where Christianity is more formal than spiritual, and to the work to be done in both. We may congratulate ourselves and thank God that evangelical Christianity and Methodism are quite co-extensive, and rightfully claim that the latter has had much to do in producing the former. We will not, however, arrogate to ourselves all the honor of the past achievements of spiritual Christianity, but gladly accord to other evangelical Churches the meed of praise that is their due. We desire only to be recognized as one great division of the army of the King of kings now marching on to universal conquest.

In speaking of Methodist missionary effort in Christian lands I am but representing the cause of evangelical Christianity. In those countries where Methodism is strongest, namely, Great Britain, Australia, the United States, and Canada, there is urgent need of aggressive missionary effort. Methodism, for the sake of evangelical Christianity, needs to strengthen itself in these principal seats of its power. These countries constitute the base of supplies for the army of invasion and conquest now entering heathen lands, and must, therefore, be held with a strong hand. If General Booth tells the truth about "Darkest England," there is still a vast field to be cultivated by evangelical Christianity in the British Isles. Great Britain has no frontier to settle, nor is there a great stream of immigrants pouring into her borders. There are, however, vast numbers in her great cities and along the higher as well as the lower levels of society that need the transforming power of the Gospel of Christ, of which our friends from that country can give this Conference full information. The delegates from Australia can give information concerning the missionary needs of the great country they represent, and the extent to which those needs are being met. No doubt there is ample room for Methodism to lengthen its cords and enlarge its tents in these countries.

INFLUX OF FOREIGNERS.

Concerning the United States and the Dominion of Canada I can speak more definitely. The vast influx of immigrants that land upon these shores make these countries in particular missionary fields. I will not burden this paper with statistics of immigration. It is enough to say that the stream flows with increasing volume from year to year. So rapidly do they come that our capacity for digestion and assimilation is greatly

overstrained, and there is decided danger of congestion. It is not probable that the current will decrease, but there is every reason to believe that it will rapidly increase in the near future. There is no reason to suppose that the United States Congress or the Dominion Parliament will enact stringent immigration laws. No political party will propose such a policy. The foreign vote is already sufficiently large to make such a policy, if adopted by any party, the sure precursor of defeat. Recently, in a great political convention in the United States, it was proposed to adopt a resolution demanding restricted immigration. As soon as it was presented, a gentleman from a North-western State, speaking broken English, took the floor and declared that if the resolution was adopted it would cause the foreigners he represented to go over to the opposing party. Immediately upon this statement the resolution was modified so as to make it almost meaningless.

Then the outcry against the foreigner is rather unseemly, for we are all foreigners on these Western shores, either nearly or remotely. Many of us who call ourselves natives need only to go back a few generations to find ourselves in the mines of England, the forests of Germany, or the peat bogs of Ireland. Evangelical Christianity cannot afford to depend upon restricted immigration, acts of Congress and Parliament, or the policies of political parties, but must adjust itself to existing conditions, and prosecute with vigor the work of evangelization. These foreigners that throng our shores are largely domiciled in our great cities and larger towns, and are so numerous as to often exert a controlling influence in public affairs. There are said to be more Germans in the city of New York than in any other city in the world except Berlin, more Irishmen than there are in Dublin, and from present indications there will soon be more Italians than there are in Rome. Huddled together in given localities, they are scarcely touched by evangelical influences. In many instances Protestant Churches are abandoning the foreignized city centers and seeking more congenial surroundings in suburban localities. The time has come when evangelical Christianity must take up its line of march for the down-town regions. Let the word go along the lines, "No more St. Paul's shall be sold out either in New York or any other great city," but that plain, substantial, commodious houses of worship shall be erected in the densely populated districts for the accommodation of the unchurched multitudes.

METHODISM AND THE MASSES.

Methodism must keep in touch with the masses. The gulf between the Church and the masses must not only be bridged, it must be filled up, and Methodism must help fill it. We have long enough had an up-town movement; let the order be now reversed, and let a down-town movement be inaugurated. If these churches cannot be made self-supporting, or be sustained by local missionary organizations, then the general missionary societies must come to their assistance. In some way these centers of population must be effectively reached, and no time should be wasted in doing it. Our city missionary work must be on a scale com-

mensurate with the task to be accomplished. The mission chapel, with a Sunday-school where a few neglected children are gathered together, must be replaced by a building with ample facilities for the different kinds of work to be done. The movement must have reference to the life that now is, as well as to the life that is to come. Spiritual instruction will not stop the gnawing of hunger, cover a naked body, or shelter the homeless. Jesus said, "I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." We must take up the work on the line indicated by the Master if we would achieve large success. General Booth has blazed the way out of "Darkest England," and in so doing he has opened a pathway for successful reformatory effort among the lowest classes in all countries, and Methodist people must not hesitate to follow his lead. General Booth is a child of Methodism, and the mother must not disown the son because he has pointed out a new route, or rather opened up an old one too long lost sight of, out of the tropical forest of poverty, vice, and crime to the promised land.

Then, there are great territories on the Western frontier sweeping down through the Dominion of Canada and the United States to the Gulf of Mexico, embracing mining camps and logging camps, prairies and plains, where new communities are being founded and new industries established. In these vast regions there are representatives of many nations, white and red and black and olive, living in teepee, cabin, shanty, and mansion, speaking almost all languages, to whom the Gospel of Christ must be proclaimed.

ENEMIES TO BE OVERCOME.

In all these lands there are common foes that must be met and overcome:

1. Infidelity, materialism, agnosticism, rationalism, atheism, spiritualism, and kindred enemies are busy deceiving, undermining, or boldly opposing the cause of evangelical Christianity. The emissaries of these false isms sometimes claim the Christian name, though they deny almost every essential doctrine taught by Christ and his apostles. They are sometimes allowed to disseminate their poisonous teaching through the evangelical press, from evangelical pulpits, and even in evangelical schools of learning. Through these instrumentalities they poison the minds of the people against evangelical truth, destroy their convictions of the sinfulness of sin and their need of salvation, and encourage unbelief, indifference, and ungodliness.

2. In all these lands we are confronted by the Roman Catholic Church, the ruling hierarchy of which are the avowed enemies of all forms of Protestant Christianity. In this Church there are many devoted Christians who would readily identify themselves with every interest of the countries where they locate if they were not dominated by a crafty, mediæval, tyrannical hierarchy. Let it be remembered that the Roman Catholic hierarchy is opposed to freedom of thought, freedom of wor-

ship, free government, a free press, and free schools. They would stop men from thinking independently on both secular and religious questions, close every place of Protestant worship, destroy free government, place a priestly censorship over the press, and a priestly supervision over public schools. Let it not be forgotten that the Roman Jesuit is now just what he has been for centuries, the sworn enemy of freedom. Evangelical Christianity should devise some plan by which Roman Catholic populations in Protestant countries can be reached, and if not severed from present ecclesiastical associations, at least so modified in their views of civil and religious duties as not to be a menace to free institutions. It is possible and practicable to so modify Romanism in Protestant lands as to largely eliminate its dangerous elements in spite of its ruling hierarchy, and measurably that result is already achieved. Romanism in England and in the United States is a very different institution from what it is in Italy, Spain, Mexico, and South America. The second and third generations of Romanists in Protestant countries are far more intelligent, liberal, and public-spirited than their progenitors were a half century ago, while tens of thousands have been gathered into the evangelical fold. The success already achieved may well encourage more systematic and energetic efforts in this direction.

3. In these strongholds of evangelical Christianity a tide of secularism prevails that should arouse our fears, if not fill us with alarm. The present era is one of mammon's power. Money-getting and luxurious living are drowning many souls in destruction and perdition. Our church life is, in many localities, quite as luxurious as is that of the world's people, and so enfeebles our movements as to render them quite powerless. Secular affairs are pressing in upon holy time, and the Sabbath is becoming a day of pleasure-seeking, and too often money-making. The Sunday newspaper—that modern invention of the devil—floods society almost everywhere on these Western shores. Its pernicious influence is not confined to the city, or even to the densely populated centers, but through the use of Sunday railroad trains it is carried into remote rural neighborhoods, everywhere exerting not only a secular, but a positively demoralizing influence upon society. The greed of gain has developed gambling on a large and alarming scale. This vice has its patrons in royal and aristocratic circles, among law-makers, and among the common people. It has entered business channels, and it has come to pass that legitimate articles of commerce have been substituted for other gambling devices, and a game at stocks takes the place of a game at baccarat, and the player is not tabooed because he cheats in the game. Men gamble six days in the week on exchange, and then celebrate the holy communion on the Lord's day in the sanctuary.

4. One more enemy to the progress of evangelical Christianity remains to be mentioned—the legalized traffic in alcohol for beverage purposes. It is a sad reflection that almost everywhere throughout Christendom civil government is in league with the traffic in strong drink for the sake of the revenue it produces. Not all the enemies to the progress of the

Christian religion I have named combined are to be compared in their evil effects to the one now under consideration. It attacks the individual, poisons his blood, dethrones his reason, and debauches his soul. It attacks the home, robs it of its happiness and temporal comfort, and throws its inmates upon society for support. It attacks society, and produces poverty, vice, and crime; it damages all legitimate forms of industry and turns millions of money away from honest lines of business. It increases taxation far beyond the revenue it produces and takes the heavy balance out of the pockets of the taxpayer. It assails the Christian Sabbath and threatens to banish it from the earth. It turns the masses away from the house of God and opens wide the gateway to hell. It is a thief, robbing the people of their money; a murderer, taking the lives of millions in cold blood, and in the most cruel manner. Mr. Wesley said of liquor-dealers more than a century ago: "Those who sell this poison murder his majesty's subjects by the wholesale. Neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walls, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day'—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven: therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."

The bishops of the Methodist Episcopal Church, in their quadrennial address to the General Conference of 1888, fitly described this monster when they said: "The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so dangerous to the peace and order of society, so hurtful to the home, the Church, and the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for all Christians is that of relentless hostility. It can never be legalized without sin." The same General Conference forcibly declared the attitude of the Methodist Episcopal Church on this question when it said: "We are unalterably opposed to the enactment of laws that propose by license, taxing, or otherwise to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition." All Methodist bodies on this side of the water occupy substantially the same position as that of the Methodist Episcopal Church on this question.

At a great summer school here in the United States a church dignitary of high standing is reported to have spoken of a certain class of people as

"a lot of foreign rascals in our midst who hate every thing American." No doubt there are foreign rascals in our midst, but there are not a few native rascals as well, and both the foreign and the native rascal is largely the product of the legalized saloon. The saloon breeds and educates rascals just as swamps breed and produce malarial fevers. To get rid of the fevers, drain the swamps; and to get rid of rascals, foreign and native, destroy the saloons. A vast majority of the rascals of Christendom would be honest, industrious, God-fearing Christians but for the liquor-saloons now legalized by Christian governments. Methodists all around the world should stand on the front line of battle against the legalized liquor traffic.

THE REGIONS BEYOND.

But evangelical Christianity as represented by Methodism must not be content with merely increasing its activities and conquests in the present seats of its power. It must enter the regions beyond and plant its banner wherever unsaved men are found. There are countries on both sides the Atlantic now but slightly occupied by Methodism, or entirely destitute of its ministrations, that need its presence and influence. Their needs are much the same and as pressing as were England's in 1739, when John Wesley organized the first Methodist society. What England needed then was spiritual life, and not a new edition of ecclesiastical machinery. Methodism is a spiritual force, if it is any thing, and is always a failure when it substitutes forms and ceremonies for spirituality. There is no greater travesty on Christianity than a Methodist church when it attempts what is known as the æsthetical in religion. Such an effort is almost sure to be a humiliating failure. We are not a success when we attempt to put on style. We were not brought up that way, and we do not take to it successfully even when we have backslidden.

Here in the United States we have been trying for several years to get our people to take part in the consecration service of the Lord's Supper, but we have scarcely reached the point where we can repeat the Lord's Prayer, as the ritual prescribes, and our efforts at chanting a service is enough to make angels smile. We are not needed in nominally Christian countries, except as we take with us spirituality. In many parts of Europe and on the western hemisphere there are regions that greatly need spiritual vitalization. Some of these we have already entered, and our presence has started new pulsations of spiritual life. The proscriptions and persecutions of Romanism should not deter us, nor should the remonstrances of other State Churches retard our movements. Mr. Wesley said, "The world is my parish," and his sons must not discount the motto. What England needed in 1739 was a new spiritual impulse. In his *History of Methodism* Dr. Stevens says of the Reformation: "All western Europe felt its first motions; but hardly forty years had passed when it reached its furthest conquests, and began its retreats. During most of the eighteenth century it could have propagated its doctrines, but it had not enough energy to do so. Dealing ostensibly with the historical pretensions of the Church, it introduced at last the Historical Criticism,

which, notwithstanding its inestimable advantages to biblical exegesis, degenerated, under the English deistical writing that entered Germany about the epoch of Methodism, into rationalism, and subverted both the spiritual life and the doctrinal orthodoxy of the continental Protestant Churches, and to a great extent substituted infidelity for the displaced popery. Besides this tendency, the Lutheran Reformation retained many papal errors in its doctrines of the sacraments and of the priestly offices, and erred, above all, in leaving the Church subject to the State. It did not sufficiently restore the spirituality and simplicity of the apostolic Church, and our own age witnesses the spectacle of a high-church reaction in Germany, in which some of her most distinguished Christian scholars attempt to correct the excesses of rationalism by an appeal, not so much to the apostolic Church as to the ante-Nicene traditions. A Puseyism as thorough as that which flourishes under the papal attributes of the Anglican establishment prevails in the strongholds of the German Reformation."

England's need then was the same that exists in many nominally Christian countries to-day. They need an experimental illustration of the words of Jesus, "The words that I speak unto you, they are spirit, and they are life." They need a new interpretation of the Master's teaching at the well of Sychar, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Aggressive evangelistic movements in nominally Christian lands will meet in some instances with determined opposition from civil governments and State Churches, and possibly with fierce persecution; but opposition and persecution should not discourage or deter us. The fact that religious liberty is not freely and universally accorded in all lands claiming the Christian name is one great reason why Methodism should march on. Millennial glory will not be ushered in until Israel shall dwell "safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba." It is the high mission of Methodism to aid in spreading scriptural holiness in all lands and to hasten the day of universal religious liberty.

METHODIST FEDERATION.

To enter these nominally Christian lands on both sides of the Atlantic we need a Methodist federation. Since organic union cannot for the present occur, is not Methodist federation possible? By federation I mean such an organization among the Methodist denominations of the Old World and the New as will best conserve the interest of each particular body, and at the same time most rapidly advance the cause of evangelical Christianity. To this end let there be held a Conference of the Methodisms of Europe and one of the Methodisms of North America, at stated periods of five years, made up of delegates, ministerial and lay

in equal numbers, from each of the Methodist bodies in proportion to membership; these Conferences to have no legislative authority, but authorized to counsel and advise as to the best methods to be pursued for the promotion of evangelical Christianity. Let these Conferences assign to the different Methodist bodies their special fields of operation, so that there may be no waste of energy or means through duplication of effort. In some countries even now two or three Methodisms are operating in places where there is room for but one, presenting the appearance of rivals and really embarrassing each other in their work. This ought not so to be. Such federation as is here proposed would save money, conserve the labors of evangelists, increase efficiency, and prevent unseemly contentions. These Conferences could be of great value in securing harmony of methods and devising the best plans for the largest possible results. They could plan for the publication of religious newspapers and books, and for their circulation through a wide system of colportage. They could give valuable counsel in the founding of theological and other schools for higher education. They could unify Methodism on great questions of reform, and hasten the day when the opium traffic and the rum traffic shall be abolished, and when friendly arbitration shall be substituted for the arbitrament of the sword. They could aid in solving the social and labor questions now demanding attention every-where. In a word, by such a federation we could unify the forces of our common Methodism and direct them with the greatest possible efficiency in favor of all that is good and against all that is bad. I believe that the leaders of Methodist thought have wisdom enough and grace enough to bring into existence such a conservation of resources as is here indicated, and thus hasten the day of the coming of the Lord.

MANY IN ONE.

I cannot close this paper with words more appropriate than those used by the lamented General Clinton B. Fisk, as he closed his speech before the General Conference of the Methodist Episcopal Church, South, at Richmond, Va., May, 1886:

“May our two Methodisms (our many Methodisms)—no, our ONE Methodism in two communions (many communions)—march on waving the banner of the cross over all lands, and so adjusting our work at home and abroad as to prevent all waste of men and means, and moving toward each other as we move toward God, we shall command his blessing, and the world will say: Surely they are one in spirit, one in purpose, one in fellowship.

“‘Lord of the universe, shield us and guide us;
Trusting thee always through shadow and sun,
Thou hast united us—who shall divide us?
Keep us, O keep us, the many in one.’”

The Rev. WILLIAM GIBSON, B.A., of the Wesleyan Methodist Church, gave the following invited address on the subject of “Missions in Christian Lands:”

Mr. President: Mentioning the knotty subject assigned to me to a friend in Aberdeen, in August last, his prompt reply was, "The first thing to be done is to explain the meaning of the term 'Christian lands.'" We must, therefore, first inquire, Which are the Christian lands? Is England a Christian land, with its tens of thousands in its principal city who have never heard the name of Jesus? Is France a Christian land, with its teeming population in Paris who are deniers of God, who not only say, but try to believe, that there is no God—Paris, in which great and gay city there are more persons assembled who deny the existence of God than were ever found gathered together in any city of ancient or modern times? Is Italy a Christian land, in which superstition has held sway, and which by its very superstition has kept its people in ignorance so deep and terrible that the majority of its population can neither read nor write? Is Germany a Christian land—Germany, which shocks the passing visitor by an indifference and carelessness concerning God and spiritual things which can scarcely be equaled in any heathen country? Is Spain a Christian land, with its bull-rings in every principal town, in which scenes occur which, for cruel barbarity, can scarcely find their equal in any barbarous nation—scenes from which the heathen would recoil with instinctive horror? Can Russia be said to be a Christian land—Russia, which banishes from its midst all real earnest workers for God? It is evident, therefore, that the term "Christian lands" must not be understood in its ordinary signification. What, then, is a Christian land? Surely it is a land where the people keep the laws of Christ. Is there to be found such a land? Not on the surface of this planet. It is evident, therefore, that the term must be used in a modified meaning. The real meaning, so far as we have been able to ascertain it, is missions among the heathen in Christian lands. There are heathen—ah, how many!—in the center of the greatest capital of the world, London. After a most careful examination of the official returns, and after deducting the full number of those detained by infirmity and other causes, it is an ascertained fact that there are one million four hundred thousand persons in London who attend no place of worship. And are not they heathen who, living in a Christian land, neither obey God's laws nor attend his ordinances? There are heathen in multitudes in the capital of France. Out of a population of two millions and a half in Paris there are tens of thousands who do not acknowledge the existence of God.

How are these nations to be Christianized? *By the simple blessed news of the Gospel.* How is this Gospel to be given to them? Not by formal State Churches professing Protestantism. Protestantism in many so-called Christian lands is, for the most part, a negation of the great truths of the Gospel. No wonder, therefore, that Protestantism, as such, has made in those lands little or no progress since the beginning of this century. Such evangelistic efforts as are now being put forth are what is needed to raise the so-called Christian nations. England and America have realized the elevating influence of the Gospel of Christ. Hence their present position among the nations of the world. Historians—Lecky, for example—have

been willing to acknowledge the mighty influence of Methodism on the destinies of England. Without a doubt, if it had not been for the restraining power of the Gospel the lower classes in England would have risen up in revolt. The presentation of the truth by John Wesley was in its purely evangelical aspect, and hence its power. 'Twas a leaven to leaven the whole lump. This is the secret of the effect of early Methodist preaching. Compare the present condition of affairs in various nations of Europe, and you discern that just in proportion to the evangelistic efforts put forth will be the prosperity of the nation. 'Tis the evangel, the Gospel, which raises and blesses the people. If the so-called Christian nations do not receive the simple Gospel tidings they will become worse and worse, and these nations will be plunged into rank infidelity. The outcome of infidel principles is ever the same, and scenes like those of the first Revolution might be repeated. Flood them, therefore, with the glad tidings of the Gospel of peace.

Protestantism, as such, does not supply the need, but living, earnest Christianity (and, according to Chalmers, Methodism *is* Christianity in earnest) would more than fill the void. The forms, usages, and genius of Methodism are exactly adapted to the work. What the so-called Christian nations want is a spiritual religion, and this Methodism brings. It counts on spiritual experience and lives by spiritual experience. The presentation of the truth in the lives of its people is its strongest argument. On Methodists, therefore, would rest a fearful responsibility if they should withdraw from their missions in so-called Christian lands. We, as Methodists, are doing earnest evangelistic work in France, Germany, Italy, Spain, Switzerland, Denmark, Norway, Sweden and Finland, and Bulgaria. But we need to push forward the work with more energy, relying solely for success on the Spirit of God.

People in so-called Christian lands, if truly converted, are worth more for influence than many more in number converted in heathen lands. You reply, "But a soul is a soul." Yes; but for influence, one soul may be worth thousands. Was the soul of John Wesley, gained for Christ and for work for him, worth no more than the soul of the rustic who plowed the fields at Epworth? Our object is the conversion of the world for Christ. We sympathize with Christ in his great purpose of winning the world for himself—the purpose which he had definitely and distinctly before him when he said, "And I, if I be lifted up, will draw all men unto me." Therefore, as in this way we shall do most for the conversion of the world, we should seek to gain conquests for the Redeemer in so-called Christian lands.

Another reason why we should work in such lands is that the men when truly converted become the best missionaries. We want the best missionaries we can secure. What we want is saved men, not philosophers merely, not sermon-makers merely, but men who, not counting their lives dear unto them, will go forth and preach the simple Gospel of Christ; men who would be willing, if the occasion required it, to go to the stake and courageously breast the martyr fires. I can testify that Frenchmen

when truly converted come out from the world and are separate, and go into work for Christ with that entire devotion which is the main condition of success. In striking contrast with the formality and ritualism by which it is surrounded does this real Christian life stand out!

Then the literature of so-called Christian lands is read the wide world around. I heard a testimony borne in Philadelphia last year that the books sold and read in Rio de Janeiro (and the same may be said of Buenos Ayres and other great centers) are French books. Let us purify the source whence flow the streams which water the broad world. Let us convert the people that we may convert the literature of so-called Christian lands. A short time ago, when a proposal was made to place a heavy duty on paper in France, it was successfully opposed on the ground that the imposition of such a duty would lessen the influence of France in the world by means of her literature. On that ground alone it was decided not to inflict the heavy duty—a tacit acknowledgment of the power of French literature throughout the nations. We claim this literature for Christ. Equally is this true in reference to the nations of Germany, Italy, and Spain. Then look at the influence of France over all civilized nations. It is common to say that French influence has declined. French political influence has undoubtedly declined, but the influence of the French mind is as potent as ever. France is the land of ideas, and French ideas make their way throughout the world. France has not always herself profited from her own ideas, but other nations have adopted and profited by them. The arguments which influenced the minds of such leaders of public opinion in England as Cobden and Bright, and finally swept away the English corn laws, originated in the brain of a Frenchman. The pamphlet which, translated into English, led the politicians of New South Wales to adopt a free-trade policy, while Victoria adopted a protectionist policy, was the production of a Frenchman. Let us lay hold, as we may, by evangelizing France, of this wondrous power for influencing the opinions and actions of the world, and claim it for Christ and for the advancement of his kingdom.

Missions in Christian lands are divided between missions in Roman Catholic and Protestant countries. Nothing can excuse us from going to evangelize Roman Catholic countries like France, Italy, Spain; and the successes which we have already gained encourage us to pursue the work. In Italy we—the English Methodists and the Methodists of the Methodist Episcopal Church of America—have had remarkable successes. The land has been dotted within the last thirty years with centers of light, and we look forward to the time when from the Alps in the north to Sicily in the south, and from Civita Vecchia in the west to Ancona in the east, the land shall be flooded with Christian light. In Spain an entrance at least has been made in a land which was long barred against the introduction of the Gospel, and ere long the land where the citron and the orange bloom shall be as beautiful in its moral and spiritual as in its physical aspect, and the desert shall rejoice and blossom like the rose.

But what of Protestant countries? ought we to work in them? In Ger-

many, Denmark, Norway, Sweden, and in the Protestant parts of Switzerland? Yes; and for the same reason that Wesley worked in England. Was not England Protestant when the Wesleys and Whitefield began their labors? Are not the conditions much the same—a formal State Church, holding sometimes orthodox, sometimes heterodox doctrines? Indeed, if we understand it aright, the special mission of Methodism has been to vitalize dead Churches. Of the two her chief mission is not so much to work in heathen lands as to work in Christian lands. Missions to heathen lands must necessarily follow from revived Churches. The hearts of the people are yearning after evangelical religion. Give it to them in the form of Methodism. It will accomplish the same results as in the early history of Methodism in England. Already in the successes which have attended Methodist work in Germany have we the augury of future successes. But England is a Christian land. Why does it need to have evangelistic effort? The same argument confronted Wesley. Supposing he had been turned aside by it, where would have been the great home mission movement which revolutionized England?

Why should home mission efforts be confined to England? Why should not Germany and Norway and Sweden and Denmark and Switzerland share in the benefit? I know that there are some who are anxious to give up our missions on the continent of Europe in order to advance further into some purely heathen countries—China for example. Are we then to rob old missions on which God has set his seal to go and labor among heathen people? What is the end at which we aim? Is it not the conversion of the world to Christ? We do not argue against increased efforts in heathen lands, but we do say, "These ought ye to have done, and not to leave the rest undone." John Wesley, at the beginning of his evangelistic career, had his heart full of zeal for the conversion of the world. He could have gone out to a heathen land—China or India or Africa. He chose England, a Christian land, as the special sphere of his labors. He was all wrong! He ought to have gone to some heathen land. Such is the logical deduction from the teaching that we hear to-day. Our great home mission movement in England, which engages the energies and talents and time of some of our best men—it is all wrong! The secretary of our home missions, accompanied by the chief ministers under his direction, ought to take ship for China. Why employ all this energy and money for the conversion of a Christian land? Far better to be **away** to some heathen country to evangelize. Let us at least be logical and act according to our convictions. These sentiments are not shared by American Methodists. Sufficient evidence of this have we in the fact that American Methodists have one fund for the home and foreign work. Besides, individual American opinion is on the side of attacking the great centers of Christian lands. Said an intelligent, thoughtful minister of the Methodist Episcopal Church to me in Paris last autumn: "We are becoming convinced that we ought to withdraw some of our effort and money from purely heathen lands and concentrate them on the great centers of population in Christian lands, such as London, Paris, and Berlin."

When Romanists increase their efforts to maintain and strengthen their system, where do they spend their strength? In London. Let us too be logical, and let us spend our energies where they are the most likely to bring about special and permanent results; that is, in Christian lands.

On that remarkable and never-to-be forgotten day during this Ecumenical Conference when our subject was Christian Unity and Co-operation, I ventured to say that all Methodist Churches ought to be as one on the subject of missions, whether to the heathen or in Christian lands. We ought to have a concert of Methodist organizations—a Pan-Methodistic council—as to fields of work, and not go as sections of the Methodist Church to the same spheres; and if an important field is thus left to one section of the Church, we ought to be willing, all of us, to help, with the needful finances, that portion of the field. We claim, and especially from American Methodists, who have a special interest in France, this help. It is not, we hope, too much to ask, that the Methodist Mission Board shall restore to the French Methodist Church the yearly grant of £1,000 which the Board gave for several years to France, and add one dollar a year from every Methodist Church in America for aggressive and evangelistic work in France. One sentence uttered at the First Ecumenical Conference by the late Hon. Washington C. de Pauw has been ringing in my ears ever since: “Your pocket-books need to be converted.” Yes, the great sin of Christendom is *covetousness*. It is written “covetousness, which is idolatry.” We spend too much, on both sides of the Atlantic, on our own pleasures, our own amusements, our own houses, our own comforts, and too little for the advancement of the kingdom of Christ. We spend, on both sides of the Atlantic, too much in the erection and embellishment of our own churches, too much in paying for exquisite music and artistic singing, and too little in the evangelization of the world. God will bring us to account for it some day, if we turn not. Let us humbly seek pardon for the past and determine to do better for the future. Every Christian ought to give at least one tenth of his income—as a rule he ought to give more; this is only the Jewish rule—for the advancement of Christ’s kingdom. When Mohammed was pursuing his course of conquest and breaking down all idols, the idolaters in a certain place asked that one particular idol might be spared. No, said the relentless conqueror, and the heavy battle-ax was brought down on the head of the idol, whereupon an immense treasure of gold and silver which had been concealed poured forth. O that the heavy battle-ax of divine truth were brought down on the head of the idol covetousness, that thence may be poured forth the hidden treasures which may be used for the conversion of the world to Christ.

As illustrations of some of the positions advanced we turn to our methods of work in France. I leave the work of the French Conference to be spoken about by the Revs. Dr. Lelièvre and James Wood, and speak only of our evangelistic work. There is a regular Methodist Conference in France, and regular church work is done in connection with it, the stations being in various parts of France, but especially in the south. Our

evangelistic enterprise is to reach especially the atheists and Catholics, who cannot be laid hold of by ordinary church means, and can only be brought together in bright mission halls. We work in Paris among the various sections of the population, and our methods are threefold, to suit the threefold character of the people with whom we are brought into contact. What are we doing?

We aim, first, at the cultivated and refined people of Paris. We hold a service every Sunday evening in the very heart of gay Paris, where the life of Paris throbs and palpitates, in one of the principal boulevards, the Boulevard des Capucines, No. 39, nearly opposite the Grand Hotel. At a quarter to eight every Sunday evening for the last twelve years we have stationed a man on the causeway of the boulevard to invite the passersby. The congregation, averaging two or three hundred, consists partly of Roman Catholics and partly free-thinkers and atheists. In this motley congregation, changing like a kaleidoscope every Sunday, we have unfolded the banner of the truth during these years past, making our appeal through the intellect to the heart. The good accomplished by this service is not limited to the service itself. Those who attend it, coming as they do from all parts of France, carry back to their homes the gospel truths they have heard, as well as the portions of Scripture, tracts, and copies of *La Bonne Nouvelle*, our monthly evangelistic sheet, which have brought into many families living at a distance from the capital the blessed truths of the Gospel. The last trophy for Christ resulting from the reading of *La Bonne Nouvelle* has been the conversion of a Professor of Greek at the University of Caen. This course must be pursued, as we think, in all the great centers of population in so-called Christian lands in order to reach the skeptical intellectual free-thinkers who will never be induced to enter a place of worship, but who will come to listen to us while we give a reason for the hope that is in us. The feature of the Boulevard des Capucines service is that men are always the majority of the audience assembled. Paul, when speaking before the wise men of Athens, who, like the Parisians of to-day, were always desiring to hear some new thing, adopted a different style of address. We try to do the same.

The second class of auditors in our mission halls (and let me explain that our mode of procedure is entirely different in such a *salle* as the Boulevard des Capucines and our mission halls generally, our appeal at the Boulevard des Capucines being to the heart through the intellect, our appeal in the other halls being to the heart through the conscience) is that class in whom the conscience is still partially awakened. The effect of Romanist teaching has been to deaden the conscience. The fact that you may confess your sins to a man seems to take away all sense of moral responsibility. Sins are matters of arrangement between the priest and the person seeking absolution at the confessional. Of sin in the abstract expressed by the psalmist when he said, "Against thee, thee only have I sinned, and done this evil in thy sight," the Romanist, as a rule, has no conception. The result of this Romanist teaching has, therefore, been to almost deaden the conscience. Yet there are, we find, traces of the divine

light which lighteth every man that cometh into the world. Our great attack in our mission halls is, therefore, on the conscience. The terrors of the judgment-day, the bringing the sinner face to face with his sins and with the great Judge of all—this kind of preaching being a direct attack on the conscience—has the same effect as in the days of the apostles, and men are brought to penitence before God. We preach in our halls the doctrine of repentance. We do not forget that the monotone which rang through the Jordan valley under the preaching of John the Baptist was, “Repent,” and that the first word which dropped from the lips of the great Teacher when he began to preach was, “Repent,” and we point the repenting sinner to the Lamb of God which taketh away the sin of the world. As a grand aid in these simple evangelistic services we bring in the service of song. We are now publishing a new hymn-book which will contain nearly six hundred hymns, in which, amid many original hymns and tunes, we have collected some of the best melodies of the various nations—English, American, French, German, Italian, Spanish, Russian, Scotch, Irish—and set them to French words breathing the true evangelical spirit. We sing our biblical theology, we sing our appeals, we sing our entreaties, we sing our persuasions; and the people love to hear, and come and come and come again. Our other stations besides the Boulevard des Capucines and the Rue Clairaut, Batignolles, are (near Paris) St. Cloud, Asnières, St. Ouen, St. Denis, Suresnes, and Argenteuil. We hold our weekly leaders’ meeting and prayer-meeting, and a weekly meeting for the promotion of holiness, at our center, Rue Roquëpine, Paris. We have also two stations at Rouen, two at Havre, one at Elbeuf, and one at St. Servan, Brittany.

The third class with whom we have to deal are those whose conscience seems to be entirely gone, who look at every thing through a materialistic medium. These, the indifferent, as they are sometimes called, can only be reached by social efforts appealing through the senses. We do this by means of a restaurant connected with one of our principal halls, and by other methods. We get at the soul by means of the body. We visit and care for the sick; we help and relieve the poor; we interest ourselves in the worldly affairs of the people attending our halls; we try to sell articles belonging to them at the best price to be had instead of letting them be driven to the pawn-shop. Real sympathy thus felt and shown has proved to be irresistible. We have secured their hearts for ourselves, and the souls of the people for our Lord and Master, Christ. The restaurant has proved a help in many ways. The very aspect of the place is homelike and inviting. The walls are covered with Christ’s loving words of invitation. The viands are appetizing, and are prepared by those who have Christ’s love in their hearts, and served by those who serve as unto the Lord. Conducted upon temperance principles, it teaches the people habits of sobriety. But its chief power consists in the spirit of fraternity which it inculcates and keeps up. French people see the word “*Fraternité*” upon the walls of the public buildings, but they do not find it in daily life. At our restaurant at No. 20 Rue Clairaut, Batignolles, they do

find it. Of Christ it is written, "This man receiveth sinners, and eateth with them." We eat with them. When an Arab has tasted of your salt, he is your sworn friend; when a Frenchman has eaten of your bread, his heart is gained. The editor of the *Echo de la Dordogne*, when our restaurant was opened a year and a half ago, thus wrote in his paper: "Among the philanthropic efforts recently commenced in Paris is a missionary restaurant in the Rue Clairaut. We went there the other day and found a *salle* scrupulously clean, and the viands of good quality and extraordinarily cheap. Near us sat two young ladies. We asked who they were, and were told that they were the daughters of the *Fondateur* of the establishment. We said at once, 'This is the true fraternity. This is evangelization not done with the tips of the fingers, but with the heart and true sympathy. *Bravo, mesdemoiselles, continuez.*'" These words show perhaps better than in any other way the kind of work we are doing among this third class of people ordinarily so difficult to reach. We have found by experience that it is the only way to get at them. The people who come to the restaurant are attracted, sooner or later, to the services, and some of our most promising converts have been gained from this class.

But it is objected, "After all, the result is so small, and the missions in so-called Christian lands give no hope of speedily becoming self-supporting." We reply that the State support of all Churches has struck at the root of voluntary effort. When a Frenchman pays his taxes he thinks that he has contributed his quota to the support of religion. Abolish the connection between State and Church all over the continent of Europe, and it will come (already it may be said to be a foregone conclusion), and probably come sooner in France than in any other country of Europe, and you have cut the gordian knot of the question of self-support. But all this notwithstanding, we are advancing year by year in the direction of self-support. The contributions in our evangelistic mission are rising each quarter, and with our Methodist system, carried out in its entirety, our work must progress. But let it be Methodism pure and simple, without modification, since to modify would be to modify it out of existence; not the aping of the State Churches, but the true principles of Methodism, which were meant to be world-wide—else, why were the Wesleys, the German, Peter Böhler, and the Moravians sent across the Atlantic; and why was blessed, holy John Fletcher, Wesley's designated successor, sent to England from French Switzerland? Let these principles be carried out in every point, and ere long the self-support will come, and missions on the continent of Europe will cease to be a burden on English or American resources.

For the present, however, we are compelled to fall back upon England and America for support. And as Americans have no mission in France we claim from America at least equal support with that which is given by England. I call on all sections of Methodists here assembled in this Ecumenical Conference, and representing Methodists in all parts of the world, to join in a crusade for the conversion of so-called Christian lands, that

so the coming of Christ's kingdom may be hastened. Let us take, in this holy war, with as much enthusiasm as the old crusaders, Peter the Hermit's motto, "God wills it." Let us, as Methodists of different names, go forth to the work joined hand in hand; and in this blessed enterprise let us not be jealous of one another or of each other's successes. Let not Ephraim envy Judah, nor Judah vex Ephraim; but with one heart and one soul let us continue in the work, assured of the victory, for God is on our side; and let us never rest till the lands called Christian are Christian in deed and in truth.

In the unavoidable absence of the Rev. C. N. Grandison, D.D., of the Methodist Episcopal Church, the Rev. E. W. S. HAMMOND, D.D., of the same Church, gave the second invited address on "Missions in Christian Lands," as follows:

Mr. President: Methodism being essentially a missionary movement, it is perfectly reasonable and in full accord with the fitness of things for this Conference to consider this very important phase of the work in Christian lands. However much we may rejoice in the success achieved, we must nevertheless confess that there has been great tardiness in bringing this part of our vast missionary field into more perfect and complete harmony with the spirit and genius of a progressive Christianity. Notwithstanding the promise made more than twenty centuries ago, that the whole earth should be filled with the knowledge of the Lord, we cannot fail to recognize the imperative duty of the hour to put forth renewed efforts in the development of the vast spiritual needs of the multitudes who are at our very doors. While the Macedonian cry comes to us from some distant Philippi, to come over and help them, we are not only startled at the magnitude of the work which demands our immediate attention, but by the very importunateness of the demands. The Master's cry, "Why stand ye here all the day idle?" rings in our ears and thrills in our hearts. It seems to me, sir, that Methodism should bestir herself to meet these increasing demands and to utilize these priceless opportunities to do heroic service for God and humanity.

The great battle-cry that has rallied and inspired the forces of Methodism the world over is that the poor have the Gospel preached to them. Peculiarly and particularly the Church of the common people, it has become the greatest Christian force in the world. Her trophies, sir, are not only marching through Immanuel's ground, but they are enrolled among that great number which no man could number; it is our boast that we are

"One army of the living God,
To whose command we bow;
Part of his host have crossed the flood,
And part are crossing now."

The spirit which inspires her to go to the very ends of the earth to seek the salvation of men is but in harmony with the great command of the

Master to "go into all the world, and preach the Gospel to every creature." It is safe to say that the successes achieved have intensified the zeal of the Church to labor more earnestly to bring the trophies of her victory to the footstool of her sovereign Master.

You will admit, sir, that the immortal Wesley, by the grace of God, has committed to our hands the best type of earnest Christianity in the wide, wide world. It is one of the very hopeful signs of the times that the spirit of missions is more and more diffusing itself throughout the Churches. The highest point in the rising tide of a full and complete salvation, through faith in our Lord Jesus Christ, is reached at this very moment. Nearly twenty millions of Methodist communicants, of all kingdoms and climes and colors and tongues, speak to us to-day through these her honored representatives. They tell us that they are "fully able to go up and possess the land." I can almost hear them sing, "Halleluia! halleluia! for the Lord God omnipotent reigneth." How eminently fitting it will be for us to-day to join them in a hearty Methodist "amen!"

But, sir, the beleagured walls of the citadel of sin are crumbling. Methodism is securing the strategic positions whence she is hurling with terrific effect a red-hot gospel into the allied cohorts of sin, with its faithful concomitants—Sabbath desecration, infidelity, pernicious literature, and intemperance. The darkness of Darkest London under the faithful labors of the apostolic Hughes must give way to the increasing effulgence of the Sun of Righteousness. Aye, sir, let every city and village and hamlet and shire and borough whirl into line under the inspiration of the mighty "forward movement," and the conquering hosts of salvation, with "heart of flame and tongue of fire," will soon place mighty continents under tribute to the advancing power of the King of kings.

Behold your auxiliaries! The Sunday-school, with its millions of young, vigorous cadets in training for the mighty conflict. Never did victorious army present a more martial appearance. With banners flying and with joyous song this magnificent reserve corps stands ready to be called into action. That newly born child of divine providence, marvelous in its growth, wonderful in its faith, and inflexible in its devotion to Methodism. True to God and humanity, and to its great work of "looking up and lifting up," the Epworth League will be acknowledged as a mighty agency. The Church has laid its hand upon a new order of workers who, like faithful, ministering angels, have gone forth to supplement the labors of the pastors in bringing joys to the hearts of the sorrowing. The order of the Deaconesses has already demonstrated its power. Following in the footsteps of Barbara Heck and Philip Embury and a host of other consecrated lay workers now around the throne of God in heaven, come the devoted laymen, who are quietly yet effectually cultivating this vast field. The Church should not only not hesitate to call into the field this vast force, but should take immediate steps to utilize it for God. Training-schools for lay deacons could be profitably instituted in all our large centers, from whence well-trained Christian laymen could go forth to the work of city evangelization. The work of erecting places of wor-

ship for the housing of these increasing millions is a most marvelous evidence of the spread of Christianity. It is safe to say that in the United States the finishing touch is put upon at least three Methodist churches each working day of the year. How potential is the religious press. Wielding an influence not less than the pulpit, it goes forth on its holy mission, and, like the tree of life in the apocalyptic vision, it bears its fruit continually, while its leaves are "for the healing of the nations." The Church, in her devotion to the cause of Christian education, is stamping upon the public heart the mighty impress of her powerful momentum, and is effectually molding public sentiment in favor of its progress. Surely this is she that looketh forth as the morning, "fair as the moon, bright as the sun, and terrible as an army with banners." Supplementing these is a consecrated and divinely called ministry, preaching a full, complete, and perfect salvation, beginning with that wholesome doctrine of repentance toward God and faith in our Lord Jesus Christ which brings a sense of justification, whereby we cry, "Abba, Father;" growth in grace; the perseverance of the saints; sanctification; and then when the work of life is over, glorification, if you please, and an abundant entrance into the upper and better Bethel, where we shall have eternal rest.

But, Mr. President, it seems to me that the greatest achievement of modern times is the Christianization of more than five millions of colored people. What hath God wrought? It seems to me that I can see a great and a divine purpose in the Christianization of the African race in America. You will bear me out in the assertion that the greatest missionary field of all the ages is at our very doors. To me, sir, it is a question of tremendous import. I am anxious to know, sir, how far my people have been touched by this higher Christian civilization, and to what extent they will be used as pastors in the salvation and redemption of the land of their ancestry. When the immortal Lincoln, backed by the strong sentiment of the Methodism of the United States and of England, issued the proclamation that struck the shackles of slavery from the limbs of more than four millions of slaves it found but few of these, comparatively speaking, in possession of the true ethics of Christianity. In twenty-eight years the four millions have about doubled, and you have been informed by that distinguished statistician, Bishop Arnett, that at least five millions have been touched by the refining influences of a blessed Christianity. All honor to God and Methodism. What does it mean? Why, sir, it means that our English brethren and our Irish brethren and our Scotch and Canadian and Australian brethren have been praying for us. It means that our brethren in the North and in the South have been interested in us, and that in their sympathy and love they have been helping us to higher planes of thought and action. Brethren, these millions, through their representatives, greet you to-day with sentiments of gratitude.

Behold the trophies of your victories. Behold the triumph of the Gospel, which is inspiring their songs, intensifying their religious zeal, and I believe in my heart that it is preparing them to take an active part in the redemption of Africa. "And who knoweth whether we have come into

the kingdom for such a time as this?" Surely it is good for us to be here. Peter wanted to erect three tabernacles; but we would join you in the erection of one great tabernacle. Believing that it is both profitable and pleasant for brethren to dwell together in unity, we would very kindly invite our brother *Shem* and our brother *Japheth* and our brother *Ham* to enter and dwell together in love. When this is accomplished it will be in order for us to send a cablegram to that great morning star of African evangelization, the brave, the intrepid, the consecrated, the matchless, the unconquerable, the uncrowned king, Bishop William Taylor, to hold the fort, for we are coming, eight millions strong, to take the Dark Continent for God and humanity and Methodism. Under such an inspiration as this it is easy to predict that princes shall come out of Egypt and Ethiopia shall stretch out her hands to God.

The general discussion of the evening was introduced by the Rev. JOSEPH NETTLETON, of the Wesleyan Methodist Church, as follows:

Mr. President: I stand here to speak as a witness and not as an advocate. That Gospel which has turned the Fijian from his cannibalism and widow-strangling, from his heathen temples and priesthood, and has made him a devout, a God-fearing, a Bible-reading, a consistent Christian man; that has made the savage warrior a law-abiding and taxpaying subject of Queen Victoria; that in the place of the old mythologies has put the word of God into his hand and family prayer into nearly every home, a day-school and a church into every village, and organized a self-sustaining and self-extending Christian Church, watched over and watered to-day very largely by Pauls and Apolloses of its own, is a Gospel *worth* carrying to the nations—and woe be to us if we cease to break and distribute that bread of life to the famishing heathen world.

1. From the stand-point of a Fijian missionary, we have something to say to the statesman. We have nourished and brought up a colony of loyal and devout British subjects, who will sing "God save the queen" as heartily as any people who claim the protection of the British crown. Their loyalty is not kept in order by the bayonet, for there are no English soldiers in Fiji. They were first Christians, and then by their own request their islands were put as gems into the crown of our beloved queen.

2. We have something to say to the educationalist. Sir Arthur Gordon, late governor of the islands, says: "The three R's are as well taught in the mission schools of Fiji as they are in the common schools of England, that the system of education is like pulsation, felt in every hamlet and providing for every child." It is graduated from the infant-class up to the theological college, yet we have not even a three-penny rate and no State endowment.

3. We have something to say to the financier. In settling disputed land claims the commissioners decided that the average value of good agricultural land in Fiji was seventy dollars per acre. An auctioneer in selling a large plantation enlarged upon the richness of the soil, and a climate summer all the year round, so that three crops of maize might be grown upon the same ground. Then he said: "The twelve hundred people living near this plantation are Christians; life is therefore sacred and the title is a crown grant from the British government." What could be more secure? The bidding was soon lively, and the land was sold for a high price. But change a word or two in the man's address! Say, "The

twelve hundred people living near to that plantation are *cannibal savages*, and they have a nasty habit of clubbing and eating men who try to take their lands from them, and the man who buys this plantation on trying to take possession will probably be cooked in a cannibal oven. Then how much will you give for the land?" There is not a man in Washington who would not sooner buy land at the bottom of the Potomac. By changing the people from savages to Christians we have given a value to property which it never had before in the islands.

4. We have something to say to the soldier. Our native wars in Afghanistan, the Soudan, Zululand, etc., have cost the British nation \$500 each for every man killed. A military authority makes this calculation. Our converts in Fiji from the beginning, leaving out of the calculation their contributions to foreign missions—sometimes amounting to \$12,500 per year—have not cost the Missionary Society \$3 per head. Wherever we have a large native heathen population in our colonies, as in South Africa, at some time or another we come into collision with them on the land or some other question. Then it comes to a war of extermination, and for shooting them down as rebels you have to pay \$500 per head in your income tax or by whatever means the government may adopt for getting it from you. Is it not *cheaper* and wiser to have them made into loyal subjects and good Christians like the Fijians, through the Missionary Society, for \$3 *a head*?

Then, more than all this—their saved souls will be the crown of rejoicing in the day of the Lord.

The Rev. P. G. JUNKER, of the Methodist Episcopal Church, made the following remarks:

Mr. President and Dear Brethren: I am a citizen of Germany not able to speak your language correctly, therefore I hope you will overlook some defects in language. I will make only a few remarks about the work of Methodism in Germany. Perhaps in no country were Methodists more severely censured and condemned for establishing a mission than in the land of Dr. Martin Luther, Paul Gerhardt, August Himann Francke, Count Zinzendorf, and other heroes of the Christian Church. And if Germany had been a Christian country in the true sense of the word the introduction of Methodism had not been necessary. But in Germany, as in England and America, the majority of the people do not go to any church. They will join that Church that will bring them the Gospel. Thousands of converted Germans, converted to God by Methodist preaching, thank God to-day for Methodism.

And not only these, but also the State Churches were generally benefited by Methodism. Several years ago the late Dr. L. Christlieb, one of the leading men of the orthodox party of the Evangelical Church in Prussia, wrote a little book on the Methodist question in Germany, in which the writer, referring to the deplorable spiritual state of the State Churches, says: "Let us imitate the Methodists, to make them superfluous," acknowledging by this that they were not superfluous. And in order to give effect to this advice he inaugurated with the help of English money a training-school for evangelists, who should go to towns and villages preaching the Gospel in a Methodist fashion.

In another booklet, entitled *Christliche Bedenken*, and ascribed to Professor Dr. Knebel, of the University of Tübingen, one of the leading theologians in southern Germany, substantially the following sentences are to be found: "Soon Methodism will be in evangelical Christendom the same dominating power as Jesuitism is in the Roman Catholic Church. What good there is in Methodism and what blessing it has brought to Germany

shall be acknowledged without hesitation. This blessing consists in this, to say it in one word: that by its dangerous competition our churches and clergymen in a degree not known before were compelled to shake off the sleep which bound many of them, and to work with more eagerness. All honor to their zeal for that which is good for the salvation of men; *but that such zeal prevails at present, that we owe chiefly to Methodism.*" And further, the same eminent divine wrote: "In many things Methodism is right. Its power consists chiefly in one point; but the great many persons among us who like to work for Christ do not appropriate this one point, namely: *its emphasis of the necessity of conversion.*"

I think these testimonies from this quarter are sufficient proofs that Methodism was and is still necessary in Germany, and is doing good work. I would like to tell you something about our work, our revivals, progress, and hinderances, about our deaconesses, who go into the palaces of the rich and into the cabins of the poorest of the poor, ministering everywhere in the same spirit of Christ, but time and my limited knowledge of your language do not allow it. Therefore I close, expressing the wish that the members of this Conference may sympathize with the work and pray for the success of Methodism in Germany.

The Rev. DAVID HILL, of the Wesleyan Methodist Church, spoke as follows:

Mr. President and Brethren: The compression of the subject of the world's evangelization into one brief evening awakens a fear (I trust a groundless one) lest it be a mark of that ecclesiastical self-centeredness which portends decay. With so limited a time at our disposal I am the more thankful for the opportunity of saying a few words on our mission work in China.

This work is, I rejoice to say, making steady though not rapid progress. The number of Protestant Christians in China now numbers about forty thousand. In Japan, although the work was commenced some fifty years later than in China, the number of Protestant Christians has reached the same figure. Of these forty thousand there are some seven or eight thousand Methodists; that is, about one fifth of the whole. Roughly speaking, the Methodists are doing about one fifth of the work of the Protestant missions in China, and have been cheered with about one fifth of the success which has been granted.

But American Methodism has had a far larger share both of the work and the success than British Methodism has had, and that although the trade of China with Great Britain is much greater than that with the United States. In three departments more especially is American Methodism ahead of British Methodism in China: in educational work, in medical work, and in work for the women. In educational work the liberality of the American Churches seems likely to place missionary education in China almost entirely in the hands of the American missions.

In medical work, according to the returns of the last Shanghai Conference, out of sixty-nine thousand patients who had been attended to by medical missionaries in China during the year 1889, fifty-nine thousand had been ministered to by American missionaries. And in work for the women, while the American Churches could number forty-one single ladies working for God in China, British Methodism only numbered four. I mention these facts that the British Churches may be stirred up to a holy emulation of their sister Churches in the States.

I should like before closing to add a few words depicting the chief features of the mission work in China during the past decade. First, I would point to the growing spirit of unity which marks the mission

Churches. This has found expression in the China Methodist Union, to which reference has already been made in this Conference, and which union only awaits the sanction of this great Council to complete its establishment. But even then we shall still be behind our Presbyterian brethren, who have in China proceeded toward organic union in one common synod.

A second feature of the decade is the marked success which has attended itinerant evangelism, more especially in connection with the work of the Presbyterian Church in Shanhing. The Lord has blessed that work to the gathering in of multitudes to his Church. Similar work, though not so markedly successful, has been carried on both by Methodists, Baptists, Congregationalists, and Episcopalians.

A third feature is the phenomenal increase of lay agents in China mission work. In the raising up of these men and women the Lord has greatly used Mr. J. Hudson Taylor, of the China Inland Mission, through whose instrumentality upward of two hundred workers have been added to our staff during the last ten years, and many of them Methodists, inasmuch that I have been led again and again to inquire why these Methodist brethren should not come out under the auspices of their own societies. And again and again has the need of greater elasticity on the part of mission boards been felt, so that these lay brethren may find in connection with their own Church a suitable field for their missionary enthusiasm.

A fourth feature of the decade is an incipient movement toward the relief of physical distress. Besides the work of the medical missionary, other charitable agencies, such as blind school and orphanage work, are being called into existence, and the Church is thus awakening to her responsibility, not only for saving the soul and educating the intellect, but also for the relief of bodily distress.

These movements in the foreign field indicate the direction in which the Lord is leading his Church, and constitute a call to us to follow boldly in the matter of Christian union, to send forth and support strong reinforcements of lay evangelists, and to make the work of Christian charity one branch of our church organization. These are the lessons which God is teaching us. May we be quick to learn them, and seize this grand opportunity for a great forward movement.

Mr. T. MORGAN HARVEY, of the Wesleyan Methodist Church, continued the discussion, as follows:

Mr. President: I am glad of the opportunity as a layman to bear my testimony to the excellent work and successful operations of the Wesleyan Missionary Society. We have to report success all along the line—in India, China, Africa, the islands of the seas, and also in continental Europe. Our agents are all over the world, and when we think of the offshoots of the parent society, and of distant and separate societies working under recently established Conferences, we devoutly thank God for all that is being and has been done through this great “army of workers.”

The income last year from all sources amounted to £126,426, or \$632,130. In addition to these figures the Ladies' Committee expended for female education, school materials, etc., over £10,000, or \$50,000. The opening up of new fields in South Central Africa and in Burmah, in addition to the increasingly extending character of our ordinary work, calls loudly to our Church for corresponding liberality, to enable the committee to sustain and develop this Christlike mission. The call of the hour is an appeal to the laity of Methodism for the honest consecration of their wealth, and of their sons and daughters to this blessed service. Let us, in the interests of the perishing millions in heathen and idolatrous countries, and for the

honor and glory of our compassionate divine Master and Lord, make the unreserved consecration. Then will the time speedily draw near when "He whose right it is shall reign universally King of kings, Lord of lords."

The Rev. GEORGE TURNER, of the United Methodist Free Church, made the following remarks:

Mr. President: I wish to state that I am in full sympathy with the remarks made by Mr. Townsend in his excellent paper, and believe that the time has come for the federation of the Methodist Churches in the foreign mission field. It is gratifying to know from Mr. Hill that efforts are being made in China to accomplish this, and at the Conference of the Protestant Missions, held last year in Saratoga, steps were taken in this direction.

It may interest this Conference to know that, although we are one of the younger branches of Methodism in England, we have missions in fields not occupied by other Methodist Churches. About thirty years ago we sent our first missionaries to East Africa. And in the district of Mombasa, and in the Galla Country on the Fana River, we have successful missions. We have recently decided to commence a new mission in the Mendi Country, West Africa, and the first missionary is on his way to that part of the world. We have also missions at Boca-del-Toro. A mission has been established in an Indian settlement in Central America; and the society I represent has decided on schemes of extension in connection with all our missions.

The Rev. W F OLDHAM, of the Methodist Episcopal Church, concluded the discussion of the evening in the following remarks:

Mr. President: I rise to call the attention of this Conference to a great unevangelized territory lying within easy reach of existing Methodist missions. From Singapore to Hong Kong is five days' sail, and along the thronging coast between those two ports—along the coast of south-eastern China—with a possible population of thirty to forty millions of people, there is not a single Protestant missionary. Why cannot two or more of the smaller Methodisms which now have no foreign mission unite in establishing a mission within the sphere of the French influence in Tonquin? There would be the opposition of the Romanist, but if the Protestant mission penetrated a little into the interior there need be no collision with existing Romish missions. Other large territories that await the missionary are to be found in northern Sumatra, western Java, and in hundreds of islands of the East Indies, where the American Episcopal Methodists have begun to operate, but which neither we nor the Dutch and German missions which ante-date us can hope to more than meagerly occupy for decades to come. When locating any new Methodist mission I would beseech you to study the map of south-eastern Asia.

The doxology was sung, and the Conference adjourned with the benediction by the presiding officer, the Rev. WILLIAM MORLEY.

TENTH DAY, Saturday, October 17, 1891.

TOPIC:

WAR AND PEACE.

THE Conference opened at 10 A. M., the Rev. T. G. WILLIAMS, D.D., of the Methodist Church, Canada, presiding. Hymn 183 was sung; prayer was offered by the Rev. JOHN WAKEFIELD, of the Methodist Church, Canada; and the 46th Psalm was read by Mr. W. H. LAMBLY, of the same Church.

The Journal of the sessions of Friday, October 16, was read, and on motion approved.

The Business Committee, through its Secretary, requested the Conference to appoint a special session for Monday evening at 7:30, to hear addresses on the status of the foreign mission work from missionaries having membership in the body. This recommendation of the Business Committee was adopted; and Bishop E. R. Hendrix, D.D., LL.D., of the Methodist Episcopal Church, South; the Rev. J. W. Hamilton, D.D., of the Methodist Episcopal Church, the Rev. J. C. Embry, D.D., of the African Methodist Episcopal Church; and the Rev. T. B. Stephenson, D.D., LL.D., of the Wesleyan Methodist Church, were appointed a Committee of Arrangements, with power to add to their number.

The Rev. Bishop A. W. WAYMAN, D.D., of the African Methodist Episcopal Church, made the following privileged statement to the Conference regarding organic union between the colored Methodist bodies:

Mr. Chairman and Brethren: I rise to a question of high privilege. The brothers in black—as we have been called by the venerable Bishop Haygood, and also by Bishop Warren, to which we have no objection—the bishops and delegates of the African Methodist Episcopal Church and the Colored Methodist Episcopal Church, have held a meeting and decided unanimously in favor of organic union; and now we say to all of our brethren in black, Come, go with us, and we will do you good; for the Lord hath spoken good concerning the brethren in black.

The Hon. CHARLES FOSTER, Secretary of the Treasury of the United States, was at this point presented by Bishop J. P. Newman to the Chairman, and by the latter was introduced to the Conference. Secretary FOSTER addressed the body in the following words:

Gentlemen and Ladies: I could not resist the invitation of Bishop Newman, last night, to meet you this morning. I am not a member of your Church, but I may be considered a very near relative. My father settled in western Ohio when it was new; and my first recollection of a preacher is of a Methodist. For forty years I have been a trustee of the Methodist church of my city. They are kind to me, and never call upon me for assistance except when they get into financial difficulties. For several years I have been a trustee of the Ohio Wesleyan University. So you can see how near a relative I am to the Methodist Church.

I am glad to be able to feel and know the wide-spread influence of this great Church. We in this country are able to get along without standing armies. We simply keep a little nucleus—something to enable us to create an army or organize one when we need it. We rely upon the patriotism of our people to furnish the army when the emergency comes, and we rely upon the religious sentiment of the country—and especially of the Methodist Church—to create the patriotism that is necessary.

I called simply to show my appreciation of the great work you are doing. We have vaults and bars to protect the money we have in the treasury. We have a few watchmen, but we depend more largely upon the sentiment you teach than upon our watchmen. Feeling this way about you, I most cordially invite you to come to the treasury and look at that money. I know it is perfectly safe in your presence for two reasons—first, I believe you would not take it, and, second, you could not. Expressing my thanks for the pleasure I have had in this visit, and hoping your meetings will redound to the benefit of mankind, I beg leave to bid you good day.

The Hon. JOHN W. NOBLE, Secretary of the Interior of the United States, was presented by Bishop J. F. Hurst to the Chairman, and by him was introduced to the Conference. Secretary NOBLE made the following brief remarks:

Mr. Chairman and Gentlemen: Only a few days ago it was my good fortune in my department to be called to welcome to our city the eminent geologists of the Old World and the New, then assembled in a great convention. I then recognized how important it was that the physical resources of our great continent and of the world should be developed for the good of man. It is to-day my hope that these still greater forces that rule the souls of men and that are being developed here will make this world of ours, beautiful as it is, still more worthy of our lives, and more beautiful in anticipation of the better world that is to come.

Sir JULIAN PAUNCEFOTE, the British Minister resident at Washington, was presented by the Rev. J. M. King, D.D., to the Chairman, and by the latter was introduced to the Conference.

The topic of the day was taken up, namely, "War and Peace." Mr. THOMAS SNAPE, C.C., of the United Methodist Free Church, read the following appointed essay on "International Arbitration:"

Mr. President: No more welcome change has been experienced in Methodism than that manifested by the *agenda* of this Conference. At the Ecumenical Conference in 1881 the social problems of the day had but small place in the proceedings. Permission was then obtained, but not without difficulty, for the introduction of a resolution in favor of international arbitration. The resolution I had then the privilege of moving was seconded by the late Bishop Simpson, whose sainted memory will long be cherished. At our present assembly progress may be noted by the fact that the subject of that resolution has been accorded a prominent place in the official programme.

Since 1881 the settlement of international disputes by arbitration has assumed increasing importance and has been adopted by various governments in the adjustment of differences which had arisen between themselves and other Powers. In the very city in which this Conference is held a convention of representatives of the republics of the whole American continent was held, as recently as last year, at the invitation of the government of the United States. At the Pan-American Congress eighteen governments were represented, and the Congress declared that "The republics of America hereby adopt arbitration as a principle of international law for the settlements of disputes or controversies that may arise between two or more of them." Through Mr. Blaine, the Secretary of State for the United States government, the Congress suggested that the European governments should enter into a similar treaty; but thus far Switzerland has been the only one of the European Powers that has given a favorable reply. Other governments, notwithstanding that several of their Parliaments by resolution had declared in favor of international arbitration, have shelved the proposal by merely acknowledging the receipt of Mr. Blaine's communication. It is greatly to be regretted that among the governments which have ignored the proposal is that of Great Britain. The more so because in the arbitration debate in the House of Commons in 1873 the then prime minister, the Right Hon. W. E. Gladstone, said, "Providence has endowed England, and America also, with increased advantages and facilities for the propagation of the principle of arbitration."

The progress, satisfactory as it may be considered, is still far from having removed the colossal evils which a continuance of the war system involves, or from having lessened the sufferings those evils inflict upon humanity in time of peace as well as during the actual operation of war. The existence of the calamities which are produced by war, and the hindrance such an antagonistic agency to Christianity opposes to the work of Christ, render it imperative upon the Christian Church to endeavor to effect the abolition of war by the substitution of more reasonable and more Christlike methods of settling international disputes.

The limit of time forbids more than a brief allusion to those evils and to the perils they engender. The maintenance of the enormous armaments of the civilized world creates a constant risk of war. Lord Wolseley, the virtual commander-in-chief of the British army, said but two years ago: "There is hanging over us a war-cloud greater than any which has hung over Europe before. It means when it bursts—and burst it will as sure as the sun rises to-morrow—it means a war of extinction, of devastation, between armed nations, whose populations are trained to fight."

It is not in the time of war alone that the necessity for introducing some more rational system is made evident; the evils of militaryism in time of peace are only less in degree than those afflicted by the actual outbreak of war. The expense of maintaining this ever augmenting rivalry in armaments justifies the epigram of Bastiat, that "the ogre of war costs as much for his digestion as for his meals." It necessitates an annual taxation in Europe of one hundred and sixty millions of money, and requires for the existing war-footing of European armies, including second reserves, a force amounting to the stupendous number of seventeen million men. While such a state of things exists it is impossible for the prophecy to be fulfilled which bids us look for the time when "nation shall not lift hand against nation, neither shall they learn war any more." This grievous military taxation, instead of diminishing, is increasing year by year. In twenty years the national debts of Europe have grown from £2,626,000,000 to £4,459,443,000, or about \$22,330,000,000.

But the evils do not end with this waste of money, great as it is. The very existence of a large standing army is a source of demoralization. It incorporates a body of men who may have to surrender their consciences at the command of their superior officers, and to obey his orders even though they be in conflict with their own views of what is right. Lord Salisbury, proposing a toast to the army and navy at a banquet in London, declared that "It is frequently the case that soldiers are engaged in enterprises that seem to them useless and foolish, that they have been encountering hardships and exposing themselves to danger and death for a cause that is entirely disapproved by them; and yet they never flinch nor falter. They fight for the worst minister as boldly and as gallantly as for the best." This approval of the complete surrender of liberty of conscience by the soldier was greeted by an audience of Christian gentlemen with cheers.

The suffering inflicted upon the body politic and the injury sustained by morality and religion through war and its institutions are enormous. The remedy, simple and just, is at hand. The question arises, Why does the remedy remain unapplied? That it is a practical remedy the declarations of many of the presidents of the United States have proved. President Hayes, in his inaugural address, said: "Arbitration points to a new and comparatively the best instrumentality for the preservation of peace." President Garfield in 1881 affirmed that arbitration was a beneficent rule for the conduct of all governments. Eight Parliaments, including those of Great Britain and the United States, have passed resolutions in favor

of the principle. Why, then, I ask again, is the remedy so largely ineffectual and unapplied? The answer which most concerns this Conference is that in no small degree the evil continues because of the silence of the Church with reference to it, and because of the actual sanction that ministers of religion and the peoples and governments of Christendom have given to war. Even the London *Times* has described war as "a living lie in a Christian land," and Theodore Parker with remorseless logic affirmed that, "If war be right, then Christianity is wrong."

In time of actual strife the Church refuses to speak, lest she should offend her members who are supporters of the government which is responsible for the war. In time of peace she lulls herself to slumber or sends her highest dignitaries to invoke the divine blessing at the launching of ships of war. The chaplains she appoints to the army are not there to advise men to "learn war no more," or to expose the evils of a system that, despite the scriptural injunction, makes public provision for the flesh to fulfill the lusts thereof, and fosters all the vices of military life. Prayers are uttered by those who should be the ambassadors for the Prince of peace for the success of the respective combatants on whose side they serve. Such prayers, if genuinely paraphrased, can only mean: "Lord, forgive our enemies, but deliver them to death. Pardon their offenses against thee, but assist us to slay them for their offenses against us." Thanksgivings are offered, now by one side and now by the other, as the tide of victory ebbs or flows, and both prayers and thanksgivings create so many occasions for scoffers to ridicule and for the enemy to blaspheme.

Though the Church should have been alive to her responsibility, and should have set herself as a rock against nations pursuing this fratricidal strife; though "the burden of the Lord" should have been upon her as upon the prophets of old to declare the truth with no uncertain sound, it has been left to God-fearing statesmen like John Bright and Henry Richard to deliver the message which she should have spoken. It was John Bright who arose in his place in the House of Commons and reproached Parliament and the country for the slaughter in Afghanistan by the soldiers of Christian England. These were his words in that assembly: "I say, let us abandon our pretensions, let us no longer claim to be Christians, let us go back to the heathen times whilst we adhere to the heathen practices. Take down, at any rate, your ten commandments from inside your churches, and say no longer that you read or believe in the Sermon on the Mount."

The apathy of the Churches upon this question is less easily understood when it is remembered that some of the most prominent leaders of religious life and thought, though they have been too often as the voice crying in the wilderness, have from time to time given unmistakable testimony against this evil. The founder of Methodism, John Wesley himself, declared more than a century ago: "There is a horrid reproach to the Christian name. There is war in the world; war between men; war between Christians. Surely all our declarations upon the strength of human reason and

the eminence of our virtue are no more than the cant and jargon of pride and ignorance as long as there is such a thing as war in the world." The greatest of living American poets, J. G. Whittier, wrote me a few days ago rejoicing that "the all-important subject of peace and arbitration is to come before this great world-conference of Methodism at Washington." And he adds: "War involves the violation of every precept of the divine Master. As John Wesley said of slavery at the time it was tolerated and practiced by all Christian nations, it is 'the sum of all wickedness.' I cannot but hope that the time is not far off when the zeal, self-sacrifice, and indomitable energy which have made Methodism a power in the world shall be directed against the dreadful evil." His letter closes with the words: "I bid thee God-speed, and pray that the time may not be far distant when the Christian Churches of all sects will unite in efforts to make war no longer possible." The history of human progress gives evidence that this need be no Utopian dream. Provincial wars have long ago ceased to be waged. The appeal to arms by the duello in private life has been banished from British society, and trial by battle is no longer the edict of British law. Yet both these latter practices have only disappeared during the present century. At the close of last century their abolition would have appeared as impossible to some doubters as the substitution of arbitration for war seems to-day.

If it be urged that there are questions too grave to be dealt with by international arbitration, or that there might possibly be some cases in which arbitration would fail to secure peace, it is still incumbent upon a civilized and Christian world to leave no stone unturned to bring about the adoption of this principle wherever it can be applied. One single war averted, with all its appalling horrors and its calamitous results, would be more than an ample reward for any effort that the Church could put forth to induce the Powers to settle their differences by an appeal to reason instead of a resort to the sword.

Upon this continent, more perhaps than in any part of the world, are encouragements of the most cheering kind for the promotion of these efforts until they bring about international peace. It was here, and in a State very near to the District of Columbia in which we meet, that William Penn successfully founded his colony on the basis of these principles of justice and peace. It was with the United States that the mother-country of Great Britain opened a chapter in history which will be to all future generations one of the most memorable, and for which undying gratitude will be cherished in every age. When the smoldering embers of hatred between our two nations were being fanned into a flame, the great statesmen of both countries agreed to settle by arbitration the differences that had arisen out of the war betwixt the North and the South. By the Alabama arbitration they established at Geneva a practical illustration of the large possibilities that lie within our reach, and they set a noble example to all future generations of the principle that should prevail with every Christian Power.

The strength of the forces arrayed against the progress of this principle

should be no discouragement to the sons of those nations that abolished slavery forever from their soil. The American Antislavery Society commenced with twelve members. Within three years two hundred antislavery societies had been established in the United States. In seven years they had increased to two thousand. It became then only a question of time, which has happily long ago been realized, when slavery should be abolished. Similar results might as readily be secured with reference to war if the Christian ministers and Christian Churches of those lands would exert the influence at their command in favor of international arbitration. Said Charles Sumner in his magnificent address on "The True Grandeur of the Nations : " " Christian ministers should look no longer to the opinion and practices of the people, but to the Christian Scriptures which they preach ; " and John Bright in one of his later eloquent addresses, appealing to Christians, said : " I believe it lies within the power of the Churches to do far more than statesmen can do in matters of this kind. I believe that they might soon bring this question home to the hearts and consciences of their congregations, that a great combination of public opinion might be created which would wholly change the aspect of this question in this country and before the world, and would bring to the minds of statesmen that they are not rulers of the people of Greece, or of the marauding hordes of ancient Rome, but that they are, or ought to be, the Christian rulers of a Christian people."

The poets, with seer-like prescience and vivid faith in human progress, have looked forward to the time when the principle of righteousness, and not of warlike force, shall prevail among the nations; when justice, instead of might, shall be the guiding principle of the civilized world; "when the war-drum throbs no longer," because international disputes are settled by arbitration, and not by the brutal arbitrament of the sword. Edwin Arnold, in "The Light of the World," exclaims:

"What lack of Paradise
If, in angelic wise,
Each unto each, as to himself, were dear?
If we in souls descried
Whatever form might hide,
Own brother and own sister every-where?"

And the words of Lord Tennyson speak of the coming time, when

"The common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

In the scriptural passages read at the opening services of this Ecumenical Conference the prospect opening out before God's people was described in those beautiful words of Holy Writ, "Ye shall be led forth with peace," and declared of our Saviour: "His name shall be called the Prince of peace." We repeated together those inspiring words referring to our Lord, "Of the increase of his government and of peace there shall be no end." If these prophecies are to be fulfilled, if the message of the

advent-song is to be realized among men, the Church must be the agent by which these glories are to be brought to pass. Let her arise in all the might of her divine strength to abolish war, to establish international arbitration and peace, and then shall come, as her abiding reward, the benediction of the Most High, "Blessed are the peace-makers: for they shall be called the children of God."

At this period in the session BENJAMIN HARRISON, the President of the United States of America, visited the Conference. He was presented to the Chairman of the day by the Rev. J. M. King, D.D., and the Rev. G. H. Corey, D.D., pastor of the Metropolitan Methodist Episcopal Church, and by the Chairman was introduced to the Conference. The body unanimously rose to its feet in recognition of the presence of its distinguished visitor. President HARRISON then addressed the Conference in the following appropriate remarks, speaking particularly on the subject of "International Arbitration:"

Mr. Chairman and Gentlemen of the Conference: I come here this morning to make an expression of my respect and esteem for this great body of delegates assembled from all the countries of the world, and much more to give a manifestation of my respect and love for that greater body of Christian men and women for whom you stand. Every Christian Ecumenical Conference is a distinct step in the direction, not only of the unification of the Church, but of the unification of humanity. Assembling from countries unlike in their civil institutions, from Churches not wholly in accord as to doctrine or church order, you come together to find that the unlikeness is not so great as you had thought, and to find your common sympathies and common purposes greater and larger than you had thought—large enough presently to overspread and to extinguish all these transitory lessons of division.

I am glad to know that as followers of Wesley, whose hymns we sing, you have been in consultation as to the method and time by which these minor divisions among you might be obliterated. It is the natural order that subdivisions should be wiped out before the grand divisions of the Church can be united. Who does not greatly rejoice that the controversial clash of the Churches is less than it once was; that we hear more of the Master and his teachings of love and duty than of hair-splitting theological differences? I recall many years ago, while visiting a watering-place in Wisconsin, when the Sabbath came around I went with some friends to the little Methodist church in an adjoining village. The preacher undertook to overthrow my Presbyterianism. An irreverent friend who sat beside me, as the young man delivered his telling blows against Calvinism, was constantly emphasizing the points made by nudging me with his elbow. Now, I am glad to recall that, although very often since then I have worshiped in Methodist churches, that is the last experience of that kind I have had.

You have to-day as the theme of discussion the subject of international arbitration, and this being a public and, in a large sense of the word, a political question, perhaps makes my presence here as an officer of the United States especially appropriate. It is a curious incident that on this

day appointed by me some days ago, and before I was aware of the theme of the occasion which we have here this morning, I had appointed this afternoon to visit the great gun foundry of the United States at the navy-yard. Things have come in their proper sequence. I am here at this arbitration meeting before I go to the gun foundry.

This subject is one which has long attracted the attention, and I think I may say has, perhaps, as greatly attracted the interest and adherence, of the United States as that of any other Christian Power in the world. It is known to you all that in the recent Conference of the American States at Washington the proposition was distinctly made and adopted by the representatives of all, or nearly all, of the governments represented, as applied to this hemisphere, that all international disputes should be settled by arbitration. Of course there are limitations as yet, in the nature of things, to the complete and general adoption of such a scheme. It is quite possible to apply arbitration to a dispute as to a boundary-line; it is quite impossible, it seems to me, to apply it to a case of international feud. If there is present a disposition to subjugate, an aggressive spirit to seize territory, a spirit of national aggrandizement that does not stop to consider the rights of other men and other people, to such a case and such a spirit international arbitration has no, or, if any, a remote and difficult, application. It is for a Christian sentiment, manifesting itself in a nation, to remove forever such causes of dispute, and then what remains will be the easy subject of adjustment by fair international arbitration.

But I had not intended to enter into a discussion of this great theme, for the setting forth of which you have appointed those who have given it special attention. Let me, therefore, say simply this: that for myself, temporarily in a place of influence in this country, and much more for the great body of citizenship, I express the desire of America for peace with the whole world. It would have been vain to suggest the pulling down of block-houses or family disarmament to the settlers on a hostile Indian frontier. They would have told you rightly that the conditions were not ripe. And so it may be and is probably true that a full application of the principle is not presently possible, the devil still being unchained. We will still have our gun foundries, and possibly will best promote the settlement of international disputes by arbitration, by having it understood that if the appeal is to fiery tribunal we shall not be out of the debate. There is a unity of the Church and of humanity, and the lines of progress are the same.

It is by this great Christian sentiment, characterized not only by a high sense of justice, but by a spirit of love and forbearance, mastering the civil institutions and governments of the world, that we shall approach universal peace and adopt arbitration methods of settling disputes.

Let me thank you, Mr. Chairman, and you, gentlemen of this Conference, for the privilege of standing before you for a moment and for this most cordial welcome which you have given to me. I beg to renew my high appreciation of the character of this delegation and of the membership of the great Church from which you come; I hope that in your remaining deliberations and in your journeys to your far distant homes you may have the guidance and care of that God whom all revere and worship.

At the conclusion of his address President HARRISON withdrew from the Conference room, in the company of Sir JULIAN PAUNCEFOTE and of Secretaries FOSTER and NOBLE, the Conference rising to its feet in respect for its retiring visitors.

The programme of the day was resumed, and the Hon. J. D. TAYLOR, of the Methodist Episcopal Church, gave the following invited address on the subject of the day:

Mr. President: For thousands of years there has existed among men the dream of a golden age—an age of universal peace. Inspired by this dream, Socrates conceived his great system of philosophy, Plato his idea of a republic, Cicero his plan of a commonwealth; and these visions of what the world ought to be kindled and have kept alive the embers of a higher and better civilization. This hope of a better day, which was cherished through centuries of darkness, before the sunlight of divine revelation flashed across the world as well as since, to hasten the coming of which the good and true of all ages have freely given their lives, must be something more than a dream.

There is every-where a feeling that something is wrong, that this world is not what it ought to be. A struggle is going on between the strong and the weak, the powerful and the feeble, the rulers and the ruled. The golden age has not yet come. In the world's history there has never been but one great Teacher who pointed out the way to the golden age—the Teacher of Nazareth, of whose mission the angels sang, "Peace on earth, good-will toward men;" and unless we follow his teaching the goal of universal peace will never be reached. In all the ideas of a golden age which have come down to us, from whatever source, ancient or modern, from whatever land, heathen or Christian, there is this central thought—it is to be an age of peace.

The history of the world is but the history of war. War has been the rule, peace the exception. War for ambition, war for dominion, war for revenge; war, war, war! For six thousand years the nations of the earth have been employing this method of settling disputes. It was brute force six thousand years ago; it is brute force now. There never was a time when there should be so few men engaged in preparations for war; and never in modern times have there been so many. The great Powers of Europe are maintaining at the present time, in actual service, not less than 4,000,000 soldiers, at an annual expense of not less than \$2,000,000,000, besides the expense of keeping in readiness for war an additional force of not less than 10,000,000 reserves. The \$20,000,000,000 of indebtedness which hangs over Europe like a cloud of devastation is being increased from year to year, and the crushing burdens of taxation are growing more and more onerous. These great masses of men are withdrawn from the producing classes, and must necessarily be supported by those who are not able, or who are not called upon, to do military duty. But the withdrawal of these men from industrial employments, to be supported by the toil of others, is by no means the worst feature. Pecuniary burdens are as nothing when compared with the dreadful consequences of war—the infuriated charge of the sword and bayonet, the fields of blood and carnage, the groans of the wounded and dying, the gloom of the camp and hospital, shattered homes and broken hearts, wasted fields and ruined cities. What

book of accounts can ever record the cost, what tribunal of justice can ever pass judgment upon the guilt of war?

But the practical question is, What can be done? Is war ever right? Is war ever necessary? Is war ever justifiable? Can it be dispensed with this side of the millennium? Has the time come, the golden age, when it is the duty of a nation to disband its army and navy, close its military schools, beat its swords into plow-shares, and its spears into pruning-hooks? For example, would the English government be justified in mustering out of service all the soldiers and sailors in the British army, and in thus saying to the nations whose eagle eyes are always upon the British flag, and to her dependent colonies which encircle the globe, that the British government will never fire another gun or launch another ship of war? These are difficult questions to answer. Whether the stable should be left unlocked, the door of the home unfastened, the nation without an army or navy, is a great problem, and a problem not easy of solution.

Though war presents some of the blackest pages in the world's history, we cannot withhold our sympathies from struggles whose only object has been to overthrow tyranny and defend the rights of man. We cannot forget Marathon and the handful of brave men, who in that memorable conflict drove back the Persian hordes and saved Europe from the storm-cloud of Asiatic barbarism. Nor the bloody field of Tours, where Christendom was rescued from the sword and civilization of the conquering tribes of Islam. Nor can we forget the struggle in our own land, and in our own time, where we were brought face to face with one of the fiercest conflicts the world has ever seen, upon the result of which hung the freedom or slavery of four millions of human beings, and the perpetuity of the republic. We remember too well the dreadful alternative presented—disunion, secession, human bondage, and perpetual enmity between the sections, or the suppression of the rebellion—war. Every concession that could be offered had been made, peace commissioners appointed, conciliatory proclamations issued, State rights assured, the protection of slavery where it then existed guaranteed, and the only answer was the near approach of the Southern army to the national capital. In that supreme hour what was the duty of the government, to put down the rebellion, to prevent the dismemberment of the Union, to save the life of the republic, with one flag and one constitution, or, to do as many then advised, "Let the wayward sisters depart in peace?" Realizing the character of this fearful struggle, the sufferings and sacrifices of the brave men who achieved the result, who can doubt the wisdom of the nation in putting down the rebellion and breaking the shackles from every slave?

With the history of the centuries and the history of our own time before me, I cannot, with human eyes, see how nations which were clearly in the right, and acted only on the defensive, could have done otherwise than they did; but with the light of divine revelation before me, I think it possible that all the beneficent results which we attribute to war might have been reached in some other, and in some better, way. And while we

may not agree as to the right or the wrong of every conflict, we will all agree that very few of the wars which have found a place in the world's history have been either right, necessary, or justifiable. And the time has certainly come when Christian nations should make every possible effort to dispense with the arbitrament of war, and substitute in its place an International Congress, or a system of international arbitration. And I am glad to believe that the world is moving forward in this direction.

The recent Pan-American Congress, which met in this city, made a record on this question which all the nations would do well to copy. The republics of North, Central, and South America, with one or two exceptions, adopted arbitration as a principle of American international law for the settlement of all disputes between the American republics. And the words of Secretary Blaine, in commending this resolution, ought to be as memorable as the utterances of Lincoln at Gettysburg. The secretary said: "If we in this closing hour had but one deed to celebrate, we should dare to call the world's attention to the deliberate, confident, and solemn dedication of two great continents to peace, and to the prosperity which has peace for its foundation. We hold up this new *magna charta*, which abolishes war and substitutes arbitration between the American republics, as the first and great fruit of the International American Congress."

The United States furnishes an example of what can be done to dispense with war. We have forty-four States and four Territories besides Alaska. Many of these are larger than some of the countries of Europe—larger in extent of territory, and larger in population. Each State is supreme in itself. It makes its own laws, provides its own courts, and has absolute control of all questions pertaining to the State government. Some of the States differ as widely as some of the countries of Europe, and yet all of these forty-eight distinct governments, so to speak, are prevented from going to war with one another by a written agreement called the Constitution of the United States. By this agreement all disputes and controversies are submitted to, and decided by, the Supreme Court of the United States, and the decision is final. The judgment of this court is as conclusive as a conflict of arms could be, and much more likely to be just.

Why could not the European States submit their controversies to a similar tribunal? What objection could the Emperor of Germany or the Sultan of Turkey have to an International Congress or to a just court of international arbitration? What objection could the Queen of England have? She would have none. The pride of Christian people the world over is that England has not only "a grand old man," whom the world delights to honor, but a grand and noble woman, who for more than half a century has held the crown of England in one hand and the cross of the world's Redeemer in the other, never allowing her devotion to the one to interfere with her devotion to the other.

Before I close I want to impress this fact, that if the Christian Church is ever to reach the blazing heights of the world's redemption, if Christian civilization is ever to reach the zenith of its glory, we must first secure the

disarmament of all the nations of the world. This could only be done at the present time by international agreement. Every army on the face of the earth should be disbanded, and the navies of the world transformed into a merchant marine, which would plow the waves of every sea and be welcome in every port. A standing army is really an element of weakness. No nation is so well prepared for war as the nation where every citizen is a producer and where the arts of peace prevail. No army is ever so strong in battle, or so reliable in defending the nation's life or the people's liberties, as an army composed of men who are citizens as well as soldiers. Besides, a government can prepare for war a thousand-fold better by educating and elevating the masses of the people than it can by molding cannon, building fortifications, or drilling soldiers. It was not a standing army that fought the great battles or won the great victories in the late Civil War. This was done by an army of civilians, the owners of the land they tilled, and the makers of the laws they obeyed. The United States has no standing army and never will have. A standing army is against the genius of our institutions, and contrary to the will of our people. We have a few thousand soldiers who irritate the Indians and suppress mobs and riots, when called upon by the States, but we have no standing army, although we have more sea-coast than any other country in the world. The taxes necessary to support a standing army will drain any treasury and impoverish any people, while the disarmament of the nations will lay the foundation for great material prosperity. Commerce and trade will find new pathways, the products of the field and factory will find new markets, the laboring classes will find new employment, and the world will rejoice in abundance, prosperity, and peace.

And now, Mr. President, in conclusion, I want to say this: Whether we consider this question in its moral or in its material aspect, in its effects upon individuals or nations, the triumphs of peace are always greater than the triumphs of war. And it seems to me that the whole world ought to be ready, with outstretched arms, to welcome the day when wars shall cease, when the nations of the earth shall clasp hands in a common brotherhood, and when all international disputes shall be settled without the sacrifice of a human life or the shedding of a drop of blood.

The REV. ENOCH SALT, of the Wesleyan Methodist Church, gave the second invited address of the day, as follows :

Mr. President and Brethren: International arbitration is a topic, not only of immense and urgent importance, but one which the Christian Church has largely neglected, and which Christian people will have to take up in the future in a very different way than they have in the past.

In this discussion let us acknowledge the debt which the whole Christian world owes to the Society of Friends. We may think their peace principles extreme and impracticable, though it is open to doubt whether they are a whit more extreme or impracticable than the Sermon on the Mount. Be that as it may, their protest against war and the war spirit, against standing armies and military armaments, has gone forth with un-

swerving fidelity and unfaltering courage in times of national excitement as in times of profound peace; and if they, rather than the war prophets, had been listened to, some of the greatest sorrows and calamities of the world would have been avoided. The Crimean War may be mentioned as an illustration. Few persons will now defend that war; yet it was immensely popular in England when it was undertaken; and John Bright lost his seat in Parliament, was spat upon in the streets of Manchester, and declared worthy to be shot by members of the House of Commons because of his opposition to that war.

The difficulty with average Christians is not to propound and profess peace sentiments in times of peace, but to preserve their Christian principles and their common sense in the presence of some real or fancied aggression on the part of a rival nation. It is well in a time of peace to examine the question of war, and to fortify ourselves, as well as our coasts, against the war demon. Let us be thankful for the progress which peace principles are making in our day. And in no country have these principles made greater progress than in the United States of America. The forty-four States composing the Union are bound by the Constitution to refer their disputes to the Federal Court for peaceable solution; and the president of the republic is authorized and requested by the Congress to invite other nations to enter into treaties of arbitration with the United States of America.

In England, also, the signs of progress are not wanting. Jingoism, if not dead, has fallen into a deep sleep; and although we may not say that the frenzy of 1877 and 1878 could not again madden our people, we may at any rate assert that a wiser and worthier spirit is now prevalent, and likely to prevail more and more. Lord Derby declared that the greatest British interest is peace, and all sensible Englishmen agree with him. Nor are Englishmen alone in this estimate of peace. The German emperor, speaking at the Guildhall, London, in July last, said: "My aim is above all the maintenance of peace, for peace alone can give the confidence which is necessary to the healthy development of science, art, and trade." In that declaration all Europe may be said to concur.

Such are some of the signs of the times, and we may well rejoice in them. But there are signs of other portent, which we may not ignore. Europe at this moment is armed to the teeth; and peace in such circumstances is only less burdensome than war. Indeed, armed peace is incipient war. Such is Europe to-day; intensely longing for peace, yet everywhere preparing for war. And it is difficult to see how it can be otherwise, so long as the present method of upholding national honor and settling international disputes retains its ascendancy. If the arbitrament of the sword is to be the reliance of the future as of the past, then the European nations, situated and related as they are, must have plenty of swords and plenty of men ready to use them.

It is sometimes argued that the true way of maintaining peace is to be prepared for war; but there is reason to question the soundness of the argument. Nations that are ready for war will find it much easier to go to war

than nations that are unready and know it. It is reasonable, however, to assume that the size of modern armies and the destructive power of modern weapons must cause monarchs and statesmen to hesitate before plunging their peoples into sanguinary strife. In this way, the perfection of the art of slaughter may check its practice and ultimately contribute to its abandonment. But before war can be abolished two things will have to be done. A Christian conscience in regard to war will have to be created, and a court of arbitration for the settlement of international disputes, or some equivalent for it, will have to be established.

How, then, are these Christian ends to be advanced? By preaching and by practice. It is the business of the Christian Church to proclaim that Christianity is not a national, but a cosmopolitan religion; that the Christian spirit is not a racial, but a humanitarian spirit; and that war and Christianity are mutually destructive forces. The war spirit is an arch-enemy of Christ, and must be treated accordingly by his Church. The Christian Church must insist upon the application of the principles of the New Testament to nations as well as individuals. It must wrest strategical positions in the State from the grasp of immoral men. It must fill the local and imperial legislatures with men that believe in national and international righteousness. The substitution of conciliation for strife, and of arbitration for war, must cease to be a pious opinion, and become a working conviction. Many will regard the project as impracticable and impossible; but that is no reason why it should not be attempted. A Christianity that contents itself with the possible and the practicable is a Christianity that has lost faith in itself and its mission. The difficulty of substituting arbitration for war will be enormous; but difficulties exist to be surmounted, and the every-day work of faith is to achieve the impossible. Happily, the practicability of arbitration is no longer open to doubt. It has been tried. England and America tried it in 1871, when they settled the *Alabama* Claims. They have tried it repeatedly since, and it has proved a magnificent success. Guided by their example, other nations are resorting to it more and more; and it appears to be the will of Heaven to confer upon the Anglo-Saxon race the honor of teaching the nations of the world to substitute friendly arbitration for bloody strife in the settlement of their recurring disputes.

In this great movement the Churches of England and America must lead the way, and individual Christians must take their several parts. We must cast the war spirit out of our own hearts; we must avoid stimulating it in the hearts of others. We must cultivate the habit of looking at things from a stand-point not our own, and of speaking and writing of those from whom we differ in language of moderation and respect. Above all, we must have faith in God. When we believe in the fatherhood of God, we shall believe in the brotherhood of men. When the nations that profess the Christian religion shall believe in the fatherhood of God and the brotherhood of men, they shall beat their swords into plowshares and learn war no more. That time may seem a long way off, but it is coming.

A few days ago I stood by the graves of two illustrious poets and noble men—Longfellow and Lowell. To-day we may fittingly recall their words, and strengthen ourselves in their faith. Lowell says:

“Peace is more strong than war, and gentleness,
Where force were vain, makes conquest o’er the wave;
And love lives on, and hath a power to bless,
When they who loved are hidden in the grave.”

Longfellow, rising to the heights of Christian prophecy, says:

“Down the dark future, through long generations,
War’s echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, ‘Peace!’”

Let us cherish the faith of Longfellow and of Lowell, and work with redoubled energy and fidelity for its fulfilment.

The general discussion of the day was introduced by Bishop J. P. NEWMAN, D.D., LL.D., of the Methodist Episcopal Church, in the following remarks:

Mr. President: War can only be abolished by the Spirit of God and the infusion of his love. Patriotism has an element of selfishness; true philanthropy rises above it. Men who illustrate the latter spirit consider other countries as well as their own. I suggest the foundation of a Supreme Court of the civilized world, with chief-justice and associate justices, before whose bar the representatives of the nations of the world must appear to settle their difficulties. As for the disarmament of the nations first, I do not believe it practicable, as it would open the treasures of any nation and the lives of its people to the ravages of any horde that might be collected to attack them.

Mr. HENRY J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, spoke as follows:

Mr. President: I wish to say that I am thoroughly in favor of arbitration, like the previous speakers; but England will never go into another arbitration case with one hand tied behind her as she did into that of the *Alabama*. As to promotion of peace, the war-ships of England are the best members of the Peace Society existing at the present time. England does not want any body’s territory and will do no injustice to any one, but she will keep the police of the seas in proper order. The nation will pay any amount necessary to make it certain that her navy can dominate those of any other two Powers in the world. She keeps her fleet for the safety of her trade and subjects. She does not look about to see what nation she can devour.

One very good way to make war impossible would be to impose an income-tax upon working-men. Some of them receive five pounds a week, making two hundred and sixty pounds a year, and pay no income-tax. Little tradesmen, making, say, one hundred and sixty pounds gross income per annum, must wear black coats and keep up appearances in other ways, risk bad debts, and pay income-tax as well. The working-men are our

masters, if they but knew it and were not divided among themselves. Their vote may any day decide a question as to peace or war, and yet the principal expense would be met by the income-tax payer alone. In time of war, ten pence in the pound, extra income-tax, would immediately raise above twenty millions extra per annum.

One anecdote about arbitration and I have done: In the life of a friend of mine (the late Rev. B. Hellier, known to many here), recently published, there is an account of an arbitration in which Messrs. Sturge, the celebrated corn merchants of Birmingham, were parties. They won, and the partners met in their private office to consider the result. Finding that they had been awarded two hundred and fifty pounds too much, they wrote to their opponents saying so and returning that sum. If any one from the President of the United States of America downward finds himself in a similar position, as in the *Alabama* case, let him "go and do likewise."

Mr. T. RUDDLE, B.A., of the Bible Christian Church, offered the following remarks:

Mr. Chairman: In reply to the last speaker, I beg to say that "Jingoism" was neither the creation nor the foundling of the working-men. "Jingoism" was born in the Guildhall, fostered in the *Times* newspaper, and thrived especially in West End club-houses. Nor is it the fact that working-men do not contribute to war expenses, though they do not pay income-tax. It requires no very profound knowledge of political economy to perceive that, in the last resort, war expenses were paid for by the industrial classes. Kings and statesmen played at war for their pleasure, but the poor are the persons who were knocked down, and who, in the end, paid for the ammunition. And what was the practical good of all this outlay of blood and money? In nine cases out of ten the appeal to the sword utterly failed to achieve the end at first contemplated. All Europe warred for nineteen years to crush France, and yet at the peace of 1815 France remained the one solid, unshattered Power in Europe. England, France, and Sardinia combined to war down Russia, and to prop up the "sick old man." To-day Russia is stronger, Turkey is sicker, than ever. For results like these we fight, and bleed, and pay our taxes. I do not deny that circumstances may arise that would justify war, even to the death. Such circumstances have arisen. Had I lived in England in the sixteenth century, I would have fought and died—I hope so, at any rate—to defend our country against the fanatical Philip II. Had I lived in America in the eighteenth century, I would have fought—I hope I should—under Washington. But our commercial and territorial wars are always wicked and wasteful, and sometimes stupendously wicked. I doubt if the history of the whole world can furnish an example of shameless unrighteousness that can compare with our opium wars in China. Let us learn as a people that righteousness alone exalteth a nation; and that the golden law of Christianity applies equally to governments and individuals.

The Rev. J. M. BUCKLEY, D.D., LL.D., of the Methodist Episcopal Church, spoke as follows:

Mr. Chairman: Nothing so promotes peace between nations as travel. Insular prejudices are lost. One of the most beneficent effects of the first Ecumenical Conference was the increasing regard felt by the people of England for the United States, and by the people of the United States for England. Unquestionably, this Conference will contribute to the perpetuation of peace between these two great Christian nations.

Marked is the distinction that must be made between personal revenge

and self-defense; between acts that spring from the spirit of retaliation and those which promote justice. It cannot be supposed that Jesus Christ meant to put a premium upon assault, robbery, and murder. It is the mistake of Count Tolstoi, in *My Religion*, to hold that the principles of Jesus require non-resistance. Christianity does not condemn self-defense. As Bishop Newman observed, no nation is required to put itself in such a position as to tempt any horde that may be organized to lay waste its plains and valleys and to pillage its towns and cities.

The Sermon on the Mount was not designed by its terms, literally interpreted, to regulate human conduct. [Here expressions of dissent were heard.] You may groan, but your groans will not prevent either the progress or the expression of my thought. The Lord Jesus Christ, in the Sermon on the Mount, was antagonizing the retaliatory principle which had prevailed among the Jews—an eye for an eye, and a tooth for a tooth. The general principle upon which the Christian is to act is to resist not evil, but to overcome evil with good. He used Oriental figures of speech to express it. “Whosoever shall smite thee on thy right cheek, turn to him the other also.” The literal doing of this was not implied. “And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” “And whosoever shall compel thee to go a mile, go with him twain.” If we compare what our Lord said on another occasion, we shall find that while he was with his people he was their example and protector; when he threw them upon their own resources, he uttered these weighty words, which I commend to the consideration of those who think that self-defense is contrary to the spirit of Christ: “And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.”

And what did the apostles? Did not St. Paul say: “They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.”

War is the greatest of sins unless the cause is just. I agree with Bishop Newman, and with the speech of the President of the United States, that a nation prepared to defend its rights is in the best condition to promote arbitration. Let us every-where seek the things that make for peace. When compelled to defend ourselves as individuals or a nation, let us do so with energy sufficient to bring our enemies as soon as possible into subjection. As judges can without personal malice sentence criminals to prison or to death, so nations can destroy those who unjustly attempt to conquer them. Let the great movement for arbitration be put upon the right principle. Always first attempt to settle questions without bloodshed; failing in that, if the cause be just, government may invoke the divine blessing in the attempt to repel invasion or suppress internal rebellion.

Mr. J. J. MACLAREN, LL.D., of the Methodist Church, Canada, continued the discussion, as follows:

Mr. President: I desire to utter an emphatic protest against the doctrine laid down by my friend Dr. Buckley, that the Sermon on the Mount is not applicable to nations in their intercourse with each other. The relations between man and man will not be on a satisfactory footing

until the principles of that sermon, and of the whole moral law as well, are recognized, not only by individuals, but by communities and nations. Men often do in their corporate or collective capacity what they would scorn to do as individuals, a course of conduct as indefensible as it is reprehensible. There is no time now to discuss the Lord's sermon as applicable to self-defense by individuals or nations. I claim, however, that what is morally wrong in an individual cannot be morally right in a nation. The commands, "Remember the Sabbath day," "Thou shalt not steal," "Thou shalt not covet," are binding on every corporation, public or private, on every community, and on every nation, as well as on every man in his private capacity.

One anomalous feature of this discussion this morning has been that, while the words of the laymen have made for peace, the only warlike notes have been sounded by ministers. We have been specially fortunate in the paper in which our lay-secretary introduced the subject, and in the admirable address from the President of the United States, a nation that is doing so much to put an end to war by so diligently cultivating the arts of peace. The two great English-speaking nations have by their friendly arbitrations of late years done much to teach to other countries the better way and to render war between themselves impossible. On Monday next there will be witnessed in this city a unique spectacle. In yonder capitol there will appear before the Supreme Court of the United States the representatives of Canada, who, with the sanction and approval of the government of Great Britain, will submit to that august body their claim against the government of the United States for an alleged violation of the rules of international law in the Behring Sea, in connection with the seal fisheries. If such an international court as has been here suggested were in existence that would have been the proper form for the decision of such a question. Failing this, I think our Canadian government has set a noble example to the world, in submitting its case to a court appointed by its adversary, thus paying to that tribunal probably the highest compliment that was ever paid to such a body.

I do not think it a visionary dream that England and the United States, at least, shall have such an international court for the settlement of their difficulties—a step that may be the precursor of a federation of these two great English-speaking nations, the accomplishment of which would constitute them the moral police and peace preservers of the world. England's laureate was, I think, seer as well as poet, when he looked into the future, and saw the time—a time that may not be so far distant as some of us imagine—

"When the war-drum throbs no longer, and the battle flags are furl'd,
In the parliament of man, the federation of the world."

The Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church, offered the following remarks:

Mr. President: I have often heard persons say on certain occasions, "This is an historic day;" but never did I so deeply feel on any occasion at which I was present as I do now that this is an historic day. When I saw standing there the representative of Queen Victoria, and saw yonder the head of this great nation, I asked myself: Has the Atlantic disappeared? In space, the Atlantic holds its own; in time, it is shrinking year by year in its power to alienate. Let us hope that it will soon be dried up.

I remember when last in America, eleven years ago, talking with Thurlow Weed in his quiet study in Twelfth Street, New York, over those terrible days in London when we did not know from day to day but that we

might be plunged into a war with this country over the Trent affair. Mr. Weed told me that one day Lord Russell invited him to lunch at the White Lodge, in Richmond Park, and he thought him rather cold. He left before Mr. Weed, saying, "I am sorry to be obliged to go, but I have received the command of her majesty, and am obliged to attend before her. Lady Russell will supply my lack of attention." So Lady Russell and Mr. Weed walked in the garden, and she said: "If it will be any comfort to you, I may say that in going out Lord Russell said to me, 'You may tell Mr. Weed that the queen is on his side.'" And the last act of a public kind done by Prince Albert before his death was to soften an expression in the dispatch prepared by Lord Russell so as to make it more acceptable on this side of the water.

As to international arbitration, as long ago as 1848, in discussing it with a man I greatly loved, Elihu Burritt, the learned blacksmith—for we often talked it over together that year in Paris, amid scenes of disturbance, amid musketry and cannon—I always took the view that the one thing practical at which to aim was an international tribunal. As I thought then, so do I think now; a tribunal and again a tribunal. In reference to an expression of my friend, Mr. McLaren, which seems too wide, although he is a lawyer and I am not, I would say that so far from the duties of the private person and the public officer being identical, it is one of the first necessities of moral teaching to train the individual not to take into his own hand the work of public justice.

The Rev. JOHN BOND, of the Wesleyan Methodist Church, concluded the discussion of the day in the following words:

Mr. President: The closing line of Longfellow, just quoted, teaches us how peace is to be secured among the nations. The voice of Christ must say, "Peace," the Gospel must win men to love one another, and then the war spirit will be succeeded by the spirit of peace and good-will. The weak are willing to accept arbitration, but not so the strong. In a conversation that I had some years since with Mr. Gladstone, he said to me: "War is never to be justified except for life or liberty." With liberty I think he included property. Yet with all his detestation of war he has not been able to keep the British nation out of it. An army is a national police, and until national rogues cease we shall no more be able to do without national police than now we can do without social and civil police. But arbitration as a method of arranging the differences between nations should be urged in every possible case. In the *Alabama* case a most blessed precedent and a noble example were set. I believe it was England in that case who first held out her hand and said: "Let us settle the case by arbitration." The United States accepted the hand. The bitter feud was extinguished, and blessed shall those nations be that will follow that illustrious example. The world will bless them and God will honor them.

The Rev. THOMAS MITCHELL, of the Primitive Methodist Church, rising to a question of privilege, on behalf of the Church he represented, expressed satisfaction with the explanatory statements of Mr. Henry J. Farmer-Atkinson, M.P., on Friday.

The notices were given, the doxology was sung, and the benediction was pronounced by the presiding officer, the Rev. T. G. WILLIAMS, D.D.

ELEVENTH DAY, Monday, October 19, 1891.

TOPIC:

THE CHURCH AND PUBLIC MORALITY.

FIRST SESSION

THE Conference opened at 10 A. M., Mr. WILLIAM MARDEN, of the Wesleyan Reform Union, presiding. The Scriptures were read by the Rev. J. C. EMBRY, D.D., of the African Methodist Episcopal Church, and prayer was offered by the Rev. J. SWANN WITHINGTON, of the United Methodist Free Church.

The Journal of the session of the tenth day was read, amended, and approved.

The following memorials were read by their titles and referred to the Business Committee:

1. A memorial on the visit of the President of the United States, requesting that the Business Committee prepare a suitable minute thereof, for entry in the volume of proceedings.
2. A memorial of the conditions of civil and religious liberty in relation to the imperial pretensions of the papacy.
3. A memorial on the combinations of labor and capital.
4. A resolution on the liquor traffic.
5. A memorial as to the change of time for closing the Conference.

The Business Committee, through its Secretary, recommended that after the close of the present session no more memorials be received by the Conference. On motion, this recommendation was adopted.

The Business Committee made the following report regarding the memorial previously offered on a Call to Prayer:

Believing that the great need of the Church of Christ is a plentiful baptism of the Holy Spirit; that such a baptism would give energy and efficacy to all our agencies and organizations; and that without it all our efforts must fail of their one high purpose—the salvation of men;

Believing, moreover, that such a baptism may certainly be secured by

those who will humbly and diligently wait upon God for it in persistent and faithful prayer;

We earnestly and affectionately invite the ministers and members of the Methodist Churches to devote the week commencing on Sunday, November 15, to special supplication for the outpouring of the Holy Ghost;

We earnestly beg that such prayers be offered in private, in the family, in day and Sunday schools, and in such social or public services as may be arranged by the authorities of the several Churches.

The Committee also recommended that the Conference request the senior bishop or president of each Methodist body represented in this Conference to sign the Call to Prayer. The foregoing report, with the recommendation, was unanimously adopted.

The Business Committee reported the nomination of the Rev. J. M. King, D.D., and Professor J. M. Van Vleck, LL.D., as a Committee to publish the proceedings of the Conference in permanent form.

The Business Committee reported the following appointments of presiding officers: Bishop E. R. Hendrix, D.D., LL.D., to preside at the second session of the eleventh day; the Rev. Thomas Allen, of the Wesleyan Methodist Church, to preside at the first session of the twelfth day; and Bishop J. F. Hurst, D.D., LL.D., of the Methodist Episcopal Church, to preside at the second session of the twelfth day.

The Business Committee recommended that after the delivery of the appointed addresses at the second session of the twelfth day the time be devoted to closing business, with the last half hour set apart for prayer for the descent of the Holy Spirit. This recommendation unanimously prevailed.

The Business Committee reported the nomination of the Rev. George Sargeant, of the West Indian Methodist Church, to preside at the Missionary Session, the same evening, at 7:30 P. M.; also the nomination of the Rev. George Patterson, of the Wesleyan Methodist Church; the Rev. J. Smith Spencer, of the South African Methodist Church; the Rev. S. L. Baldwin, D.D., of the Methodist Episcopal Church; and the Rev. W. R. Lambuth, of the Methodist Episcopal Church, South, as speakers at the Missionary Session. On motion, these recommendations were confirmed.

J. J. MACLAREN, LL.D., of the Methodist Church, Canada, presented the report of the Committee previously appointed on

Methodist Statistics. The discussion on the report was as follows :

Dr. MACLAREN: Mr. President: To this report there are two schedules appended in detail, with which we do not propose to trouble you. I beg leave to move that the report on the Statistics of Methodism be received and adopted, and that the chairman or secretaries be authorized to complete the schedules by inserting the returns to be obtained from a few Churches from which the latest official figures have not yet been obtained.

Rev. N. CURNOCK, of the Wesleyan Methodist Church: We would be much obliged if Dr. Maclaren will tell us the basis of calculation where the number of adherents has been estimated.

Dr. MACLAREN: I may say, in the first place, that we have in Ireland, Canada, and Australasia the government census, which checks the church returns. A smaller ratio has been taken than even the government enumerators have taken. In other Churches calculations are made from the official *Minutes* of the Conference. The committee put themselves in communication with the secretaries and other officers of several Conferences. They have examined the returns which have been made by the best and most authentic writers upon the subject, and in every case they have either adopted figures which have been already received, or they have adopted a lower figure. The estimate varies between 2 and 3 to 1 in Ireland, and is at about 6 to 1 in Australasia. In America $3\frac{1}{2}$ has been taken. In Canada, where we have the government returns, which give 4.72, we have taken $4\frac{1}{2}$ as a standard. In England the returns have been given as about 5 to 1. I am obliged to leave by the eleven o'clock train, and I will designate the Rev. Bishop Arnett as the person to close this discussion on behalf of the committee, if there should be any discussion. I move the adoption of the report.

Rev. N. CURNOCK: I am afraid that, so far as England is concerned, the percentage is placed a little too high.

Rev. W. MORLEY, of the Australasian Methodist Church: If Brother Curnock will permit me, I will state that we have taken, so far as English affairs are concerned, the number of sittings.

D. J. WALLER, D.D., of the Wesleyan Methodist Church: We have five hundred thousand members.

Rev. Mr. CURNOCK: Many of us who have had occasion to study the question carefully, and who draw statistical tables, think that a percentage of 4 would be just and safe for England.

Rev. W. MORLEY: That is just what is taken.

Rev. Mr. CURNOCK: I think that a percentage of 4 was the basis of calculation adopted by a writer of a leading article in the *Times* newspaper in connection with the Wesleyan Centenary; but I do not think it would be prudent for us to accept that percentage.

Dr. WALLER: I think no Church has a right to claim that it has more adherents than it has sittings in the places of worship. In the Wesleyan Methodist Church we have five hundred thousand members, and in addi-

tion we have a large number of adherents; not less than three to one. If we take the number of five hundred thousand, and add three adherents for each member, it gives us over two millions. We have sittings in our places of worship for two million one hundred and fifty-six thousand. I am sure that is a basis of calculation upon which we may go to the world, and thus we can justify it if any one calls in question our figures upon such a basis. It is of the greatest importance that we should be within, rather than outside of, the number. I hope that the basis of calculation for England will not be that there are more Methodists than there are places for them in the houses of worship.

Rev. WILLIAM ARTHUR, of the Wesleyan Methodist Church: I thoroughly agree with the proposition that it is of very great importance, both as to public impression and morally, that we should not make any statements that are beyond the mark; but, on the other hand, I totally dissent from the position that no Church can claim more adherents than it has sittings in places of worship. That is no basis at all. Apply that to the Roman Catholic Church in any country in the world. Apply it to our Church in Ireland. Why, in the circuit where I was brought up we had mighty few sittings in any place of worship. Our sittings were generally in a farm-house or a lone house here, there, and every-where. Apply that test to them, and you would be at sea. My impression is that our adherents in England are very much greater in number than we generally suppose. But the decision of that question depends very much on what you call adherents. It does not apply, only in cases in which the man would say to the enumerator, "I am an adherent." Do you count your Sunday-school scholars, or not? Are you entitled to count them? I say, Yes. Then you have two ascertained elements of your adherents—first, your members; secondly, your Sunday-school scholars. Now, how many do these two categories leave out? They leave out, first, all the children and other persons in the families of your members who are not members. That is a tremendous number. That figure alone, together with your members, perhaps, would double them, or more. Next, they leave out all families of attendants in which there are neither members nor Sunday scholars, which in England forms a large class. Then, you leave out all those numbers of looser adherents—and by adherent I mean any body whose ordinary place of worship, when he does go to any, would be a Methodist place of worship. That is my definition of an adherent, and that is the way the term is used in other bodies, and that is what is practically, in a census, understood as an adherent. My impression decidedly is that in England, taken on that scale, our adherents are very much more numerous than we generally suppose. But I would rather be two millions under, in any public statement, than be ten thousand over the mark.

Rev. W. MORLEY: I would like to say, in behalf of the committee, that they went into all these questions very carefully, and, as Mr. Arthur has suggested, the estimate given is certainly below the mark. For the British Wesleyan Conference in Great Britain the estimate is below the

mark. For instance, they return 515,000 members. They also return 938,000 Sunday-school scholars. I believe that in all these cases the return is under the mark—very considerably under in some, but certainly under in all cases. I wish to say that, so far as the geographical division is concerned, we are not presenting it in reference to every country; although countries are named in connection with the organization. We took Europe, Africa, Australasia, and Polynesia as a basis of geographical distribution.

As an ecclesiastical subdivision we are following the order of the Churches given in the official hand-book of this Conference. There are some organizations of the Methodist Episcopal Church missions in Africa which are yet to come in, and there are also one or two other small Churches from which we have not yet received the figures. These figures will give the returns as of ministers, members, and adherents in the several subdivisions, and perhaps I may be pardoned for reading them: Europe: Ministers, 4,488; members, 915,896; adherents, 4,212,601. Asia: Ministers, 602; members, 35,314; adherents, 118,968. Africa: Ministers, 365; members, 77,234; adherents, 295,376. Australasia and Polynesia: Ministers, 786; members, 93,140; adherents, 488,183. Making a total in the Eastern Section of 5,581 ministers, 1,123,981 members, and 5,096,867 adherents. In the Western Section they are as follows: Ministers, 39,702; members, 5,379,978; adherents, 19,803,554. The totals for both Sections, bearing in mind that there are some returns to come in which will add a few in every case, are: Ministers, 45,283; members, 6,503,959; adherents, 24,899,421. I think we can show, in every case, that we are underestimating rather than overestimating.

Rev. Mr. CURNOCK: I have not the slightest doubt that this return will vitiate the value, so far as England is concerned, of the whole of these statistics. It will only expose us to severe criticism and place us in a position which we cannot defend if that return goes into print, because it is an overestimate.

Dr. WALLER: I think that these figures may be justified.

The report of the Committee on Statistics was on motion adopted.

Dr. STEPHENSON: Mr. President: May we not ask that a very brief note shall be appended to the returns, showing the principle upon which they are based? I think that it should not actually be in the report, which is too long for people generally to read, but that under the statistical tables a brief note should be appended showing exactly the principle upon which we have been calculating. In almanacs, for the most part, such as Whittaker's, where this return will be printed, the report itself will not be printed. And I think it advisable that a short note should be attached stating the principle. We can stand by the principle if we will only state it.

Mr. MORLEY: The body of the report explains the principle in every case, and in addition to that a note will be appended to the tables.

DR. STEPHENSON: My point is that we ought to append a note which will be complete in itself and which will dispense with the necessity of any reference to our report at all. I think the principle could be stated briefly in three or four lines, which could be printed wherever the statistics are printed.

E. H. DEWART, D.D., of the Methodist Church, Canada: I think that is very important.

DR. KING: Do I understand that Brother Morley now has the report in charge.

THE PRESIDENT: Yes, sir.

DR. KING: May I ask in the presence of the Conference that this report be returned to Brother Morley, and that it be sent to the Secretary with the suggestions added that have been made here?

DR. WALLER: I hope that Dr. Stephenson will put his suggestion in the form of a motion, and then I will be very glad to second it. I think that such an explanatory note should be appended to the statistics as well as incorporated in the body of the report.

DR. STEPHENSON: I shall be very glad to put that in the form of a motion.

I move that a note be appended to the statistics, briefly but clearly stating the principles of calculation upon which they are based, so that wherever the table of statistics goes the explanatory note may go with it.

The motion of Dr. Stephenson was adopted. The report of the Committee on Statistics, as adopted, was as follows:

The committee has the honor to report that returns have been obtained from all the Churches represented in the Conference. These have been tabulated in two forms: I. Geographical Distribution; II. Ecclesiastical Organizations. This arrangement, it is believed, will facilitate reference and be of considerable service in showing where special effort should be put forth. The term "Adherents" includes in every case the ministers, members, and Sunday scholars as well as the families connected with the several congregations. Nearly all the figures are taken from the *Minutes* of the several Conferences; but some do not report the number of adherents. In such cases an estimate is given, but in no case does this exceed the returns in the government census where these are obtained, and in most it is considerably below. It will be observed that the proportion of adherents to church members varies from something less than three to one in Ireland to over six to one in Australasia. The fact that in Ireland Methodism is a compact body in the midst of a large Roman Catholic population explains the former, while the Australasian colonies, having drawn their population from all the world, and sparsely distributed them over wide areas, accounts for the latter. Similar explanations account for the variation in other cases.

No official statistics were adopted by the Ecumenical Conference in London in 1881, but from the most reliable returns obtainable at that time

it is found that the figures now submitted show an increase for the decade of at least thirty per cent., a ratio which is nearly twice as great as the average increase of population in the countries represented.

STATISTICS.—I. GEOGRAPHICAL DISTRIBUTION.

I. EUROPE.

ECCLESIASTICAL ORGANIZATIONS.	Ministers.	Local Preachers.	Churches.	Other Preaching-places.	Members.	Sunday-schools.	Sunday-school Teachers.	Sunday-school Scholars.	Adherents.
British Wesleyan Conf.	2,018	16,334	8,000	.....	515,032	6,992	129,280	938,327	2,250,000
Irish Methodist Church.....	233	439	371	1,862	26,346	327	2,853	26,500	72,000
Meth. New Connexion.....	197	1,194	461	.....	53,661	452	11,238	87,208	160,000
Primitive Meth. Church....	1,080	16,402	4,482	1,394	194,021	4,000	61,402	435,912	1,000,000
Bible Christian Church....	180	1,491	584	52	27,121	620	7,200	39,424	135,605
United Meth. Free Church.	345	3,032	1,249	94	73,893	1,222	25,566	191,707	419,500
Independent Meth. Church.	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wesleyan Reform Union....	23	566	202	.....	8,000	200	3,036	21,452	32,000
French Methodist Church..	31	92	63	101	1,930	41	257	2,166	10,000
Missions of British Wesleyan Conf. on the Continent	71	.....	.....	.....	4,271	.....	.....	.....	16,000
Missions of Meth. Episcopal Church on the Continent.	303	198	169	.....	30,919	538	2,878	38,526	115,496
Missions of United Brethren in Christ.....	7	.....	3	.....	702	13	38	390	2,000
	4,488	39,748	15,584	3,503	915,896	14,405	243,748	1,781,612	4,212,601

II. ASIA.

Missions of British Wesleyan Conf. (with which the Irish Meth. Church is associated in foreign work).	174	.....	.....	.....	8,378	.....	.....	.....	25,000
Meth. New Connexion Missions	45	8	61	.....	1,920	21	20	252	2,400
United Meth. Free Church.	3	15	5	30	870	3	3	47	1,500
Bible Christian Church....	5	1	.....	4	5	1	1	10	25
Missions of M. E. Church..	233	277	235	.....	21,345	181	1,656	44,217	80,043
Missions of M. E. Church, South.	55	17	10	.....	979	43	150	1,359	4,000
Missions of Meth. Church, Canada.....	37	38	15	.....	1,817	33	114	1,545	6,000
	602	356	326	34	35,314	282	1,944	47,430	118,968

III. AFRICA.

South African Methodist Church, English.....	100	168	123	135	4,957	103	1,023	7,913	19,828
South African Methodist Church, Native.....	71	1,815	351	1,096	42,264	261	909	14,953	169,056
Missions of British Wesleyan Conference.....	68	.....	.....	.....	16,829	.....	.....	.....	67,316
Missions of Primitive Meth. Church.....	11	16	10	10	650	.....	20	400	1,500
Missions of United Meth. Free Church.....	11	93	19	20	3,077	6	142	1,638	13,000
Missions of French Meth. Church.....	1	.....	1	3	30	1	10	10	50
Missions of M. E. Church..	32	54	62	.....	3,367	65	495	2,754	12,626
Missions of African M. E. Church.....	8	.....	5	.....	.....	.....	.....	.....	.....
Missions of United Brethren in Christ.....	63	.....	.....	.....	6,060	14	70	599	12,000
	365	2,146	571	1,264	77,234	450	2,669	28,267	295,376

STATISTICS.—I. GEOGRAPHICAL DISTRIBUTION. (Continued.)

IV. AMERICA.

ECCLESIASTICAL ORGANIZATIONS.	Ministers	Local Preachers.	Churches.	Other Preaching-places.	Members.	Sunday-schools.	Sunday-school Teachers.	Sunday-school Scholars.	Adherents.
Methodist Episcopal Chu'h.	15,058	15,558	22,853	.....	2,256,663	26,889	296,253	2,266,852	8,461,746
Meth. Epis. Church, South.	5,050	6,366	11,767	.....	1,218,561	12,589	88,842	694,533	4,569,603
Meth. Church, Canada.....	1,819	3,257	3,092	.....	239,557	3,016	29,095	231,561	1,048,609
African Meth. Epis. Church.	4,150	9,913	4,069	.....	475,565	4,275	41,958	325,000	1,483,018
African M. E. Zion Church.	3,650	7,926	3,500	.....	425,000	3,300	30,560	300,000	1,296,750
Colored Meth. Epis. Church.	1,800	4,024	3,196	.....	130,824	1,961	7,731	78,455	490,590
Methodist Prot'ant Church.	2,153	1,441	2,003	.....	157,604	1,883	15,760	102,663	591,015
United Brethren in Christ (Old Constitution).....	2,017	484	2,779	.....	197,123	3,760	30,657	214,790	739,211
Union American M. E. Ch.	112	75	50	.....	3,500	115	1,150	9,200	13,125
African Union M. Prot. Ch.	56	115	50	.....	5,990	50	650	4,000	22,462
Free Methodist Church....	1,050	613	952	.....	20,998	952	12,376	76,160	178,742
Congregational Meth. Ch....	50	150	50	.....	5,525	50	650	4,000	20,723
Primitive Meth. Church....	64	142	77	.....	5,620	104	1,402	11,003	21,075
British Meth. Epis. Church.	.....	.....	.....	.....	.....	.....	.....	.....	.....
Independent Meth. Church.	8	30	35	.....	2,500	35	455	2,700	9,375
Evangelical Association....	1,227	619	2,062	.....	150,234	2,535	25,000	177,839	563,377
Wesleyan Methodist.....	650	325	600	.....	19,525	600	7,800	48,000	61,968
West Indian Meth. Church.	101	458	279	.....	58,575	279	2,756	30,810	180,000
British Wes. Conf. Missions	19	35	22	.....	5,226	.....	.....	.....	20,904
United Meth. Free Ch. Mis's	8	47	29	.....	3,785	30	151	1,973	13,000
	39,042	51,578	57,465	.....	5,382,375	62,323	593,246	4,579,539	19,784,293

V. AUSTRALASIA AND POLYNESIA.

Australasian Wesleyan Methodist Church.....	500	2,303	1,628	1,357	48,534	1,471	13,774	126,739	310,653
Colonial Missions of Prim- itive Methodist Church...	42	190	109	140	2,064	105	567	5,117	10,000
Colonial Missions of Bible Christian Church.....	94	431	270	103	6,004	265	1,789	13,356	36,024
Colonial Missions of United Methodist Free Church...	46	138	97	73	3,529	97	817	7,609	13,000
Friendly Islands District and Missions of Austral- asian Wesleyan Method- ist Church in South Seas.	104	2,313	1,146	465	33,009	1,890	2,838	44,493	118,506
	786	5,375	3,250	2,138	93,140	3,828	19,785	197,314	488,183

STATISTICS.—II. ECCLESIASTICAL ORGANIZATIONS.

EASTERN SECTION.

COUNTRIES.	Ministers.	Local Preachers.	Churches.	Other Preaching-places.	Members.	Sunday-schools.	Sunday-school Teachers.	Sunday-school Scholars.	Adherents.
1. British Wesleyan Conf.									
Great Britain	2,018	16,334	8,000	....	515,032	6,992	129,280	938,327	2,250,000
European Missions.....	71	....	....	....	4,271	....	....	....	16,000
Missions in Asia.....	174	....	....	....	8,378	....	....	....	25,000
Missions in Africa.....	68	....	....	....	16,829	....	....	....	67,316
Missions in America.....	19	35	22	....	5,226	....	....	....	20,904
	2,350	16,369	8,022	....	549,736	6,992	129,280	938,327	2,379,220
2. Irish Meth. Church.									
Ireland: Missions associated with British Wesleyan Conference.....	233	439	371	1,862	26,346	327	2,853	26,500	72,000
3. Meth. New Connexion..									
Great Britain	197	1,194	461	....	33,661	452	11,238	87,208	160,000
Missions in Asia.....	45	8	61	....	1,920	21	20	252	2,400
	242	1,202	522	....	35,581	473	11,258	87,460	162,400
4. Primitive Meth. Ch'rch.									
Great Britain	1,080	16,402	4,482	1,394	194,021	4,000	61,402	435,912	1,000,000
Missions in Africa.....	11	16	10	10	650	....	20	400	1,500
Missions in Australasia..	42	190	109	140	2,064	105	567	5,117	10,000
	1,133	16,608	4,601	1,544	196,735	4,105	61,989	441,429	1,011,500
5. Bible Christian Church.									
Great Britain	180	1,491	584	52	27,121	620	7,200	39,424	135,605
Missions in Asia.....	5	1	....	4	5	1	1	10	25
Missions in Australasia..	94	431	270	103	6,004	265	1,789	13,356	36,024
	279	1,923	854	159	33,130	886	8,990	52,790	171,654
6. United Meth. Free Ch.									
Great Britain	345	3,032	1,249	94	73,893	1,222	25,566	191,707	419,500
Missions in Asia.....	3	15	5	30	870	3	3	47	1,500
Missions in Africa.....	11	93	19	20	3,077	6	142	1,638	13,000
Missions in America.....	8	47	29	....	3,785	30	151	1,973	13,000
Missions in Australasia..	46	138	97	73	3,529	97	817	7,609	13,000
	413	3,325	1,399	217	85,154	1,358	26,679	202,974	460,000
7. French Meth. Church.									
France and Switzerland.	31	92	63	101	1,930	41	257	2,166	10,000
Missions in Africa.....	1	....	1	3	30	1	10	10	50
	32	92	64	104	1,960	42	267	2,176	10,050
8. Australasian Wesleyan Methodist Church.									
Australia, Tasmania, and New Zealand.....	500	2,302	1,628	1,357	48,534	1,471	13,774	126,739	310,653
Friendly Islands District and South Sea Missions	104	2,313	1,146	465	33,009	1,890	2,838	44,493	118,506
	604	4,616	2,774	1,822	81,543	3,361	16,612	171,232	429,159
9. Independent Methodist Church.									
Great Britain .....	....	....	....	....	....	....	....	....	....
10. Wesleyan Reform U'n.									
Great Britain	23	566	202	....	8,000	200	3,036	21,452	32,000
11. S. African Meth. Ch'n.									
South Africa, European and Native.....	171	1,983	474	1,231	47,221	364	1,932	22,866	188,884
12. W. Indian Meth. Ch'n.									
	101	458	279	....	58,575	279	2,756	30,810	180,000

STATISTICS.—II. ECCLESIASTICAL ORGANIZATIONS.

WESTERN SECTION.

COUNTRIES.	Ministers.	Local Preachers.	Churches.	Other Preaching-places.	Members.	Sunday-schools.	Sunday-school Teachers.	Sunday-school Scholars.	Adherents.
1. <i>Meth. Epis. Church.</i>									
United States	15,058	15,558	22,853	....	2,256,663	26,889	296,253	2,266,852	8,461,746
Missions in Europe.....	303	198	169	....	30,919	538	2,878	38,526	115,496
Missions in Asia.....	283	277	235	....	21,345	181	1,656	44,217	80,043
Missions in Africa.....	32	54	62	....	3,367	65	495	2,754	12,626
	15,676	16,087	23,319	....	2,312,294	27,673	301,282	2,352,349	8,669,911
2. <i>M. E. Church, South.</i>									
United States	5,050	6,366	11,767	....	1,218,561	12,589	88,842	694,533	4,569,603
Missions in Asia.....	55	17	10	....	979	43	150	1,359	4,000
	5,105	6,383	11,777	....	1,219,540	12,632	88,992	695,892	4,573,603
3. <i>Meth. Church, Canada.</i>									
Dominion of Canada, Newfoundland, and Bermuda.....	1,819	3,257	3,092	....	239,557	3,016	29,095	231,561	1,048,609
Missions in Asia.....	37	38	15	....	1,817	33	114	1,545	6,000
	1,856	3,295	3,107	....	241,374	3,049	29,209	233,106	1,054,609
4. <i>African M. E. Church.</i>									
United States	4,150	9,913	4,069	....	475,565	4,275	41,958	325,000	1,483,018
Missions in Africa.....	8	....	5	....	....	....	....	....	....
	4,158	9,913	4,074	....	475,565	4,275	41,958	325,000	1,483,018
5. <i>African M. E. Zion Ch.</i>									
United States	3,650	7,926	3,500	....	425,000	3,200	30,560	300,000	1,296,750
6. <i>Colored M. E. Church.</i>									
United States	1,800	4,024	3,196	....	130,824	1,961	7,731	78,455	490,590
7. <i>Meth. Protest'nt Ch'ch.</i>									
United States	2,153	1,441	2,003	....	157,604	1,883	15,760	102,663	591,015
8. <i>Un'd Breth'n in Christ</i> <i>(Old Constitution).</i>									
United States	2,017	484	2,779	....	197,123	3,760	30,657	214,790	739,211
Missions in Europe	7	....	3	....	702	13	38	390	2,000
Missions in Africa.....	63	....	....	....	6,060	14	70	599	12,000
	2,087	484	2,782	....	203,885	3,787	30,765	215,779	753,211
9. <i>Un'n Amer. M. E. Ch.</i>									
United States	112	75	50	....	3,500	115	1,150	9,200	13,125
10. <i>African Un'n Meth'st</i> <i>Protestant Church.</i>									
United States	56	115	50	....	5,990	50	650	4,000	22,462
11. <i>Free Meth. Church.</i>									
United States	1,050	613	952	....	20,998	952	12,376	76,160	178,742
12. <i>Cong. Meth. Church.</i>									
United States	50	150	50	....	5,525	50	650	4,000	20,723
13. <i>Prim. Meth. Church.</i>									
United States	64	142	77	....	5,620	104	1,402	11,003	21,075
14. <i>British M. E. Church.</i>									
15. <i>Independ't Meth. Ch.</i>									
United States	8	30	35	....	2,500	35	455	2,700	9,375
16. <i>Evangelical Assoc'n.</i>									
United States	1,227	619	2,062	....	150,234	2,535	25,000	177,839	563,377
17. <i>Wesleyan Methodist.</i>									
United States	650	325	600	....	19,525	600	7,800	48,000	61,968

SUMMARY.—I. GEOGRAPHICAL DISTRIBUTION.

CONTINENTS.	Ministers.	Local Preachers.	Churches.	Other Preaching-places.	Members.	Sunday-schools.	Sunday-school Teachers.	Sunday-school Scholars.	Adherents.
Europe.....	4,488	39,748	15,584	3,503	915,896	14,405	243,748	1,781,612	4,212,601
Asia.....	602	356	326	34	35,314	282	1,944	47,430	118,968
Africa.....	365	2,146	571	1,264	77,234	450	2,669	28,267	295,376
America.....	39,042	51,578	57,465	.....	5,382,375	62,323	593,246	4,579,539	19,784,293
Australasia and Polynesia.	786	5,375	3,250	2,138	93,140	3,828	19,785	197,314	488,183
Total for Churches represented at the Conference, so far as reported.....	45,283	99,203	77,196	6,939	6,503,959	81,288	861,392	6,634,162	24,899,421

SUMMARY.—II. ECCLESIASTICAL ORGANIZATIONS.

EASTERN SECTION.

CONFERENCES, INCLUDING FOREIGN MISSIONS.	Ministers.	Local Preachers.	Churches.	Other Preaching-places.	Members.	Sunday-schools.	Sunday-school Teachers.	Sunday-school Scholars.	Adherents.
British Wesleyan Conf....	2,350	16,369	8,022	.....	549,736	6,992	129,280	938,327	2,379,220
Irish Methodist Church....	233	439	371	1,862	26,346	327	2,853	26,500	72,000
Meth. New Connexion....	242	1,202	522	.....	35,581	473	11,258	87,460	162,400
Primitive Meth. Church....	1,133	16,608	4,601	1,544	196,735	4,105	61,989	441,429	1,011,500
Bible Christian Church....	279	1,923	854	159	33,130	886	8,990	52,790	171,654
United Meth. Free Church....	413	3,325	1,899	217	85,154	1,358	26,679	202,974	460,000
French Methodist Church...	32	92	64	104	1,960	42	267	2,176	10,050
Australasian Wesleyan Methodist Church.....	604	4,616	2,774	1,822	81,543	3,361	16,612	171,232	429,159
Independent Meth. Church.....	23	566	202	.....	8,000	200	3,036	21,452	32,000
Wesleyan Reform Union....	171	1,983	474	1,231	47,221	364	1,932	22,866	188,884
South African Meth. Ch....	101	458	279	.....	58,575	279	2,756	30,810	180,000
West Indian Meth. Church.	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total Eastern Section.....	5,581	47,581	19,562	6,939	1,123,981	18,387	265,652	1,998,016	5,096,867

WESTERN SECTION.

Meth. Episcopal Church...	15,676	16,087	23,319	.....	2,312,294	27,673	301,282	2,352,349	8,669,911
Meth. Epis. Church, South.	5,105	6,383	11,777	.....	1,219,540	12,632	88,992	695,892	4,573,603
Meth. Church, Canada....	1,856	3,295	3,107	.....	241,374	3,049	29,209	233,106	1,054,609
African Meth. Epis. Church.	4,158	9,913	4,074	.....	475,565	4,275	41,958	325,000	1,483,018
African M. E. Zion Church..	3,650	7,926	3,500	.....	425,000	3,200	30,560	300,000	1,296,750
Colored M. E. Church.....	1,800	4,024	3,196	.....	130,824	1,961	7,731	78,455	490,590
Meth. Protestant Church...	2,153	1,441	2,003	.....	157,604	1,883	15,760	102,662	591,015
United Brethren in Christ, (Old Constitution).....	2,087	484	2,782	.....	203,885	3,787	30,765	215,779	753,211
Union American M. E. Ch.	112	75	50	.....	3,500	115	1,150	9,200	13,125
African Union M. Prot. Ch.	56	115	50	.....	5,990	50	650	4,000	22,462
Free Methodist Church....	1,050	613	952	.....	20,998	952	12,376	76,160	178,742
Congregational Meth. Ch..	50	150	50	.....	5,525	50	650	4,000	20,723
Primitive Meth. Church....	64	142	77	.....	5,620	104	1,402	11,003	21,075
Independent Meth. Church.	8	30	35	.....	2,500	35	455	2,700	9,375
Evangelical Association...	1,227	619	2,062	.....	150,234	2,535	25,000	177,839	563,377
Wesleyan Methodist.....	650	325	600	.....	19,525	600	7,800	48,000	61,968
Total Western Section.....	39,702	51,622	57,634	.....	5,379,978	62,901	595,740	4,636,146	19,803,554

N. B.—The foregoing tables comprise returns from all the churches named except two. In a number of cases blanks will be found in certain columns. The returns of the number of ministers, members, and adherents are the only ones in which the full strength of the Church appears.

The method adopted by the committee and the representatives of the Churches in estimating the number of adherents was as follows :

- a. British Wesleyan Conference. The number of sittings in the churches.
- b. Methodist New Connexion, Primitive Methodist Church, Bible Christian Church, United Methodist Free Church. The number was estimated by the representatives of those Churches at about four other persons to every member.
- c. The returns of the Churches in the United States are based upon the membership. As a rule, the ratio is that adopted by the Rev. Dr. Dorchester and H. K. Carroll, LL.D. In some cases, for special reasons, a lower figure has been taken.
- d. The adherents of the Irish Methodist Church, the Methodist Church, Canada (including Newfoundland and Bermuda), and the Australasian Wesleyan Methodist Church are the official returns in the *Minutes*, checked by those of the government census.
- e. In the returns of adherents in the Asiatic and African Missions, where such are not given in Conference *Minutes*, the proportion is that adopted by those who have had personal experience in the working of those Missions.

JOHN J. MACLAREN, *Chairman*.

B. W. ARNETT, {
WILLIAM MORLEY, { *Secretaries*.

The Rev. J. W. HAMILTON, D.D., of the Methodist Episcopal Church, presented the report of the sub-Committee on a Permanent Executive Commission. (For the report as amended and adopted, see pages 620-622.) The discussion on the report was as follows :

A MEMBER: Mr. President: I desire to submit a question, speaking for the people whom I represent. If the different Conferences will have to appoint their own delegates, what is the use in this Conference appointing these gentlemen whose names have been read? If the question has relation to an Ecumenical Conference to be held ten years hence, will not it suffice to wait until the different Conferences, in the different sections, meet, and let them make their own appointments? Do we not, by this act to-day, if we pass this resolution, forestall the judgment of the different Conferences? I would ask that the committee be requested to state some reason for this particular arrangement.

Dr. HAMILTON: Mr. President: Every one knows that we had very great difficulty in originating this Conference. As some one has said here, "What is every body's business sometimes happens to be nobody's business." We have already provided in the report that these brethren who have been named shall only act until the various Churches shall determine on their appointments. This makes a line of continuity between this and the next Ecumenical Conference. In questions of fraternal greetings, for instance, and in arrangements which may be necessary looking to the location of another Conference, such a commission would be very valuable. There are a great many things which we are not able to determine in this body which could be referred to this commission. Again, some matters have come before this Conference which it will be impossible for the Business Committee to recommend for your action in any satisfactory form; but such consultation might go forward if such a commission as this were in existence, and it would lead to very important results; not only in

relation to the matter of fraternal greetings with other bodies, but possibly to a closer union among ourselves.

J. E. EMBRY, D.D., of the African Methodist Episcopal Church: Mr. President: I wish to observe that, first of all, I am opposed to this arrangement. It seems remarkable to me that so elaborate an arrangement could have been made by the Business Committee without my knowing any thing about it. I have been at all of the sessions, save that of Saturday night. I do know that our business has proceeded very slowly, and I do not know where time has been found to make such an arrangement as this. In the first place, I do not believe that we have any authority to make such an arrangement. We have no legislative powers whatever, and I doubt whether the Churches will recognize it after it shall have been done. In the second place, the representation assigned to the African Methodist Episcopal Church is not fair. By any fair provisions our Church, representing half a million members, should not be given only three representatives, while the mother-Church is given eighteen and the Church, South, five. They are not five times three, I am sure; nor is the mother-Church six times three. We should certainly have had four representatives on this commission. I was not present on Saturday at the session, and I am a stranger, therefore, to this arrangement. I wish to suggest that a fourth member be given to the African Methodist Episcopal Church. I doubt the propriety of this thing. Of course, my judgment does not go for much; but it does seem to me that we have started out upon principles of general voluntary action, and that we came here to exercise no authority further than to suggest and recommend. I think it should be only recommended to our Churches at their next general assemblies to nominate members of this commission and clothe them with power to act.

Mr. HENRY J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church: Mr. President: It appears to me, sir, that most of the English members of the committee must have been away on Saturday night, as some of them left here to sail for Europe. It also appears from what our friend of the African Church says, that he and other Americans were away. I do agree to some extent with those who have criticised the report. I think there has not been consideration enough given to the matter by the Business Committee. But there is another point that I think it quite right to suggest to you, in the consideration of such a proposal. There seems to be some confusion in the minds of the delegates with regard to the members who would be elected to attend five years hence, and those who are nominated as members of the present committee. If they will examine the names, they will find that most of those nominated have already been members of committees. For instance, Dr. Bond has been on the London General Committee, and he is on this one. I was on the London General Committee ten years ago, and I should have been on this if I had been well enough to accept it. I do not see why there should be fifty to thirty. I should not, however, criticise that, as I am standing in America. I can see that with their usual appreciation of their own country, which is very great, they will consider that fifty of them should be

elected out of a total of eighty. If I were standing in England, I should say that fifty of us should be elected. But let them elect fifty and we will elect thirty that will be equal to them, and in that way keep the balance of power.

There is another thing to which I desire to call attention, and to which I object, and that is, that Australia is given but one delegate. In my opinion, we shall meet in Australia at the next Conference. I hope so, and shall work heartily to that end. If so, it seems to me a very scant compliment to them that but one person is named to represent that country. It seems to me to be absurd, and I therefore move that this matter be referred back to the committee for reconsideration, with the request that they will be good enough to modify the report in accordance with the suggestions made, including also the suggestion of our friend from the African Church.

DR. HAMILTON: I do not care to take up the time of the Conference in discussing this matter. I think, however, that the committee should be fairly represented. This matter has been reported in the Business Committee a great many times since the beginning of the Conference, and this committee has been in existence for a number of days. We have been before the Business Committee and asked for suggestions. Of course, we could not base any representation upon the quality of the delegates, and we did have to have some basis. We thought the numerical one the best one, and we have taken the various statistics which have been reported here this morning as a basis. Acting upon that basis, we have done the very best we could in selecting properly the delegates from every Church.

THE REV. J. M. BUCKLEY, D.D., of the Methodist Episcopal Church : Mr. President : I never found myself in a more unpleasant position than I am now in. My sympathies are with the Business Committee and the projectors of this movement. My judgment is entirely against its wisdom. I think it is unnecessary, and I believe that it is dangerous. It is unnecessary, because we have succeeded, whatever trouble it took, in providing a programme for two Ecumenical Conferences, and we can do the same thing again. The trouble is amply compensated for by the results, and it is trouble without personal friction or aggravation to causes of irritation. What propriety is there in a body originated as this was, and constituted as this is, establishing a permanent organization to cover a period of ten years? It involves altogether too much assumption of the permanency of individual character and representative standing. When men are appointed in due form by their own bodies, or where all the bodies unite in ordering a permanent organization, the case is entirely changed. I am aware that these persons are appointed *pro tem*. I am also aware that their appointment by this body takes them entirely out of the category of spontaneous appointees at the hands of their respective denominations. Questions of representation are already raised, and you may be sure they will be widely raised. It is impossible to make a representation entirely satisfactory.

Furthermore, the pushing of such a thing as this puts all the denomi-

nations in an unfair and improper aspect before the world. I care not to go into this matter further.

Now, Mr. President, we wish to promote a spirit of unity. We wish that organic union, if it ever comes, shall come first as the blade, then as the ear, and then the full corn in the ear. I regard this proposition as tending to needlessly irritate the situation by perpetuating differences that ought to subside with the adjournment of this Conference. I will say no more. If, however, the Conference sees fit to adopt this, they will find me ready to represent it in the very best aspect and using my best efforts to suppress all causes of irritation. But I believe it to be entering upon a course which will operate against us.

The time for the programme of the day having arrived, the further consideration of the report was postponed.

The topic of the day was taken up. In the unavoidable absence of the Hon. W. B. Hill, of the Methodist Episcopal Church, South, his appointed essay, discussing "Legal Restraint on the Vices of Society," was read by the Rev. W. V. TUDOR, D.D., of the same Church. The essay was as follows :

Mr. President : We are sometimes told by those who admit that legal restraint of the vices of society is within the jurisdiction of the State that such legislation is nugatory. " You cannot make men moral by act of Parliament "—so runs the threadbare pathos of this worn-out pastoral. Now, if this means that law cannot generate inward righteousness, it is true. But those who saw the air with this old saw very well know that the friends of moral legislation do not propose to accomplish by it any such result; for statutes of every kind assume to deal only with men's acts, not with intentions or motives. What those who use this saying mean is that law has no efficacy in promoting morality of external conduct, and when uttered with this meaning it is the most preposterous and self-evident falsehood that ever crept into currency by the coinage of an epigram. If it were true, it would be an argument against church rules and social regulations as well as against statutes. Rules of the Churches never created inward holiness; that is not their function in church economy; but they serve as an influential and wholesome discipline of conduct, and thus they help to make men moral by law.

The falsity of this hoary-headed error is best exposed by reversing its application. Those who quote it so flippantly commit themselves by logical conclusion to the statement that you cannot make men immoral by law. But this is notoriously untrue. Did not the law that chartered the Louisiana lottery and authorized its roving commission of infamy through mails and newspapers—did not such legislation, by furnishing the means and inducements of an immoral temptation, make men immoral by law ? Can there be a doubt that the acts of Congress which have closed the mails and press to the lottery's nefarious schemes have diminished this immorality, and therefore made moral, with respect to this vice, the conduct

of many whose conduct the opposite state of the law made immoral? Do not the laws that set up saloons in Washington thick as the leaves in Vallombrosa, presenting to the lip of every youth the allurements of a persecuting opportunity; subsidizing by pecuniary profit the greed of every publican in creating a patronage of drunkards; thrusting before the victim of every inherited weakness and depraved appetite an ever-present and multiplied temptation; creating and extending the social usage of treating as the means of doubling indulgence; bringing into partnership the suggestions and excitement of kindred vices by lewd pictures on the walls and the gambling-rooms secreted above—do not the laws which license these institutions propagate and foster and multiply and intensify propensities to intemperance, and thus make thousands upon thousands of men immoral by law? As long as they are permitted by law to carry on this deadly work in Christian England and America, Anglo-Saxon civilization must be content to rest under the shame of the terrific indictment of that observer who called it a “hideous mixture of beer and Bible.”

Let him who doubts that men can be made immoral by law imagine the results of applying the license system, with unlimited publicity and freedom of catering for patronage, to the gambling-saloon; or let him imagine the effect upon society of laws permitting in our cities what was permitted in Pompeii. Just so far as present laws save us from such results, by their prohibitions and restrictions, they make men moral by law, although it is freely admitted that they fail to suppress *entirely* the vices at which they are aimed. All statutes against crime, so far as they operate as restraints upon human conduct, make men moral by law. And so all laws against the vices of society, by the condemnation of such vices, by registering the voice of public conscience and public opinion against them, as well as using the machinery of punishment against the violators, become an important factor in promoting morality of conduct.

May the law precede, or must it simply follow, public sentiment in attempting to control the vices of society? This is a question which, under different forms, has provoked much discussion. There are two schools of thought, one insisting that the law should hold aloft a standard of conduct sufficiently above the level of average opinion to become a guide and a beacon, the other insisting that the standard should be below the level of average public sentiment, or at most only parallel with it, in order to prevent the scandal which arises from a breach of law in its non-enforcement. The history of the progressive growth of the common law of England is an instance of the evolution of law which followed, and, by a series of successive precedents, established what was assumed by the judges to have already the force of social custom, although their declaration might for the first time, as was admitted, become the evidence that it was law. Bentham complained of this system of judge-made law as unjust. “You make laws for men,” said he, “as you make law for your dog. You first let him do wrong, and then you whip him for it.” But the advocates of the system would reply that the judges merely declared the

law, already pre-existing in men's thoughts and in social usage, though unwritten, and that the law which was thus the product of the habits and customs of the community must be binding upon every one.

Totally different from this evolution of law was the mode of deliverance of the Mosaic code. That came from a source distinctly external to the people. It rested upon an authority higher than their consent. In the moral law of Israel that lofty code of ethics was a pillar of cloud by day and of fire by night, leading, guiding, uplifting the thought of the people. Grievous indeed were the lapses of conduct by the chosen people, but for aught that we can tell of human history it seems at least probable that if Jehovah had waited until public sentiment among mankind was ready for his laws and prepared to enforce them without infractions, we should probably not yet have had the Ten Commandments.

Legal restraint is by no means to be thought of as a panacea for the vices of society. There are some who rush for a statute as they would make haste in disease to apply a blister, and expect a specific cure. Our best social and religious endeavors will leave a large residuum of truth in that pessimistic couplet:

“How small, of all that human hearts endure,
That part which kings or laws can cause or cure.”

There is a Spanish proverb that an ounce of mother is worth a pound of clergy—and I would add, worth a ton of law. But while law, as a restraint on immorality of conduct, may be of small relative value to these other influences, yet it has undoubtedly a positive value and an important function. In so far as law is efficacious, the truth, as between the conflicting views which have been stated, seems to be with those who hold that law may very properly go, to some extent, in advance of public sentiment; not, indeed, so far in advance as to make a great gulf between the working beliefs of men and the law, but far enough for the law itself to become, as the voice of the community's higher conscience, an educator of public thought, and thus in a new sense a school-master to lead us to Christ.

The truth is that there is very little danger of the enactment of laws in advance of public opinion—almost no possibility of the enactment of a law under representative government in advance of the working beliefs of at least a majority of the community. And yet, to cite an instance in the current discussions and campaigns relating to the suppression of the saloon, we find many persons who profess to be sincerely in favor of the suppression opposing it on the ground that the public mind is not ready for the movement. If they honestly favor the movement, their business is the single one of endeavoring to bring the public mind to agree with their own convictions. The result of the ballot can be depended on to ascertain where the majority is; and yet we find them assuming in advance that saloon sentiment will be in the ascendancy, and on that assumption actually contributing to its ascendancy. There are prominent religious journals in the United States whose course on this question involves them in this grievous inconsistency.

Mr. William T. Stead, who is famous in connection with movements to suppress certain vices of society, recently cited as an illustration of the power of law to raise public opinion to the level of the law the case of a member of Parliament who was expelled for accomplishing the ruin of a young girl. The details of the law, the case, and the penalty may not be very well understood on this side, and I shall not attempt any elaborate interpretation of them; but I gather this much from Mr. Stead's article: that the provision by virtue of which the expulsion was accomplished was, at the time of its enactment, in advance of the sentiment even of those by whom it was enacted, and certainly above the average of public sentiment; but in time, and perhaps in part because of the educative influence of the law itself, public opinion was brought to the point of enforcing the provision when a case within its terms arose. At any rate, it is undeniably true that this case, and the eclipse in the careers of two prominent leaders in British politics, have fixed a standard for the private conduct of public men which a hundred, or even fifty, years ago would have been decried as hypocritically over-pious.

The phrase "legal restraint" in the subject assigned me is broad enough to include the whole subject of enactment and enforcement of law designed to restrain or suppress the vices of society. Under representative governments, the ultimate responsibility, both for the enactment of good laws by the Legislature and the enforcement of law by public officers, rests with the people. Public opinion, as expressed through the methods provided for its ascertainment, is the power behind the law—from its high crown in the royal ruler or president to its "miry toes" in the constables of low degree. To the extent that Christian people make up, or can mold, public opinion, they are therefore responsible as to whether law imposing due restraint upon the vices of society is enacted, and if so, whether such laws are faithfully enforced.

It will be objected that this statement ignores the separation between religion and politics. It does, for I deny the validity of any such separation. Why is not the political conduct of the Christian citizen, under a system wherein that conduct affects the righteousness of the public law, subject to religious obligations, as much as domestic life or business life? Why are not those who hold that moral issues are of paramount and supreme importance bound to act on that belief in their political relations? The answer to these questions would seem, on principle, to be plain enough; and yet, just as horse-trading has established for itself a special code of ethics framed on debased morality, so the great business of politics claims exemption from moral interference. The result is that Christian voters every-where are ranged in parties whose rallying-cries are either strangely silent concerning the insistent moral questions of our time, or else positively hostile toward them. If the views now urged were generally adopted, we should see important changes in public affairs. Christian citizens would not abandon politics to bad men to the extent they now do. Under a system of popular government, every citizen's vote, or failure to vote—his influence, or failure to exercise that

influence—affects the community for good or evil. It is therefore the duty of all good citizens, at the expense of personal convenience, or even of personal business interest, to use both their votes and influence in behalf of public welfare. This is the patriotism of peace. This is public spirit in its most important sphere. To withdraw selfishly from political duties is as unworthy of the true man, and as disastrous to his community, as it would be in time of war to shirk his part in maintaining the common defense.

And yet, potent as these truths seem to be, there is but one class of citizens who live up to their privileges as factors in popular government—one class alone who not only always vote, but always influence votes in behalf of their convictions or interests to the full extent of their power. They have been well described by an American statesman as consisting of “the saloon-keepers, the thugs, the shoulder-hitters: all the fraternity of the bucket-shops, the rat-pits, the hells, and the slums.” These be thy gods, O Israel! False gods as they are, there will be no cleansing of the nation’s public life until the children of light learn a lesson from these children of this world, and oppose to their zeal a spirit of patriotic consecration; to their craft a prayer; inspired wisdom to their solidity; a co-operation cemented by intense conviction of the supremacy of moral interests.

Assuming that good laws for the restraint of the vices of society have been enacted, the question of their enforcement involves consideration of the attitude toward these laws of the public officers to whom are delegated their administration and execution. If these officials are unfriendly to such laws, it is vain to hope for any good result. Such is undoubtedly the attitude of many public officials. Mr. Anthony Comstock, who is the “Society for the Suppression of Crime,” and whose earnest fight against obscene literature and art is all the more honored by good men because of its persistent misrepresentation by the press, has had almost as hard conflicts with those on whom the duty of enforcing the laws devolves as with the criminals against whom the laws are directed. The statement was made years ago by Dr. Howard Crosby, that there were more than one thousand cases for the violation of the excise laws pigeon-holed in the office of the district attorney of New York, awaiting a day of judgment apparently as remote as the *dies iræ*. This statement has remained unchallenged. Unless every metropolitan newspaper bears false witness, many of the police of the same city are in the pay of its dens of iniquity, and receive current compensation in return for protection from the law.

In many places Christian sentiment has been aroused by facts like these, and “law and order leagues” have been formed—societies for the enforcement of law. Their object is worthy of all praise. For what they can do let us be duly grateful; but the fact that they can accomplish so little, relative to the much that ought to be done, suggests the fearful difficulty which hampers all such efforts. The very existence of a law and order league assumes that the officers of the law are themselves criminals. The assumption is, in many cases, only too well founded; for indifference to official duty, laxity in executing laws which the official has sworn to

enforce, and, in still greater degree, sympathy and collusion with offenders, constitute as great a crime against the law and the peace of society as the offenses which are thus neglected or condoned or protected. The whole machinery of the law is in the hands of public officers. The proper use of this machinery is the business and the duty of the officers of the law. They are paid for the business; they are sworn to the duty. It ought never to be necessary for private citizens to employ their time, money, and exertions, either individually or in organized societies, to do the work of paid and pledged officials. And they cannot do it, with any considerable success.

Besides, the machinery of law is complex. There are so many steps from detection to accusation, from accusation to trial, from trial to penalty, that if there is a balk at any stage in the progress of justice it is fatal. These considerations suggest that the efforts of Christian citizens in securing the due administration of those laws designed to serve as restraints upon the vices of society, the enforcement of which is resisted by a criminal class having a strong political "pull," would better be directed toward the election of officials friendly to such laws than toward compelling an indifferent or hostile or bribed body of officials to do their duty. Such officials are themselves law-breakers, and no pressure of public opinion will long make them even "go through the motions" of a vigorous enforcement of the law. They may occasionally make a demonstrative raid, or single out some scapegoat, designed to gratify public opinion during some "spasm" of municipal morality; but they do this only because—as the mayor of one city explained to some gambling constituents whose punishment he temporarily decreed—"it is occasionally necessary to pander to the morals of the community." The mayor and the criminals understood perfectly that in a few weeks they would resume "the same business at the same stand." Law against social vices is not legal restraint, except when administered by those who are in sympathy with it.

I regret to offer an opinion on a much-controverted subject; but I should fall short of loyalty to what seems to me to be the whole truth on this subject if I did not add that legal restraint upon the vices of society will never be what it ought to be until the conscience of Christian womanhood is recognized in the agencies both for enactment and enforcement of law. I see nothing less than this as the consummation of that great movement which has been so well described by Dr. Storrs: "It is a fact significant for the past, prophetic for the future, that even as Dante measured his successive ascents in the Paradise—not by immediate consciousness of movement, but by seeing an ever lovelier beauty in the face of Beatrice—so the race now counts the gradual steps of its spiritual progress out of the ancient heavy glooms toward the glory of the Christian millennium, not by mechanism, not by cities, but by ever new grace and force exhibited by the woman who was for ages either the decorated toy of man or his despised and abject drudge."

Legal restraint is law; and what is law in these days, either in England or America, except the will of the people? My subject, then, raises the

grave question, What is to be the will of the people? What is it to be in England, "that mighty nation, before whose feet the worlds divide?" One of her statesmen and scholars, Mr. Bryce, has asked this question of this younger nation, and I believe has indicated the true answer in these grave words with which I close this paper :

"No one is so thoughtless as not to sometimes ask himself what should befall mankind if the solid fabric of belief on which their morality has hitherto rested, or at least been deemed by them to rest, were suddenly to break up and vanish under the influence of new views of nature, as the ice-fields split and melt when they have floated down into a warmer sea. Morality, with religion for its sanction, has hitherto been the basis of social polity, except under military despotisms. Would morality be so far weakened as to make social polity unstable? and if so, would a reign of violence return? In Europe this question does not seem urgent, because in Europe the physical force of armed men which maintains order is usually suspicious, and because obedience to authority is every-where in Europe matter of ancient habit, having come down little impaired from ages when men obeyed without asking for a reason. But in America the whole system of government seems to rest, not on armed force, but on the will of the numerical majority; a majority most of whom might well think that its overthrow would be for them a gain.

"So sometimes, standing in the midst of a great American city, and watching the throngs of eager figures streaming hither and thither, marking the sharp contrast of poverty and wealth—an increasing mass of wretchedness and an increasing display of luxury—knowing that before long a hundred millions of men will be living between ocean and ocean under this one government—a government which their own hands have made, and which they feel to be the work of their own hands—one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundations it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, any thing in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude, and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep—

Soles occidere et redire possunt:
Nobis, quum semel occidit brevis lux
Nox est perpetua una dormienda—

would the moral code stand unshakened, and with it the reverence for law, the sense of duty toward the community, and even toward the generations yet to come? Would men say, 'Let us eat and drink, for tomorrow we die?' Or would custom and sympathy and a perception of the advantages which stable government offers to the citizens as a whole, and which orderly self-restraint offers to each one, replace supernatural

sanctions, and hold in check the violence of masses and the self-indulgent impulses of the individual? History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples."

The first invited address of the morning, on "Lotteries, Betting, Gambling, and Kindred Vices," was given by the Rev. JOSEPH POSNETT, of the Wesleyan Methodist Church, as follows:

Mr. President: The question of betting and gambling is a present-day question, and one of all-concerning importance. There is no evil of our times which is so wide-spread, so rapid in its development, so colossal in its proportions, and so prophetic of ruin to personal, domestic, social, and national character and morals, wherever it is indulged. It is a corrupting leaven. It is a contaminating leprosy very dangerous to the well-being and Christian civilization of our times. It has become an international social blizzard, causing desolation and misery, ruin and wreckage, wherever it prevails.

It is difficult to define gambling. Substantially it is an attempt to gain by chance or hazard, or supposed information, the money or property of others, without giving any fair equivalent, any valuable consideration, for the gain sought. The man who stakes five pounds on a horse-race hopes to receive a very much larger sum for the money he has staked. But it is not honest to acquire your neighbor's money, mostly to his ruin and degradation, and always in such transactions, without rendering a just equivalent, a fair and valuable consideration, for that which has been received. The transaction is essentially unjust, and partakes of the nature of dishonesty. It is, in short, a sort of veiled robbery, a theft, which though in a manner condoned before society by long-established evil custom, is none the less a wrongful acquisition of that which of right belongs to another. The act is intrinsically an unrighteous one, and "All unrighteousness is sin." In its ultimate outworking gambling cannot mean any thing less than the practical abolition and dethronement of the tenth commandment. The passion for gambling has its deepest roots in selfishness and covetousness, indolence and idleness. Unhappily, it possesses a strange and marvelous fascination over its spell-bound victims, leading them onward under its terrible bewitchment, from which escape is almost impossible, to certain and hopeless perdition. The heart of the gambler all the world over gets hardened into adamant, and before he is aware of it becomes possessed, not only with seven, but seventy times seven, devils. "The turf," says the *Pall Mall Gazette*, "has degenerated into a dishonest gambling hell." The late Lord Beaconsfield described it as "a vast engine of national demoralization." A fair and beautiful young mother, with two or three little children clinging to her apron, but on whose faces gaunt famine was writing its sad lines, said in my hearing, for she was the wife of a gambler, "We're fair hungered to death with it."

Now, if what I have said be true, and if, further, all the evil associations and results of gambling be considered, then it follows that all gambling—gambling of every kind and degree—is essentially immoral. Its immorality is to be found, not only in the degree or extent to which it is carried, but in the nature of the act itself. The acquisition sought, namely, the possession of another man's estate without giving to him a full and valuable consideration for that which has been obtained, is essentially, fundamentally, and radically wrong. A man can no more be a moral gambler because the degree of his gambling is not so excessive as that of some others than he can be a moral thief because his theft is not so large in its proportions as may be the case with some others. The evil consists not in the degree or excess in which the practice is indulged, but in the indulgence of it at all. It is, in fact, a forbidden territory, all trespass into which, even though the trespasser should never venture far beyond the line of demarcation, is a transgression of the law. The question to be answered is not, "How came you to wander so far into a distinctly forbidden territory?" but, "Why are you there at all?" It is in the very act and at the very moment that a man overleaps the boundary-line between that which is lawful and permissible and that which is unlawful and forbidden, and not simply in any larger and further after-encroachment and trespass into such forbidden territory—it is then and there that principle strikes her surrender, and the wrongful deed is committed.

Hence the recent language of Sir James Stephens in the July number of the *Nineteenth Century* is utterly fallacious and misleading. Sir James says: "The principle on which gambling is morally objectionable is not difficult to apply. It is that gambling, like any other thing, is a question of degree. A bet for one man is unobjectionable, if it is a matter of shillings; for another man it may be of no harm if it is a matter of pounds. But questions of degree of this sort must by the very nature of things be decided by the people whom they actually affect. A man must decide for himself how much he can afford to lose." Now, to this statement of the case I strongly but respectfully demur. For if gambling be essentially wrong—wrong in principle—it cannot possibly be right in degree. If it be wrong in the abstract it cannot be right in the concrete. If in its underlying spirit and principle it is to be condemned, then no external circumstances, no possible varying conditions of life, no questions of degree can change the essential character of that action and transform wrong into right. Sir James Stephens opens a door which it will be found impossible to shut. Every man is to do that which is right in his own eyes; "a man must decide for himself how much he can afford to lose." A poor man with the claims of wife and family upon him will be condemned if he gambles away half a crown, whereas a wealthy rascal will escape all condemnation though he should gamble away hundreds of thousands. Legislation on the principles of Sir James is legislation for the classes and against the masses. It practically condones gambling in the prince, but condemns it in the peasant. Sir James says in effect to the bloated aristocrat, "All right, my lord; go on, and prosper!" But to the hard-

handed son of toil he says substantially, "You deserve to be run in!" It is not equal and fair. It has no solid foundation in righteousness. It favors the rich and bears hardly on the poor. On such premises gambling never has been, and never can and never will be, put down. "And yet show I unto you a more excellent way."

Moreover, these principles apply as broadly and strongly to the successful hazardous plunger in stocks and shares, who has no objection to sanctify his speculative audacity by a liberal contribution to church funds, as they do to the unsuccessful and bankrupt victim of his own rashness, who is held up before society as a paragon of folly and crime. The one has just escaped in the very nick of time and only by a hair's breadth from the Argentine crash, but the other "poor devil," as he is called, has been caught in the sloping and vitreous sides of the financial whirlpool. But apparent and temporary success cannot be accepted as any justification for wrong-doing. The victorious though blood-stained duelist is just as bad as the vanquished and murdered duelist. A successful plunger in stocks and shares may be just as culpable before God as an unsuccessful and ruined one, though the effects and consequences of such a course may be very different toward others. But the moral quality of actions is not determined by either success on the one hand or non-success on the other. The common adage, "There is nothing succeeds like success," needs vast qualification in the world of finance. Moreover, if gambling be what the late Archbishop of York termed it, "the purchase of a chance," then for one I have no hesitation in saying that the gambler has no more right to purchase the chance of ruining his neighbor than has the duelist to purchase the chance of killing his neighbor.

Possibly one of the very worst forms of gambling—gambling practiced on a colossal scale and gambling indulged in by not a few Christian professors—is the gambling of the Stock Exchange. Talk of a frantic, fanatical, uproarious enthusiasm in matters religious as something to be condemned! For my part, I have never seen or heard any thing in connection with the wildest religious excitement I have ever witnessed at all comparable with what I saw for the space of half an hour about a fortnight since on Wall Street, New York. The shouting, bawling, screaming, frantic, almost mad uproariousness of those fanatical dervishes of finance may well be said to "lick creation!" No doubt the gambling of the Stock Exchange differs widely in form and expression from the gambling of the turf and the dice. But in spirit and the manifestation of an ever-grasping, all-devouring, all-consuming covetousness it is one and the same thing. These gamblers truly fulfill the memorable words of the great prophet, "They are drunken, but not with wine; they stagger, but not with strong drink." Yes, this huge and tremendous inconsistency have I known, for a man never to be "drunk with wine, wherein is excess," but daily and almost every hour of the day, the year through, to be dead drunk, steeped in a dipsomania of worldliness; never to be seen intoxicated and inflamed with strong drink, but daily to be seen intoxicated and inflamed with that "covetousness which is idolatry;" never to be

known as a reeling and staggering devotee at the shrine of Bacchus, but habitually to be well known as a notorious and most devout worshiper in the temple of mammon; almost to scorn the slavery which holds the poor and pitiable inebriate or opium-eater spell-bound by the witchery of his drug, and yet himself the more to be pitied inebriate that is cursed with drinking early, drinking late, drinking deeply, drinking always—drinking draughts that might suffice for common millions, and then dying of thirst because there is no more to drink.

No doubt much more might be done in restraint of this evil by moral forces—the holy influences of the home, the school, the pulpit, and the press. Only in this way, and by the united force of all these methods, shall we be able to educate the conscience, which is the moral barometer of the nation, and so create an overpowering national sentiment sufficiently strong to force legislation in restraint of the growing enormity of this vice. But when we have done all we can in this way there will yet remain a very large class of persons who need to be saved and defended by the yet further restraints of legislation out from the hands of those who are continually seeking to destroy them. Society needs protection against its greatest scoundrels and vagabonds. They have the wild-beast nature in them, and are perpetually preying upon the weak and the defenseless; and parliaments, congresses, and legislative assemblies, justly concluding that certain acts and practices are, wherever done, against the true common weal of the nation, may rightly determine the performance and practice of such things, subversive as they are of the true well-being of the nation, to be penal.

Nay, further, are these not forms of evil so gigantic, oppressive, and antagonistic to social progress that the removal of them can only be hoped for by the restraints of legislation inspired by Christian sentiment? What of slavery, that sum of all villainies, cursed at both ends, and blasted in the middle? Was not the majesty of the law rightly invoked both in Great Britain and the United States, by such men as Wilberforce and Abraham Lincoln, to overthrow that pestilent and life-and-liberty-destroying monster? When Lord Ampthill, for some time a British ambassador, was on a mission at Rome, he possessed a huge boa-constrictor and interested himself in watching its habits. One day the monster escaped from the box where it was supposed to be asleep. Slowly it began to wind itself round the body of Lord Ampthill and to tighten its folds. He felt the commencement of its crushing force. It was a moment of extreme peril. The consummate coolness of the diplomatist helped him. He remembered from his knowledge of anatomy that there was a bone in the throat of the monster which, if he could find and break, he would save himself. Not a moment did he hesitate. Straightway he seized the head of the devouring monster, and into its opened mouth he drove his hand, now firm as a bar of steel. He knew he must slay or be slain, conquer or die. He sought and found and smashed the vital bone. Instantly its coils were relaxed, the monster fell at his feet, and he was free. Even so more than fifty years ago the emancipating hand of old England,

and more recently the emancipating hand of the stars and stripes, each hand welded by high Christian purpose and principle into a bar of steel, was driven straight into the flaming mouth of the devouring slave dragon. And with what result? Why, this result: that on this very day, uncoiled and prostrate and dead, the form of the infernal slave foe is to be seen at the feet of every son and daughter in whose veins the Anglo-American blood is flowing.

And as we have dealt with the slave dragon, even so we must deal with the drink demon. Into the mouth of that cruel and sateless monster, rightly symbolized on the old crown coins of England by a representation of St. George and the dragon, the united hands of these two great nations which God has so joined together that they ought never to be put asunder, having made them of one blood, given them one language, filled them very much with one spirit, and bestowed upon them a common liberty and inspired them with a common purpose, must be thrust, till the pride of the old tyrant is broken and its horrible form lies forever prostrate and dead! And so we must deal with the dragons of lust, cruelty to women and little children, and especially with the hydra-headed monster of gambling and betting that in our times is throwing its destructive coil around individuals and society and nations and kindreds and peoples. No half measures will avail. We must vanquish or be vanquished, slay or be slain. In the name, therefore, of that holy God whose servants we are, and that divine, redeeming Lord whose name is above every name, let us enter upon this holy warfare, and God defend the right!

It is greatly to be regretted, in spite of all that was said a few days since so favorably touching the public press, that the daily press of my own country is largely responsible for this great evil. It is, very unfortunately, the pecuniary interest of newspaper proprietors to encourage betting and gambling. By it they have their great gains. The public press of my own country is largely responsible, not only for the growth of betting and gambling generally, but especially for the growth and multiplication of a vast army of tipsters, swindlers, sharpers, black-legs, and bookmakers. "Before the eyes of all their readers," says Mr. Stead, "day by day, are flourished forth, with every appetizing detail, all the items of information that can tempt men to bet. Prophets are paid handsome salaries for the purpose of encouraging the credulous to put their money on horses warranted to win." And thus that very instrument which beyond all others ought to be the first and chiefest in putting down this gigantic evil is in reality to-day the mightiest instrument for its wider and yet wider extension.

But why plead for legislative restraint? First, because of the enormous injustice done against society by the legalized facilities which at present obtain for the practice of this evil without almost the slightest danger of any penal consequences whatever. Secondly, because of the unprecedented rapidity of the growth and extension of this demoralizing practice. Thirdly, because of the confusion and uncertainty of the law, especially in England, as it now stands, touching exactly what is and what is not for-

bidden. At present, it seems, a bet can be recovered in our courts of law if made through an agent. Sir James Stephens says: "Parliament will not have done what it can to discourage gambling and betting until it has condemned it in general terms, which it would be perfectly easy to do by reciting that, 'Whereas gambling is a practice opposed to public interests, it is hereby declared to be illegal, and all bets, whether made by agents or between principals, and all contracts ancillary to gambling, shall be void.' The existence of such a person as a betting agent appears to me to be an insult to the law."

What, then, could legislation do? 1. It could make illegal and indictable all betting advertisements. 2. It could greatly cleanse the periodical literature of our times by making it a penal offense for any newspaper to publish "the odds" on racing transactions. 3. It could effectually stamp out all betting and gambling clubs, beginning at Tattersall's. So long as betting in clubs and by agents is allowed, the terribleness of the plague will continue. 4. It could unrelentingly put down the whole system and curse of bookmaking by enjoining imprisonment on all persons convicted of bookmaking, without the option of fine. 5. It could prohibit the shouting by little boys in our public streets, for the sake of selling their evening papers, of the result of the races. 6. It could make the advertisements of plausible touting and reckless stock-brokers punishable at law. 7. And lastly, it could prohibit the transmission of book-makers' circulars through the post and also the use of the telegraphic wires for all gambling purposes.

The second invited address of the morning, on "Marriage and Divorce Laws," by the Hon. HIRAM L. SIBLEY, of the Methodist Episcopal Church, was given, as follows:

Mr. President: The branch of marriage laws which relates to divorce touches at the core a vital question of our times. With regard to an institution so deeply affecting moral and social well-being as does marriage, that its State regulation should embody the principles of sound ethics it seems needless to argue. Government being the instrument, and civil law the act of society, they evidently must conform to the requirements of morality, or in ruinous conflict thrust the social organism against them. Obvious as this appears, however, on the simple statement, that legislators either have not fully felt its force, or have been influenced by erroneous ethical conceptions, is evidenced by the general state of the civil law respecting the permanence of the marriage union. A hopeful portent, however, is seen in the call, becoming "trumpet-tongued," for its amendment. Hence time will better be spent in endeavor to ascertain and state the doctrine of morals involved, thus making clear the principles which should mold the civil law, than in sketching its history or giving a digest of its provisions. One reason for this course is that the true form of marriage is so generally agreed to as to have become a postulate of the institution. The beautiful picture in Genesis, of the first of human nuptials, mirrors it to our race forever; while the wedding immortalized by miracle

at Cana of Galilee crowns marriage in its pristine form with the glory of Christian benediction. The latest word of science, by the pen of Herbert Spencer, also is that "the monogamous form of the sexual relation is manifestly the ultimate form, and any changes to be anticipated must be in the direction of completion and extension of it." At this point, then, nature and revelation with one voice declare a great truth, immovably rooted in each. But a stronger reason for the line of discussion indicated is the conflict of moral teaching respecting the permanence of marriage unions. Obviously, before the civil law can be right the ethical rule must be settled. The Roman Catholic Church asserts the absolute indissolubility of the marital bond, except by death. Very able agnostic sociologists, on the other hand, urge that when, between a married couple, the natural bond of affection ends, the legal bond also should be severed. Protestantism rejects these as untenable extremes, but divides upon the ground which lies between them. That adultery is in morals a valid cause for divorce it always has held, and the great preponderance of its scholarship, as well as its general practice, sustains the doctrine that desertion is also. Of late, however, the ominous frequency and increasing ratio of divorces has caused some growth in a disposition to limit the dissolution of marriage to the one case put by Christ, and to insist upon that as the true ethical principle. We are profoundly convinced that this tendency, like the intense individualism against which it arises in protest is wrong, and the proposition it advances unsound. Moreover, if made the moral basis of the changes in divorce law, which we all agree are needed, it certainly must defeat its own object.

Care should be exercised lest in zeal to repress an evil we wrest from the Scriptures truth which to "plain people" they clearly reveal, and load our proposed reform with the burden of trying to break the great body of Protestantism from its old moorings by vain effort to revolutionize, in an integral part, its historic teaching and practice respecting divorce. Here, also, to a class who strangely incline to the notion that civil restriction, which the moral law does not require, can be a proper remedy for an undue license, permit the suggestion that denial of an ethically true liberty never will subserve morality. On the contrary, refusal to men and women of rights in this matter, which God by his law gives to them, is itself immoral, and therefore of necessarily bad tendency.

The force of a powerful appetite and divine command impels the race to propagate its kind. To this end union of man and woman is necessary. Marriage alone furnishes the conditions under which that righteously may take place. Hence, excepting special cases needless to specify, God and nature have made marriage the universal right of mature men and women. Manifestly, this includes the right of each party to the union to all its essential benefits. On these grounds also society, in corporate capacity, has a right to the advantages which may flow to it through the marriage of its capable members. But in multitudes of instances, by wrong, a husband or wife has cut off an innocent partner from all real benefit of the union, while in form it yet subsisted. Hence, if we deny

any divorce, the naked bond of marriage empowers a bad mate, who disowns it, to deprive an innocent and grievously suffering one of the benefits the relation is designed to give. Society, too, in that event is defrauded by the wicked action. Thus to the good so held marriage is made a sword instead of a shield. With divorce restricted to adultery alone the same consequence follows from desertion. Our proposition, therefore, is, that a right to divorce is complementary to, and demanded by, the right to marriage, not only in case of adultery, but also of desertion.

Marriage, according to the Master's teaching, is an institution of probationary life ; hence far more a means than an end. With utmost delicacy it opens the door to pure gratification of natural passion, and thereby to righteous propagation. When the parties to the relation are faithful to each other it also gives the first, best form of society—its true type and preparatory discipline—in that “institute of the affections,” the family life which it creates. But one primal law of the union is sexual purity ; another, mutual society and helpfulness. These are clearly deducible from the account of the first marriage, the teachings of Christ and the apostles, and the nature of the institution. Both are palpably vital to the union, regarded as a means to great moral and social ends.

The reason for sexual purity in the relation, it may be remarked, is not merely to identify the parentage of children born in wedlock. That applies only to the wife. Morally, far more potent as to both parties is the deep depravity and utter corruption to which sexual vice leads ; the fact that life begins in a union of living germs, male and female, hence, that the accursed taint of a sin which has been a bane to the race—more denounced in the Scriptures than almost any other—by the law of heredity, may mark offspring with its infernal blight, if it blackens the life of either parent. Christ emphasized the wickedness of sexual impurity, and made it a ground of divorce, we may believe, not only because of its awful nature, but in warning, to save mankind from the pollution which brought the destroying storm upon the moral lepers in the rich “cities of the plain.”

With sexual purity each party to marriage has the right to offspring—a source of new affections and hope of age—and to the other's society and help. Except in cases of issue already begotten, desertion denies all these to the forsaken partner, in wicked defiance of the second great law of the relation. Clearly in reason, therefore, it is a just cause for divorce, on the principle which gives the right to marriage at all. Our claim also is that in 1 Corinthians vii, 15, St. Paul teaches on this point precisely what we deduce from the right to, and laws of, the institution. Let us then shortly consider this passage, with the thought happily expressed by another, that the “Bible is eminently a sociological book,” and so adapted to throw light upon what is at once a moral and social problem.

Critically considering the text, in his *System of Theology* Dr. Charles Hodge says: “With regard to those cases in which one of the parties was a Christian and the other an unbeliever, he teaches, first, that such marriages are lawful, and therefore not to be dissolved. But, secondly, that if the unbelieving partner defeats, that is, repudiates, the marriage, the

believing partner is not bound; that is, is no longer bound by the marriage compact. This seems to be the plain meaning. In other words, the marriage is thereby dissolved."

President Raymond, in his *Lectures on Theology*, tersely declares: "Divorce is an exception to that part of the law of marriage which requires that the union be for life. Two, and only two, causes are allowed by Scripture authority to annul the marriage contract—adultery and desertion. If either party commit adultery, or take final leave of the other, the union is severed; the injured party is morally at liberty to form another connection; the guilty one God will judge."

Dr. Pope's treatise on theology states that the Scriptures do not say what the extent of the freedom given in this text is, but asserts that "it has generally been held that desertion is equally with adultery valid ground of divorce under the new law."

From Dr. Hodge we further learn that this is "the doctrine held by Luther, Calvin, Zwingle, and almost without exception by all Protestant Churches;" and that "this interpretation is given not only by the older Protestant interpreters, but also by the leading modern commentators, as De Wette, Meyer, Alford, and Wordsworth, and in the Confessions of the Lutheran and Reformed Churches." It is the view, furthermore, always taken by the Greek Church. On this weight of authority, therefore, we accept it as sound doctrine, based on true exegesis. The result, of course, is that Christ gives one ground of divorce, and St. Paul another, wholly different. Consequently, neither nor both stated the law of divorce, though each gave a case within and which illustrates that law. Hence it follows that the law itself is not a matter of scriptural statement, and so must be deduced from the right to and nature of the marriage union, and the two causes given justifying its severance. In substance we think it is this: Adultery, desertion, and other acts which, like the first, destroy the sexual purity of the relation, or, like the second, operate to deny to an innocent party and to society the substantial benefits of, and so what is essential in the right to the relation, if its bond be held indissoluble, are valid causes for annulling it.

The crime which made the cities of the plains infamous, and just life imprisonment for crime, are additional instances. Properly speaking, the former is not adultery, nor the latter desertion. But, as grounds for divorce, who can say they are not the moral equivalents of these?

The gist of it all is in the principle, deducible alike from reason and Scripture, that the right to marriage, in its essential benefits and as the only condition for righteous propagation, becomes paramount to the rule of its permanence in cases of wrong to an innocent partner, whereby the fundamental obligations of the relation are abnegated.

This view of the institution makes its great ends, moral and social, more important than technical preservation of its naked bond, as manifestly they are. It looks upon the union also in its real character of a means divinely adapted to work out noble results for those within its bond, and not in any case a chain to bind the good after the bad have broken and

repudiated it. Moreover, we believe it accords perfectly with the Scriptures so read as to give the life of their spirit on the whole subject of marriage. Finally, it leaves to innocent parties an escape from propagation with the foulness of known adultery, and from being forced by the wickedness of desertion into the life of a celibate.

The result of our discussion clearly is that the State, ever enforcing the monogamic form of marriage, should on ethical grounds require continuance of the relation, when entered into, until death ends it, except in cases where on principles stated the right to marriage demands its severance; and when they occur it should grant to the innocent party a civil liberty commensurate with the moral, by annulling the bond. The guilty one may be left bound, as having forfeited by wrong the right to renew the union. Thus in these important particulars would the civil law accord with what sound morals require, and become promotive of social welfare.

We observe, in conclusion, that States which deny a part of the moral law of marriage, by refusing any divorce, must, as they ever have done, pay the penalty, by seeing their marital life peculiarly darkened by the baleful excrescences of "lover" and "mistress." Those that refuse it in case of desertion in a measure will share the same fate. "God is not mocked." Morality can be advanced neither by denial of what itself allows nor by license of what it forbids.

The discussion of the morning was introduced by the Rev. J. H. A. JOHNSON, D.D., of the African Methodist Episcopal Church, as follows:

Mr. President: I think that this convention has before it no more important subject than the one now under consideration. Lotteries, betting, gambling, and kindred vices form a topic which I think is so important that it should engage the attention of this entire body. We, in this part of the world, think that very often there are provided means for the purpose of getting money which do not have the most salutary effect in the end. These prize entertainments which are so often instituted in the churches do but cultivate an appetite to engage in chance. I was never in my life more forcibly struck by this fact than I was some months ago, when I was in the lower part of Maryland, attending to my duties as presiding elder. I saw a piece of paper pasted upon a wall of a house, and I went and read it. It was this: There was a young man who was incarcerated because he had committed a forgery. He was a member of a Sunday-school and of a church. The pastor of that church went to visit him in his incarceration, to console him and extend unto him the sympathies of the church and the Sunday-school. He listened to him, and then, with a tone of sternness and a great deal of significance in his eye, he said unto the pastor: "Do you not know that you were the cause of my being here?" It startled the pastor, and he said: "Why, what is the matter?" The boy said: "Do you not remember that prize entertainment you had in your church? I was one of the participants for the prize, and I obtained it. That sharpened my appetite for engaging in undertakings of chance. There was another case, and I had no money. I was determined to have the prize, and I was determined to have money to get a chance for that prize, and I committed this forgery." Does not that teach us that when we have in the churches these enterprises, they are likely to take effect upon the mind of the young, and cause them to go

right into these forbidden fields? I well remember that when I was a boy I went one day to shovel off some snow. In shoveling off that snow I got sixty-two cents. I thought I wanted some more money. I went and invested that sixty-two cents in a lottery ticket. That lottery ticket drew me a ten-dollar prize. That made a great impression on my mind, and if it had not been, I suppose, for the degree of moral culture to which I had been subjected, that very success would have given me an aspiration, and would have tended more and more to lead me in the wrong direction, and I might have been a gambler and indulging in lottery tickets until I would have been ruined.

I think that the Church cannot but be doing wrong in giving its attention and sanction to measures that may lead to these bad results.

The Rev. J. S. SIMON, of the Wesleyan Methodist Church, concluded the discussion of the session in the following remarks :

Mr. President: There is one subject that I think will give a practical turn to our discussion of this morning. When we crossed the Atlantic the other day, the spirit of a number of the English delegates was very much stirred within them by the prevalence of betting and gambling on board the ocean steamer. I think it would be wise for us, as an Ecumenical Conference, to express our opinion upon this practice, which is a most dangerous one. I do not profess to understand the mysteries of pool-making; but I think I understand the mischiefs of pool-making. I was talking with a gentleman on board the steamer on which I crossed who did not profess to have a great many scruples, and who, understanding the way in which pools were made, very strongly denounced the practice, considering it to be most unfair. I think that the making of pools on board our ocean steamers leads to results which are very reprehensible, to some that are to be deplored, and to some results that are exceedingly annoying. It was almost impossible to obtain information from the officers of our ship as to the progress of the ship, or as to the position of the ship. In fact, a policy of silence was pursued, and our comfort as passengers was very much interfered with because of the reticence of the officers. The only explanation that was given to us was this: that a pool was being made, and therefore no information could be given. At last, after receiving no information about the ship's course or the position of the ship, I ventured to coin an aphorism: that a certain company never lost a ship and never answered a passenger. However annoying it may be, it is, I think, exceedingly dangerous to the young man who crosses the ocean. We have a great deal of time on our hands, and the young men now and again go into the smoking-room, and little by little they are decoyed to join a pool, and through that influence they begin what may prove to be a very disastrous career.

I am told that there is a law of the company against gambling. I look upon that as almost worse than nothing. It would be almost better not to have a law at all than to have one which is continually disobeyed and ignored. There is a power that can reach these companies. It is the power of public opinion; and I believe that public opinion, directed against those companies that permit gambling on board the steamers, should do something to influence men of position, which would lead them to arrest this evil, if it did not entirely destroy the practice. I contribute this thought to this discussion in order that something practical may be done, and that our voices may be heard on this side of the Atlantic.

The session of the morning was closed with the benediction by the Rev. JOHN BOND, of the Wesleyan Methodist Church.

SECOND SESSION.

THE Conference opened at 2:30 P. M., the Rev. Bishop E. R. HENDRIX, D.D., LL.D., of the Methodist Episcopal Church, South, presiding. The Scripture lesson was read by the Rev. C. F. REID, of the Methodist Episcopal Church, South, and prayer was offered by the Rev. Bishop ISAAC LANE, of the Colored Methodist Episcopal Church.

The programme of the afternoon was taken up. In the absence of the Rev. T. G. Steward, D.D., of the African Methodist Episcopal Church, the first appointed essay of the afternoon, on "The Lord's Day," was read by the Rev. J. H. A. JOHNSON, D.D., of the African Methodist Episcopal Church, as follows:

Mr. President: This title is applied by common consent to what may be called the Christian Sabbath, to especially distinguish it from the Sabbath of the Old Testament. This phrase occurs but once in the New Testament. In Revelation i, 10, where the apostle is speaking of his experiences, he says: "I was in the Spirit on the Lord's day." The reasonable inference is that this was the first day of the week; for there is sufficient evidence in the gospels, in the Acts of the Apostles, and in the epistles to show that this day was kept sacred by the early Christians in honor of our Lord's resurrection.

Relation to the Olden Sabbath.—The Sabbath as a day of rest began at creation, and was instituted to celebrate the completion of a work. It continually looked backward, and served to impress the great truth that the heavens and the earth were created by the God of the universe. When secured by the commandment at Sinai, the Sabbath still reposed upon the same reason. "In six days God made the heavens and the earth, and rested upon the seventh day; therefore, in honor of him as Creator, you are on that day commanded to refrain from all work and keep that day as sacred." The same general idea was enforced in the Sabbatic year, and in the year of jubilee. The Lord's day looks backward to the resurrection of our blessed Lord from the dead, it is true; but in a much more vivid sense does it look forward to the general resurrection, and to the new creation. On the Lord's day we are taught rather to look for a new heaven and a new earth, wherein dwelleth righteousness, than to rejoice over the completion of this wonderful material universe. It points us to the glory of the latter house, rather than to the earthly glory of the former house. The Lord's day is rather anticipative than commemorative.

The Lord's Day and the Fourth Commandment.—The fourth commandment guards the seventh day, and this commandment was in force with the people of God until the coming of John. The question with relation

to it, fairly before us as Christians, is: How was it affected by the coming of the kingdom of heaven? The answer of our Saviour to the queries of the men of his day in my mind settles the question for us, if we will hearken respectfully to his voice. His words were: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The commandment was not a temporality of the Jewish economy, but, like marriage, was from the beginning; hence it belonged to the wheat which was to be gathered into the Christian garner. The Sabbath was not made for the Jew, as such, but was made for *man* before Abraham was called or the promise to his seed given. Hence the temporary narrowing of religion which occurred during the Jewish era did not affect the Sabbath any more than it affected marriage. The Sabbath, therefore, may be regarded as a permanent institution designed for man generally, as long as man shall endure.

Essentials of the Sabbath.—The essentials of the Sabbath are threefold. First, that it shall be one day in every period of seven days; second, that it shall be the same day as to all the people of the community; and, third, that it shall be kept sacred with respect to God. It must be, I emphasize, not only a day of rest, certainly not a day of amusement, but a Sabbath *unto the Lord*. In all of these essentials the Sabbath remains to-day as binding as it was in patriarchal times upon all men; as binding as it was upon the Jewish race from the days of Moses to those of the Macca-bees. The coming of the kingdom of heaven and the establishment of the Lord's day did not abrogate the Sabbath in these solemn essentials.

The Seventh Day and the First Day.—The Lord himself after his resurrection, and his disciples afterward, kept the first day of the week as a day of worship. The movement was sanctioned as thoroughly as was the establishment of the Jewish Church, or the appointment of Christ himself to his ministry; for on this first day of the week, as the disciples were all assembled in one place, the Holy Ghost came down upon them; and on this day they opened the Gospel to the strangers of the world assembled at Jerusalem. It was on the first day of the week, now fairly consecrated as the Lord's day, that the Spirit came to John in Patmos and Jesus himself appeared as the alpha and omega of all things. The Lord's day, then, by the authority of Christ and his apostles, becomes the Christian's Sabbath. The essentials of the Sabbath are transferred from the seventh day of the week to the first day of the week, but the Sabbath remains. It is a day of rest to be kept by all people, and to be kept *unto the Lord*.

The Lord's Day and the Church.—To the Christian Church the Sabbath is almost every thing. On this day the people of God can go out from their various labors and, like Israel, serve Jehovah. They for the time being cease to be subjects of any earthly potentate, and go up from all kindreds and tongues and races to testify their loyalty to the great God who is the "great King above all gods." On this day they offer up their united prayers, thanksgiving, and praise. On this day the voice of counsel and instruction, of invitation and warning, goes out to the thoughtless and prayerless, it may be, but also to the young and impressible. By the

Sabbath the Church lives, developing the spiritual life and power of its own members, and constantly winning from the ranks of sin. So essential is the Sabbath to the existence of the Church that to my mind its continued existence without it seems impossible. I need hardly add, that without the existence of an organized Church, moving itself as such, religion can scarcely exist at all. When the Church was practically abandoned, as in the days of Elijah, God nevertheless preserved for himself a seed which in due time exerted itself in the work of reproduction, but in the meantime general corruption prevailed.

Without instancing periods in mediæval or modern history, let me but call attention to one more relevant general fact. Experience shows that morality does not exist long separate from religion. The order in the matter seems to be this: practical morality depends upon theoretical morality, and theoretical morality depends upon religion. When fair moral principles and habits remain with a negation of religion, they are usually an inheritance from religious parentage, the mere effects which survive the departure of the cause, the echo of departed holiness. No Sabbath means no Church; no Church means no religion; no religion means no morality; and no morality means death.

The Lord's Day and the State.—And this brings us to the point of considering the relation of the Lord's day to the State. Without in any sense touching upon the controversies which have existed, respecting the relation which should obtain between State and Church; and without venturing a word as to the form of church government or of State government which ought to obtain in this land or in that land, I think it safe to hold that every government should concern itself supremely about the welfare of its subjects. Only upon this ground is it, in my judgment, justly entitled to the respect and support of the people. Now, the life is more than meat, and the body is more than raiment. It is important that the people be well clothed, housed, and fed; but it is more important that they be preserved in health and vigor. The strength of a nation really depends, other things being considered, upon the producing and defending ability of the people who compose it. The power of the people is the power of the nation. The State may organize and direct, but it cannot create. Without entering into obvious details, it is enough to say that virtue and intelligence are the ever necessary supports to popular strength. The people who are intelligent and virtuous are strong. The people who are ignorant and vicious are weak. The physical soon partakes of the character of the moral. If we find strong physical constitutions in connection with vicious principles and habits, it is usually the same as when we find good morals with irreligion—the result of causes now disappeared, the inheritance from parents whose lives were well regulated—the echo of past abstemiousness. If the position held above be correct, that the Sabbath is the practical base of popular morality, the duty as well as the interest of the State with respect to the sacredness of this day is clear. It is but another instance of the interlocking of real interest with plain duty. All Christian nations should guard the Christian Sabbath with all neces-

sary authority and power. This is the consensus of the teaching of sound political economy, of enlightened statesmanship, of wise philosophy, and of real philanthropy; and to the correctness of this teaching the experience of history bears witness.

Sources of Danger to the Christian Sabbath.—The sources of danger to the sanctity of the Christian Sabbath may be reduced to about four classes. First, the desire of gain which leads public and private corporations and individuals to carry on an ordinary business, and sometimes extraordinary business, under the plea of necessity, or even without this plea, on that day; second, the false teaching that the Sabbath is only a day of rest from labor, and that working-men of all classes may embrace it as a weekly holiday, devoting its hours merely to rest and pleasure; third, the disposition on the part of Christian governments, too often, both by their sanction and by their actions, to disregard the day of the Lord. The powerful example of the government is practically a license to all the citizens. These remarks, however, are not intended to apply to the plain works of charity or necessity which all may engage in without fault; but to those acts carried on, either by the government or under sanction of the government, on that day which could as well be done on any other day; fourth and lastly, and I say it with sadness, the Church itself, by its actions sometimes and by its sanction at others, becomes a menace to that day of the Lord upon which its very being depends. When the Church partakes in or encourages unnecessary travel or traffic on the Lord's day, it unconsciously, perhaps, joins hands with those who assault in its essentials the idea of the Sabbath.

Such are the views, my brethren, that this brief paper would lay before the assembled Methodism of the world; and I would venture the suggestion of a real holy alliance of all bodies of Christians organized to effectually rescue the Sabbath from the dangers which now threaten it. I would call upon united Methodism especially, and through it upon the Christians of all nations, to urge upon rulers by every just consideration the duty of lending their powerful influence in this direction, that thereby they may fitly recognize and glorify that God who in his providence has placed them at the head of the nations, and at the same time, by seeking thus to conserve the temporal and immortal interests of the people over whom they rule, may prove themselves worthy of the high honor whereunto they are called.

The following invited address, on "The Lord's Day," was given by the Rev. THOMAS BROMAGE, of the Wesleyan Reform Union:

Mr. President, Fathers, and Brethren: The subject before us, I conceive, is one of the most important submitted to the consideration of this great Conference; and I have at least one great regret concerning it—that it is not in abler hands than mine. The Sabbath is one of God's greatest and oldest gifts to man. Its institution dates back to the creation, when God "rested on the seventh day from all his work which he had made. And

God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." This divine institution was confirmed in the giving of the law on Sinai, when God said, "Remember the Sabbath day, to keep it holy." In these Scriptures we have the institution of the Sabbath. But its divine authority does not rest upon these only. As Professor Beet has put it, it rests upon the unique dignity given to the day in the five books of Moses.

Neither do we think that its authority rests only on the Scriptures, but upon that divine fitness which the day has to meet the necessities of our nature. The law of adaptation which marks all the works of the Creator is seen in the Sabbath day in a pre-eminent degree. The earth is not more suitable for man as his home—the light of the sun is not more adapted to the human eye—than is the Sabbath fitted to the nature of man. There is no part of man's nature to which it does not come as God's great blessing. His physical, mental, social, and spiritual nature all need this day. The Sabbath was made for man.

The first reason given for the institution of the day is "rest." "God rested on the seventh day, and sanctified it: because that in it he had rested from all his work." And again, in the giving of the law, he says: "Thou shalt do no manner of work." And this command in the ceremonial law was fenced in by the penalty of death. Although it be objected that this law was binding only upon the Jew, it must not be forgotten that it had in it a great truth for all time—God's ordination of rest—and universal experience has shown that man needs it; and wherever they disobey this law, they must pay the penalty, even the death penalty, in a shortened life. The fearful wrecks that are made of some of the finest constitutions are a witness to the law of God in this respect.

Then in our social life this day is a great factor, inasmuch as it contributes to the cultivation of our social nature, and that, too, in its purest, strongest form. It conserves the home life, which is the fountain of all good society. True home life would be practically unknown to the millions of our toilers and their families were it not for the rest of the Sabbath.

But it is to man's spiritual nature that this day most appeals, and it is divinely fitted to help him in this, the highest part of his being. It is as a religious institution that we have the greatest concern for it. God's great purpose in dealing with us as fallen creatures is to renew and develop in us the life of God; and, among the agencies that he has called into exercise for this purpose, we have the Sabbath day. As we look back upon the history of the Church, both Jewish and Christian, we find this day wrapped up in that history, and so closely associated with it. It has been one of the means by which the Church has accomplished her work, and by which she has glorified God, whom she represents. We want to remember that this day is God's witness to the world; one day out of seven. We want to remember that it is his claim upon its consideration, upon its time, and upon its worship.

The first day of the week has been sanctified by the Lord Jesus Christ,

and set apart as the Christian Sabbath. As the Lord of the Sabbath, he has placed a threefold seal upon it by his resurrection from the dead, his appearance to his disciples, and the gift of the Holy Ghost on the day of Pentecost. By these three things Jesus has put his own impress upon this day, and has so marked it that the Church has designated it the Lord's day. It is on this day that the Lord of the Sabbath gave to the Church a resurrection life and his divine presence; and has imbued his Church with power from on high, by which he is able to accomplish his mission and fulfill his gracious purposes. What he gave to this Church in the setting apart of the day, he has continued to her.

Pre-eminently on this day the Church of Jesus Christ has, more than on any other, realized her high vocation, and has consecrated all her powers to his service. It is on this day that the Church has done her greatest work, and has reaped her greatest and most blessed harvests. It is the birthday of millions of souls; and the richest experiences of Christian life are connected with this day, and grow out of it. We want to remember that this is the Lord's day; and as the Church has, in the past, consecrated it to the Lord's use, and experienced the power and grace of the Lord, so it is for us, in the present, to regard it still as a sacred trust, and to use it for the high and holy purpose for which the Lord has given it. We must remember that only in proportion as we jealously guard it in this religious aspect can we expect to retain its innumerable blessings, which come to us both in the physical and in the social life.

I want to observe that we have a very great duty to perform in reference to this day, and that is to regard it from a religious stand-point and to use it in a religious spirit. I am fearful that some of the mistakes, some of the looseness that prevails in reference to this day, is because of the fact that we do not take that high ground that we ought to take, as Christian men, and that we do not follow the obligations that rest upon us in reference to it. A great deal of the looseness that prevails in society to-day may be, and, indeed, I know is, to be traced in many instances to the lax observance of the day in our homes. This day at home should be observed, not with a long face and a sad spirit, but we should strive to make it a bright, happy day, as God intended it to be. Let our homes be characterized with singing of the Lord's praises, and with cheerful happy conversation upon religious subjects. Let them be occupied with the reading of God's word and the offering of prayer. Let there be, in the true social sense, religion in our homes as well as in our sanctuaries, and I think we shall do something toward perpetuating the day as the Lord's day.

I think it is important for us, as representing the Church of Jesus Christ, to have divine teaching upon this subject from our pulpits. Let us understand that we have some authority for believing that this day should be consecrated to the Lord. Let our people know that it has the seal of God upon it—that it has the seal of Christ upon it. Let them know that there is a supreme blessedness in keeping it, and that there is a penalty attached to the breach of this law. It is the duty of the Christian Church

to defend the Lord's day from the assaults which are made upon it by those who only seek pleasure or greedy gain on this day. All such efforts should be met by the united opposition of the Christian Church. Here we should combine, and, feeling how important this day is to us in the prosecution of our work, say to all who would secularize it, "Hands off; it is the Lord's day."

The second appointed essay of the afternoon, on "The Attitude of the Church toward Amusements," was read by Mr. T. RUDDLE, B.A., of the Bible Christian Church, as follows:

Mr. President: To prevent confusion and misconception it will be well, before dealing with this subject, to define accurately what is here meant by the word "amusement." I assume that the meaning of the word "church" when used in such a connection is too obvious to need definition. By amusements, then, I shall imply such occupations as are entered upon for the sake of the pleasure they afford us while we are engaged in them, and with no view to profit, either material or mental. Such a definition will in the opinion of some people settle the question at once. "In all labor there is profit." In well-directed material labor there is material profit, in intellectual labor intellectual profit, and in moral and spiritual labor spiritual profit; and these profits are to such people the one all-sufficient reason for labor. They are willing to work hard six days in the week, for they hope to rise in the world; and on Sundays they are prepared to teach in our Sabbath-schools, to visit the sick, or to do any similar religious or philanthropic work, because "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Their very religion is a question of arithmetic. "What profit should we have if we pray unto him?" is the problem they have set themselves to solve; and their attitude, not to amusements, but to the most serious business of human life, depends on the solution at which they arrive. People of this turn of mind will be impatient with the present discussion. Let me venture to remind such that patience, by common consent, is admitted to be wonderfully profitable in many ways, and here is an excellent opportunity for their increasing their stock-in-trade. Amusements, then, are occupations entered upon for the sake of physical or mental enjoyment. At poorest they are methods of killing time and relieving a feeling of weariness and ennui; at richest they are the enthusiasm of delight.

Our discussion must be strictly limited to what we may technically name *pure* amusements; that is, amusements that have no other aim and no other effect than the pleasure they afford us while we are engaged in them. Practically, almost every amusement has indirect tendencies which to a very large extent stamp its character for good or evil. A carefully played game of chess sharpens the wit; a game of cricket strengthens the arms and legs and develops bodily agility; and a play by H. A. Jones is believed by that gentleman's ardent disciples to be a lesson in ethics and sound philosophy. But to defend these amusements on these grounds

would only be to defend wit and physical activity and moral philosophy, and would leave the problem we have undertaken to solve untouched. By narrowing our discussion to this simple issue we entirely exclude the question of gambling. However great the evils of gambling may be—and I do not think it possible to overstate them—they are no argument against amusements. At bottom gambling is business rather than amusement; for it is entered upon with a view to pecuniary gain. When four persons play whist with no other end in view than the enjoyment of each other's company and of the movement and surprises of the game, whist is simply an amusement; but if they play for stakes the mental and moral aspect of the game is essentially changed. It is no longer an amusement, but a business—a business as likely to prove a loss as a gain, it is true—because entered upon and persisted in in the hope of gain, but still a business.

What, then, is the attitude, or, rather, what should be the attitude, of the Church toward amusements as such? What should we say to the young man who says: "I have worked hard to-day in the close atmosphere of the factory or the shop, and now I mean to enjoy myself. I shall not go to see 'Lear' or 'Macbeth'—that would be too severe a strain on nerves already over-strung; but there is a concert at St. James's, where Sir H. Bishop's glees or Pearsall's ballads are likely to be tastefully rendered; and there I shall go. I do not feel equal to a game of chess, but am ready for a game of backgammon, or, better still, of croquet or tennis?"

The first instinct of a Protestant Christian is to turn to the Bible. But it must be confessed that unless we are prepared to do as our fathers and grandfathers did—to open our Bibles at random and apply the first text the eye lights upon to the question at issue, in utter disregard to the context—we may find no direct aid therefrom. A Christian has the explicit promise of the abiding presence of the Holy Spirit, and that very promise implies that he will need such divine guidance for the decision of questions which mere texts of Scripture have not settled and could never settle. And yet we can never search the Scriptures in vain, provided only that we are prepared honestly to accept the teachings we find there, and do not go there to confirm opinions and prejudices already formed. And if we read the New Testament in this spirit, with a view to answering the question we have set ourselves, the first and most obvious fact that is forced upon us is this: that there have been people in the world who have had absolutely no time for amusements. "I must work the works of him that sent me," is the burden of the life of Jesus. Every hour of that brief, tragic existence was devoted; every moment had its allotment of vicarious labor or vicarious suffering. With earnest, pitying eyes he looked on a world where some men labored and some stood idle in the market-place; where children romped and played, and men and women murmured and sinned and suffered; and his life was one sacrifice. Every step was a step to the cross; and he was straitened till that final work was accomplished.

Nor was it very different with St. Paul. What time for amusement

was there to a man whose work was such that the labor of Nehemiah's masons, who built with the sword in one hand and the trowel in the other, seems light in comparison? Let us first glance at that hasty summary of his labors and sufferings in the Second Epistle to the Corinthians, and then read carefully through the two Corinthian epistles and that to the Galatians, and we shall be convinced that there was no time for amusement to a man whose life was on the one hand a perpetual mission to the unconverted, and on the other a perpetual conflict with the foes of spiritual freedom. At any rate, if there ever was an hour when, forgetting the devices of Judaizing ritualists and the mute appeals of heathen idolaters, he dared to indulge his natural tastes, and read his "Cleanthes," or his books of rabbinical wisdom, with no other aim than that of recreation, such moments were so few and so far between, and were so absolutely unessential, that the New Testament does not record them nor recognize them, directly nor indirectly. The New Testament, however, does teach, "both indirectly and directly, too," that though some men may feel called upon to mutilate themselves for the kingdom of God's sake, they have no warrant to press the same conditions on others; for such a commandment belongs only to him who can receive it.

From the fact that amusements had no part in the lives of our Lord or of St. Paul no argument against them can be drawn that would not be equally valid against commercial and industrial pursuits. When our Lord began his public ministry he had to abandon his work at the carpenter's bench.

The same divine mandate that summoned Paul away from the common enjoyments of life greatly interfered with his tent-making. With the utmost inconvenience and self-sacrifice he generally earned his living at his own trade; but his mission left him no more time for money-making than for merry-making. The truth is that in this matter also, "He that was rich for our sakes became poor, that we through his poverty might be rich." Good Dr. Primrose very justly says that "The lowliest man that ever trod the earth was He who came to save it." And he was thus lowly that we might not be lowly; his life was bereft of the ordinary sources of human enjoyment in order that we, his disciples, might be happy. And the same principle holds good, though of course in a different sense, of his greatest apostle. And if we only remember our Lord's defense of his disciples when they plucked the ears of corn, and his preference of the clean face and anointed head to the sackcloth and gloomy countenance of the ostentatious Pharisee, and at the same time remember St. Paul's ever-vigilant defense of spiritual liberty, and his precept to the Colossians: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath"—that is, in regard to unessentials—we shall be constrained to admit that there is nothing in the spirit of the New Testament teaching which is opposed to a moderate and rational use of amusements. Voluntary severity to the flesh was a practice which always aroused St. Paul's aversion and contempt.

Yet this voluntary severity is an evil from which the Christian Church has never been entirely free. Men have skulked into dark convents who

were intended by their Creator to see and enjoy the light of day. Men have scourged their own flesh with a view to expel the demon of lust, and have only succeeded in driving in the demon of narrowness and persecution to keep him company. And in this matter it must be acknowledged that many of the Puritans have offended quite as grievously as the Romanists. While the latter have held it to be a "counsel of perfection" to live unnaturally and to forswear heaven's kindest blessings, for no conceivable good, the former have endeavored to fasten a yoke unbearable on every single member of the Church. They have declared that croquet and lawn-tennis are not for the glory of God. They have denounced and execrated the drama. They have not only forbidden dancing, but declared that every step in the dance is a step to perdition. They have discouraged music, declaring that secular concerts are "worldly"—a word of easy condemnation—and that sacred ones by unconverted singers are profane. In short, they have hardened their faces against all amusements as the prophet Ezekiel's was hardened against sin. They have grouped together in one comprehensive curse the seller of indulgences and the buyer of mince-pies.

In all this the attitude of the Church has not been wise nor natural, and therefore not truly Christian. Nothing in all the Scriptures countenances this hatred of mirth. "Why am I evil spoken of for that for which I give thanks?" On one principle, and on only one principle, can this hatred of mirth be justified, namely, that the one business of man on this earth is to save his own soul from the wrath to come. I make no apology whatever for deciding at once that that principle is false. It not only ought not to be the single business of every man to save his own soul, it ought not to be the single business of any man. Every page of the Bible, every aspect of nature, every epoch in every nation's history, every day's experience in every good man's life proclaims that the lines,

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies,"

when applied universally, as they often are, are mistaken and dangerous—all the more dangerous because closely allied to a vital truth.

The same mind that created Hamlet and Lady Macbeth and Iago created Beatrice and Dogberry and Falstaff. These latter creations are as marvelous as the former ones. Molière is as great a teacher as Bossuet; and there is not only more wit, but more perennial wisdom in Don Quixote than in all the Spanish philosophers put together. And so God has not only given men faculties for mirth—to Tom Hood a most grotesque fancy and a never-failing facility of rhyme; to Charles Lamb an inimitable humor; and to Douglas Jerrold and Thackeray an incisive wit—but he has created a world, even the earth on which we dwell, where mirth finds a fitting home. England's hills and valleys and skies and streams suggest and half-create the buoyant activities of mirth, of which they are happily so often the resort. "The valleys also are covered over with corn; they shout for joy, they also sing." The means of mirth are every-where.

God in infinite mercy has ordained that every hollow reed may become a musical pipe, every passing cloud a theme for laughter or for deeper joy, and every field a pleasure-ground. And as the dullest observer might know if he accidentally twitched the strings of a harp, though he had never seen nor heard one before, that it was intended to give forth sweet sounds, so every man and woman, not wofully blind nor willfully perverse, might learn from the spontaneous laughter of the child, the tunefulness of birds, the freshness of the breeze, the beauty of the landscape, the broad laughter of the ocean, and the faculties of his own mind that the world is intended for enjoyment—that amusements have their right place in the economy of the world. “There is a time to laugh,” as well as to weep and work and pray.

The discouragement of amusements has often led to the very faults that are most abhorrent to the genuine Puritan—profanity and hypocrisy. By cutting off opportunities for enjoyment, by imitating the wise man in his utter un wisdom, and saying of laughter, “It is mad; and of mirth, What doth it?” Puritanism has driven young people to pretend a seriousness and sanctity which at heart they detested, and has sometimes provoked them to seek for secret and unlawful means of diversion; and the terrible result has been that young men and young women, too, who would not have dared to sing an honest song in public have indulged in lewd readings or lewd conduct when alone, or with others as corrupt as themselves. In like manner Puritanism has encouraged profanity. Faculties that could find no proper vent elsewhere have found profane exercise in religious meetings. Many young people have only dared to indulge in roars of laughter at such meetings. Comic anecdotes and comic rhymes that would have been denounced as wicked and worldly if found in a newspaper or a novel have been thoroughly enjoyed when used to spice a missionary speech. I have read passages in religious monthlies and heard them in sermons that with very little alteration might serve as a scoff in an atheist periodical. Of late years there has been, it is true, a great improvement in this respect; but it is still true that the suppression of the risible faculties, and their exercise almost exclusively on religious questions, has had a direct tendency to create a spirit of distrust and indifference toward all things religious. What was at first only a feeling of whimsical incongruity has hardened into aversion.

Whatever, therefore, may be the duty of the Church toward amusements, it is clearly *not* her duty to be hostile to them and suppress them. It is not her duty to lay upon men a burden which the Almighty has not laid, nor to put a yoke upon those whom Christ has set free. On the other hand, ought the Church to provide amusements for her young people? Ought there to be a cricket-club in connection with the Bible-class, a glee-class in connection with the Mutual Improvement Society, a brass band in connection with the Temperance Society, and a system of objectionable round games at our Sunday-school anniversaries? The items are not drawn from imagination. The tendency is strongly in this direction in many quarters. The argument is this: “We do not altogether approve

of these things; but our young people will have them, and so we provide them lest they should go further and fare worse." In short, we attempt to cure one fault by another and immeasurably graver one. The willfulness of the young people is set off by the unfaithfulness of the elders. The kingdom of heaven is hardly attained in that way. Those who only half believe in amusements are not precisely the best persons to provide them. What is worth doing at all is worth doing well; and amusements can never be well chosen by those who are not yet freed from a strong prejudice against them. "Tools to the man who can use them." It is not the work of the Church to provide amusements. "But our young people will have them." Be it so. Our young people will also have pocket money. Must the Church provide them pocket money also? They will have amusing periodicals. Is it wise in the Church to attempt to compete with *Tid-bits*? "Hands off!" is the safest watch-word. The religious novel has been, I am quite sure, a nuisance to literature; I do not believe it has been helpful to religion. The Church will do wisely to accept amusements as a factor—a not unimportant factor—in human life; to regard them as at least as necessary as kid gloves or condiments. She must use amusements as occasion demands, but on no account permit them to use her. Her energy ought not to be wasted on work which others can do far better than she can.

The work of the Church, after all, is to save souls, or, to use a phrase quite as scriptural, to build up spiritual character. The closer she sticks to this work the better. And whenever she has a doubt concerning her next duty, let her refer to the old summaries of duty, which, amid the wood, hay, and stubble of ritualism, remains the one piece of solid masonry in the English Episcopal catechism. Let her endeavor at all times and by all means to teach her children "To hurt nobody by word or deed; to be true and just in all their dealings; to bear no malice nor hatred in their hearts;" and, above all, "to put their whole trust in Him [God]; and to serve him truly all the days of their life." When our children have learnt these lessons they may be safely trusted with amusements. Not to denounce recreation, but to make unchastity impossible, is the work of the Church; not to oppose laughter, but to oppose sin. And she should look forward to the time that is certainly coming when sin shall be utterly abolished, and happiness shall abound on every side; because there shall be delight without degradation. Then shall the kingdom of heaven be established on the earth; and this world shall become a vestibule of that temple where sin and sorrow are both unknown, and where Puritan moroseness and cavalier licentiousness are alike burnt up in the purifying fire of the love of God.

The following invited address, on "The Attitude of the Church toward Amusements," was given by the Rev. Bishop C. D. Foss, D.D., LL.D., of the Methodist Episcopal Church:

Mr. Chairman: For almost two weeks this august body of Christian men gathered from many lands has been filling up the days with earnest con-

sideration of great themes—themes relating to the profoundest interests of the human race—such as the status, doctrines, conflicts, work, and unity of the Church of Christ. Possibly a casual reader of our programme might wonder whether the subject for this hour deserves any place in such a list. But no godly pastor, especially in a large city, could for a moment raise such a question. And every earnest and consecrated layman, who is ever on the alert to build living stones into the walls of God's spiritual temple, must keenly feel that few subjects here considered are of such urgent practical moment. Satan has no more successful arts for alienating young people from the Church and from religion itself than some of the popular amusements of our time; and one of the commonest incidents and surest evidences of every genuine revival is confession, humiliation, and abjuration in respect to such amusements, as being among the "things of the world" which Christians are commanded not to love, and addiction to which is a clear token of that "friendship of the world" which is "enmity against God."

The attitude of the Church toward amusements must cover the practice of its members, the teaching of its pulpit and press, and the discipline it administers. All these, I think, should be determined under the regulative influence of the following general principles and precepts which, because my limits of time will render it impossible for me to remark upon them all, I will state all together at this moment: 1. Candid recognition of the need of amusements. 2. Cordial approval of all amusements within due limits which are in themselves innocent, and which experience proves to have no injurious associations or tendencies. 3. Firm, clear, bold condemnation of manifestly demoralizing amusements. 4. The utilization of the home as the world's great pleasure-garden. 5. Such employment of all Christian and moral people in beneficent activities as shall pre-occupy their minds and polarize their hearts into instinctive repulsion of debasing amusements; thus illustrating what Chalmers termed "the expulsive power of a new affection." 6. A standard based on the ethics of the New Testament, which allows large personal liberty, and yet enjoins in some things the surrender of personal liberty for the general good. 7. The final practical test to be, as it is stated in those General Rules which we have inherited from that wonderful man whose ecclesiastical statesmanship was excelled only by his "genius for godliness," the taking of only "such diversions as can be used in the name of the Lord Jesus."

At the outset, then, we must frankly recognize the need of amusement. Asceticism was one of the most grievous blunders religion ever made. Its day has passed away forever, with that of the rack and the thumb-screw. God meant this for a happy world—I had almost said for a jolly world. Birds chant, lambs frisk, kittens gambol, brooks sing, and now and then "mountains skip like rams," and "all the trees of the field clap their hands." Play is the great business of young children and the urgent need of many a tired man. Zechariah predicted of Jerusalem restored, that "The streets of the city shall be full of boys and girls playing in the streets thereof." Man is the only laughing animal. At the best those

supposed ancestors, assigned us by such as trace our origin not to the garden of Eden, but to a zoological garden, can only grin. We have no proof that any other animal but man can "take in a joke" with or without "a surgical operation." Mirth and wit are faculties of man, just as truly as reason and conscience; and are faculties to be used and richly enjoyed. At least, let such as have only the faintest rudiments of these faculties be modest enough to pass charitable judgment on such as luxuriate in them. Robert Hall's question to a criticising, tombstone clerical brother was profoundly philosophical: "Brother, suppose it had pleased the Almighty to endow *you* with wit, what would you have done with it?"

Next, we must give cordial approval to all harmless amusements; "approval," not wry-faced sufferance. You cannot keep your hold on young people in that attitude. Encourage them to seek, and help them to contrive, such amusements as are easily kept within due limits, and so have no injurious associations or tendencies. You will then be in position to show them that these qualifying considerations apply to amusements because they inhere in the fundamental conception of all human actions and determine their character. What concrete act is there that is wrong *per se*? Not pulling a trigger, nor taking a purse, nor writing another man's name. These may or may not be murder, theft, or forgery—their associations determine that question.

These rules furnish ample ground for the unsparing condemnation of some popular amusements; that is, such as break over all due limits of time, or lead to gambling, lewdness, moral degeneracy, and perdition. They rule out the theater and the promiscuous dance, and have brought these under the ban of the highest councils of almost every branch of the Christian Church, and also of the foremost philosophic moralists of every age. They are also full of suggestion as to some forms of college athletics. All honor to wise physical culture. The body is the temple of the Holy Ghost, and should be made and kept as strong and alert and healthy and enduring as possible. But honor, also, to the plain farmer who wrote to a president of Yale College, when boat-racing was the rage: "I am thinkin' of sendin' my boy to your schule, and I want to know if you will charge any thing extra if you teach him readin' and writin', as well as rowin'." Let every college encourage gymnastics, and all forms of open-air athletic sports—the jollier the better—if they are harmless. But if base-ball and foot-ball must require such overtraining as shall make a young man merely a splendid brute, developing his muscle at the expense of his brains and his health, and if they must be so played as to encourage betting, then every college should frown them down, and, if need be, put them out.

The standard set up by the Church in relation to amusements should be a Christian standard; that is, a standard based on the principles of Christian liberty and Christian motive. Turn men over from Moses to Christ. Not "thou shalt not," "thou shalt not," but "thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The Puritans—"clarum et venerabile nomen"—had far more charged to them than

they deserved. Men think of them as a grim race of ascetics, who busied themselves with

“Hanging cats of a Monday
For chasing mice of a Sunday.”

It has long been known that the notorious “Blue Laws” were a pure fiction of a later age; yet the Puritans did make Sunday a hard day for children, and the world a difficult place to live in. Let us profit by their follies as well as by their virtues. Let us teach the young that Christianity forbids nothing that will not harm ourselves or others. Let us appeal to our Christian youth to press forward into a personal experience of perfect consecration and joyful union with Christ, and to hate as worse than death any thing that dulls the zest of a rich spiritual experience, or tarnishes the luster of a positive Christian profession. Fill the measure with wheat, and thus keep out the tares. I look upon the Epworth League as a God-inspired training-school for our young people in personal experience and in applied Christianity. I trust that tens of thousands of them will come from its meetings so girded with holy purpose that, after strenuous work or study, they can enjoy unharmed hours of delightful recreation in the home, and in the next larger social circle made up from several homes, in merry conversation, reading, music, and games.

As for the question of the discipline to be exercised by the Church for the violation of the Christian law concerning amusements, I have two things to say: First, I would have no long black-list of forbidden amusements. No such list can possibly be complete for every time and place. Any such list is quite likely to be unwise, being made by persons at the furthest remove from those for whose guidance it is designed; and, moreover, the safest standard—indeed, the only practicable standard—is the collective conscience and godly judgment of the Church by which discipline must be administered. Secondly, I conceive of a pastor not as a lynx-eyed critic or a stern police justice, with an uplifted club in his hand, waiting to strike down the first offender for the first offense, but as a watchful shepherd, fierce to wolves but gentle to sheep; full of yearning tenderness for the flock, and most of all for the wandering sheep, going after that one with loving and untiring assiduity, and calling on earth and heaven to rejoice with him when he brings home the torn and bleeding wanderer. Until he has done his utmost on this line, let him never ask, What next? With him, as with the Great Shepherd, no sterner step can be taken, except at the dictate of exhausted and hopeless love. O, for more of “the beauty of holiness” in Christian living and in pastoral oversight!

The general discussion of the afternoon was introduced by the Rev. JOSEPH NETTLETON, of the Wesleyan Methodist Church, as follows:

Mr. Chairman: I would like to say just a few words on the subject of amusements. I take it that amusement is what we may call recreative

repose, and thus amusement will be necessary if we would retain a sound mind in a healthful body. The difficulty lies in drawing a line where amusements lead to that which will lower the moral tone. Questions arise and are put to me as a Christian pastor in this form: Is it right to attend the race-course? It is just as natural for a horse to run as it is for a bird to fly. What is the harm, therefore, in attending the race-course? Is it right to dance, and especially to dance in the public ball-room? Is it right to play billiards in bar-rooms, or to attend the theater? Now, all these things are more or less environed by that which is evil or perilous. Some will say, in reply: To the pure, all things are pure. My reply would be again: Yes; but are you pure? and if so, are you likely to retain your whiteness of soul in that environment of defilement and perilous surroundings?

I have studied this question myself, as Bishop Foss puts it, on New Testament principles. First, I find this principle embodied in these words: All things are lawful for me, but all things edify not. All things are lawful, but all things are not expedient. I am limited not only to that which is lawful, but to that which is expedient and to that which edifies. I ask about an amusement, whether it will relieve the tired, wearied man after a day's toil, and the next question I ask is: Will it edify? There are other principles which I act on besides these; I have no right to do that by which my brother stumbleth and is brought to sin; for in sinning against his weak conscience, I sin against Christ.

My next question is this: Does it lead another man to sin? The third principle, I gather again from St. Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I ask again concerning the question of amusement: Does it glorify God? When Cardinal Borromeo, with some friends, was playing a game of chess, some one put the question: If within an hour each one of us should stand before the throne of God, what would we do? One said that he would go to confession and get absolution. Another one said that he would go and settle some quarrel. Cardinal Borromeo said: I would go on with my game of chess. I needed recreation. I commenced this game of chess when I was weary and in need of recreation, for the *glory of God*.

With reference to amusements, do not dogmatize; but these three questions may be put and be left to be settled by men, with an enlightened conscience, and according to New Testament principles: Does it edify? Does it lead another man to sin? Does it glorify God?

All amusements which will stand these tests satisfactorily may be sanctioned.

The Rev. B. M. MESSICK, D.D., of the Methodist Episcopal Church, South, made the following remarks:

Mr. President: Of all the enemies of the Sabbath day, none is more insidious and deadly than the Sunday paper; and the Church is largely responsible for the Sunday paper. Her patronage, to no small extent, is the cause of its presence and its power in the land. The Church, through its members, by thousands multiplied, recognizes it, authorizes it, and advertises it, subscribes for it and reads it—reading it even at the expense of the Bible. The Sunday paper is thus the foe not only of the Sabbath, but of the Bible—God's day and God's word.

This wooden horse came in during the war under the plea of military necessity, but it was found to be a profitable investment, and it continues to this day, because there is money in it. The almighty dollar was its inspiration—the almighty dollar dominating it as it dominates nearly all the frequent violations of the Lord's day. The Sabbath and the Bible stand

for all that is good and great, for all religion and all morality, for the Church and for the State. The Sunday paper stands as the foe both of Church and of God—let not the Church, then, become the ally of the Sunday paper, aiding and abetting an unholy alliance. What communion has light with darkness—what fellowship between Christ and Belial? “Hands off” should be the law of the Church of God on this question. The Sunday paper, indictable at the bar of God and man with high crime against the Sabbath, threatens the future of our land and of all Christendom; and the Church of God is too often *particeps criminis*. I stand before you with these simple words: “Hands off.” Now, what is due from the Church? Recognition? No. Toleration even? No. Nothing but uncompromising hostility and war to the teeth, and no quarter.

The Rev. FRANK BALLARD, M.A., B.Sc., of the Wesleyan Methodist Church, continued the discussion, as follows:

Mr. President and Brethren: One certainly might be pardoned for wishing to have even ten minutes upon two such great themes as are before us to-day. All of us here, I think, will be thankful as well as pleased with the great Christian heart and wide-reaching wisdom that has characterized the address of Bishop Foss and the paper of Mr. Ruddie. But, while beforehand I confess that I thought it might be necessary for an humble individual like myself to say something on this occasion, yet now really there is very little indeed that any of us would wish to add. I have only one thing to suggest, and perhaps that may better be woven into our thoughts if I leave the matter of amusements to speak for a few moments on the question of the Sabbath.

I regretted very much that our good friends did not address themselves more earnestly to some of the things upon which we are not agreed than to those things concerning which we are all decided beforehand. We are all agreed, for instance, as to the necessity and value of Sunday rest, but we are by no means one as to the way in which we may bring that to pass most happily and fully, at all events in the old country. It seems to me that one remark, made, I believe, by Bishop Foss, in regard to amusements, has much more emphasis in regard to what we, in England, know as “the Sunday question.” I mean the earnest and unmistakable transference of the heart and thought of religious people from Moses to Christ. I cannot understand how any bishop can ride down to a Christian church behind two horses with a footman and a coachman, and then upbraid people for not keeping the fourth commandment. As for me, I do not profess to keep the fourth commandment, as it stands, but Christ’s interpretation of the command. And I think the time has come when it should be made known that we are not setting to work to hound people down for breaking the fourth commandment, but that we are exceedingly anxious to lead them to keep the commandment as translated by the Master who said, “Wherefore it is lawful to do well on the Sabbath day.”

We are very much troubled in England to know more clearly about things in regard to which we can say to the people, “Thou shalt.” It is very easy to say to a man, “Thou shalt not go to a public-house; thou shalt not go here, thou shalt not go there.” They naturally turn to us and say, “What then may we do?” Some good Christian worthies have said, “Besides our services, come into the free library.” Immediately there is a cry goes up, “No; that will be Sabbath-breaking.” Some of the most honored names in our Church think that men have a right to be in the free libraries if they wish on Sunday, and would far rather see them there than loafing in the streets. But we are then told that that question is a

very delicate and doubtful one, and that we had better leave it alone. I submit that we ought to address ourselves to these difficult things, and to state to the world frankly that which is Christian and that which is not Christian.

We are asked whether it is the duty of the Church to provide amusements. Certainly I do not want the Church to provide amusements for my children. But what is my position? I have a happy home; I have music; I have books; I have carpeted rooms; I have a place where the children can breathe in the free air and be happy. If all the children of our slums were like that truly the case would be different. But the children are not like that. I rejoice to hear about this Epworth League, and wish we understood it more. Something of that kind we certainly need in the old country, in regard to which we shall not merely say to the young people, "You shall not go to the theater, or to the music hall," but shall be able to say, echoing the clear positiveness of our Master, "Thou shalt."

The Rev. J. W. HANEY, D.D., of the Methodist Episcopal Church, spoke as follows:

Mr. President: I protest against the statement which I understood as having been made here a few moments ago, that the Church is responsible for, or in any way in partnership with, the Sunday newspaper. I do not believe the declaration—if I understood the statement aright—that the Church is in any wise responsible. It may be, and I am afraid it is, a fact, that many members of the Church are patrons of the Sunday newspapers.

Dr. MESSICK: That is just what I said, that the Church, through its members, did this thing—*quod facit per alium, facit per se*.

Dr. HANEY: If I misunderstood the brother, I retract the statement; but I was very anxious that the impression which I received should not be generally received. The explanation is sufficient, and I ask the pardon of my brother for misunderstanding him.

Now, as to the question of amusement, I believe that, as Bishop Foss said, there can be no clearer or better statement made, and no clearer line of demarkation laid down for us, than that which is in the organic law of many of our bodies—the singing of those songs and the reading of those books and the taking of those diversions which can be used in the name of the Lord Jesus Christ. I believe, further, that it has been a mistake whenever an attempt has been made to define or to enumerate and give a list of the amusements that were forbidden, because, as has been stated, it is impossible for us to embrace the entire number in any list. I believe, further, that it is not the province of the Church of God to furnish amusements to the people, but to present the Gospel of the Lord Jesus Christ, and that they should be satisfied with that presentation. And, having the gift of the Holy Spirit, we shall not hunger for nor desire those things which are contrary to the word of God. I believe that we should not ignore the demand for amusement; but it will be a sorry day for the Church, in my judgment, when it shall so feel the demand, or that demand shall be so acceded to, that not only shall there be libraries furnished for young people, which is right, but other classes of amusement, and the Church shall be held responsible for the furnishing of amusements to its adherents, as the world furnishes amusements.

I believe, further than that, that the Church should antagonize any form of amusements—the theater and every other form—which continually and habitually caricatures the Church, the ministry, and the religion of the Lord Jesus Christ. I believe that the line of demarkation should be plain, broad, and unmistakable, that that which is against God and against

the Church should be forbidden, and that we should not compromise with it. We should in every way and at all times draw the line against it, and denounce it. We should denounce the Sunday newspaper, denounce every thing that is antagonistic to the Church, to the word, and to the law of God. I want to say, as I close, that I believe that we ought to teach the Gospel in such a bright and fresh way that the heart of the children shall be drawn to the Church as the center of their social life, and that the children should be as glad to go to church and to Sunday-school as they would be to go to the park.

Mr. J. E. BALMER, of the United Methodist Free Church, offered the following remarks:

Mr. President: All young people will and must have amusements; and only bilious people, or persons of that kind, estrange themselves from recreation. I am delighted that the bishop, the last appointed speaker, is so young. He looks a great deal younger than he must be, and is a great deal younger in spirit than I judge he is in years. The only thing that estranges young people from the Church is that you, as Churches, decline to recognize their amusements. You say, "Do not go to the theaters." How does it happen that the theaters are crowded and the churches are half empty? I once strolled into the Lyceum Theater, in London, to see Henry Irving, and I thought it was a sort of Ecumenical Council, there were so many preachers there. Of course I felt at ease at once.

This is a subject in which I feel deeply interested. I know that the young men will have pleasures, and that the old men will not too readily recognize this fact. It is not for the Church to withdraw itself from the pleasures of the young, but to direct them for good. You say, "Do not let the Church have any thing to do with the pleasures of the young." Where are the young to be directed? The young men have their club-houses in England, and they go to the public-houses. Why should not the schools and the class-rooms be thrown open, so that these people can be separated from these deadly influences? I say, make the young men and women feel that there is so much joy in the service of the Christ we love that they may be happy in his service, and that they can be happy, even if they deny themselves of what may be termed ordinary amusements. I want the Church to feel that young men will have amusements. Then I entreat you not to cut yourself adrift from them and their pleasures. I would say that the Church ought to attempt to purify the theaters by attending them. The theaters are crowded, and people will go to them. (Cries of "No, no.") People do go to the theater. If your churches were one half as full as the theaters you might be considered to be prosperous. Then, if they will go, how are you to make it so that obscenity and impurity shall not exist? I will tell you why the theaters of to-day are becoming more sensible and more rational in their stage procedure. It is because Christian people are going. I tell you that I have occasionally gone—very occasionally, I admit—and I have felt delighted at what I have seen and heard.

Let the young people know that in the service of Christ there is the greatest happiness. Some people are never happy unless they are miserable. They are frightening the life out of us. We want to make Sunday a happy day. My father always taught us to be happy on Sunday. We sang the hymns that gave us joy. I tell you that the pleasures of my life center in the things I learned when I was a child, so that to me the world has not the same attractions that it may have to those not so favored. Unless we make young people understand that all amusements are not

bad, but that there are, rather, a great many which are rational and legitimate, they will indulge in pleasures and amusements without that direction which should be given to them. It is not for us to say, "Thou shalt not." But we ought to say, "Be careful how thou actest."

The Rev. P. A. HUBBARD, of the African Methodist Episcopal Church, spoke as follows :

Mr. President: We have been very much delighted with our distinguished friends from England, with their kind treatment which we have enjoyed so much; but I fear, from the expressions of the last speaker, that they are carrying us a little too far. There is a good old hymn that they sing somewhere, that says, "Religion never was designed to make our pleasures less;" but some people stretch that to go altogether too far. There must be a line drawn somewhere. If we could arrange these amusements so that they would not lead us astray, it would be all right. If we could enjoy them in the name of the Lord Jesus Christ, it would be all right. But there has got to be a line drawn somewhere, and if we throw down the gate, as we are doing here this afternoon, where will we stop? We have got the gate down for the dance, for the theater, and by and by we will get in the circus, and so we go. We must call a halt somewhere. I think the religion of the Lord Jesus Christ ought to be sufficient for every body. In this I see enough, and I think this Conference ought to see enough. Let us take care of this. Let us keep our feet in the path of the Lord Jesus Christ, and let the world take care of the amusements.

The Rev. D. J. WALLER, D.D., of the Wesleyan Methodist Church, continued the discussion in the following words :

Mr. President: I rise to say one word, lest the impression should go out that the view of English Methodists generally has been represented here this afternoon. Certainly the speech of Mr. Balmer does not reflect either the views or feelings of the Wesleyan Methodist Church. For one, I think we would make a very serious mistake if we began to draw up rules and regulations with reference to amusements. It is better to have general principles, and then rely upon the religious life of our people. That life does not lead them in the direction of theatrical amusements which have been recommended by the former speaker. The late Bishop of Manchester did at one time give an expression in favor of the theater, but he changed his view before he died. It is well known that in many of our cities you cannot have a play run successfully if it is the sort that religious people ought to be recommended to countenance. I think, sir, that we had better remember that as a Church our work is to advance the kingdom of the Lord Jesus Christ, and to spread scriptural holiness over the land. While we do not of necessity scowl upon amusements, I hold that it is not the province of the Church to provide them. Surely we are not so far advanced as to recommend to our people to go to the theater and similar places of amusement, which, although very popular with some, would be the ruin of our Church.

The Rev. J. M. BUCKLEY, D.D., of the Methodist Episcopal Church, concluded the discussion of the afternoon, as follows :

Mr. President: The subject of amusements derives its importance, not from the importance of any one point connected with it, but from the aggregation of the many points which touch, very closely, the efficiency of

our churches. You may speak of it in a way to produce levity, but when that is done, it is to be inferred that the persons who do so have not studied the subject, or that they are themselves to some extent the examples of the pernicious influence and laxity. The fact is, Mr. President, that the Church of England and the Roman Catholic Church give us a most remarkable confirmation of the strong view of the Methodist Church upon this subject. Do they not absolutely prohibit the forms of amusements which Methodists have been accustomed to disparage and prohibit, and suppress them, so far as they can, for forty days every year? When the Protestant Episcopal Church proposes to fit its young men and women for confirmation, during Lent attendance upon the theater, dancing, card-playing, and all kinds of amusement of that sort are most sternly prohibited.

The Methodist Church proposes to maintain a high standard of religious life and zeal. When John Wesley formed his society he did not fancy that he was forming a Church; but he did expect to form an organization that would be mighty, through God, in pulling down the strongholds of evil. He made the rules. We took his rules and took them into the churches. Some of us have been unwise enough to undertake to amend them. I was much pleased to hear Bishop Foss disparage the making of lists. He and I were members of the same General Conference in 1872 which added to the simple rule of John Wesley a partial, unsatisfactory, and ignored list. I have the happiness to know that I voted against it. It is impossible for the Methodist Church to raise up men who can preach the Gospel, so as to command public respect and turn men from the error of their ways, where theater-going, card-playing, and dancing are countenanced in any way.

The very greatest foes of Methodism and its prosperity are the ministers who say to their members that they ought to live up to the rules, "but you and I know that they come from the days of bigotry." My English brother seems to speak without having exercised self-introspection. He did say that he saw a number of preachers in the Lyceum Theater. I have this to say: If they were ministers of the Wesleyan Church, or of any other Church represented here, it bodes no good to those preachers of Methodism. On the other hand, if, as is probably the case, they were not ministers of the Methodist Church, but of some other Church, acting upon different principles, then it is no lesson of instruction for us. Consequently, Mr. President, I trust that we shall return to the consideration of the calm and clear statement submitted by Bishop Foss and to the highly intelligent statements of the essayist that preceded him. Let us make our churches so full of life and so full of love and so pure that our people will not feel the need of other amusements; and let us, in all our religious meetings, warn them against that class of amusements the tendency of which is pernicious, especially in their influence upon the young.

The Pastoral Address of the Second Ecumenical Conference to the Methodists of the world was at this point presented by the Business Committee, and was read by its author, the Rev. JAMES CHAPMAN, of the Wesleyan Methodist Church. The Address was, on motion, unanimously adopted; the Conference also directed that the names of the Presiding Officers and the Secretaries of the Conference be appended. The following is the Pastoral Address, as adopted:

The Second Ecumenical Methodist Conference to the Ministers and Members of all the Methodist Churches throughout the World, Greeting :

We, the members of the Second Ecumenical Methodist Conference assembled in Washington, greet our brethren in every land to which our common faith has spread. "Grace unto you and peace from God our Father, and from the Lord Jesus Christ."

We glorify God for the prosperity which he has given to our Churches. By his blessing they have grown until they number some twenty-five millions of adherents. This is full of encouragement. An organization which has grown so rapidly in the free competition of systems, and even crippled in some of its branches by many artificial disabilities, must be in vital harmony with its environment. By the most inexorable test Methodism is proved to be singularly adapted to the needs of men. Although many adjustments and developments must undoubtedly be made to accomplish fully our mission, let us beware of thinking that any vital changes are necessary. Faithfully using our present means, under the blessing of God our prosperity will grow.

We rejoice to recognize the substantial unity which exists among the various Methodist Churches. Its firm basis is a common creed. We are all faithful to the simple, scriptural, and generous theology which God, through the clear intellect and loving heart of John Wesley, restored to his Church. The intellectual movement and the social changes of our time may have led to some change in the form of expression, or some shifting of the emphasis of our teaching, but they have not led us even to reconsider that living theology which has abundantly proved itself upon our pulses. Indeed, it would be strange if, while other Churches are drawing toward it, we should have departed from it. And there are other grounds of unity. We are proud of the same spiritual ancestry; we sing the same holy hymns; our modes of worship are similar; and what is most important of all, the type of religious experience is fundamentally the same throughout the Methodist world. Our ecclesiastical principles are not so various as the forms in which they are accidentally embodied. Rejoicing in these things, we think that the time has come for a closer co-operation of the Methodist Churches, both at home and abroad, which shall prevent waste of power and unhallowed rivalry; while before the eyes of many of us has passed the delightful vision of a time when, in each land where it is planted, Methodism shall become, for every useful purpose, one, and the Methodism of the world shall be a close and powerful federation of churches for the spread of the kingdom of Christ.

We need to combine our energies, for the work that we have to do is vast and urgent. The skepticism and indifference which are so natural to the human heart have been re-enforced by an abuse of science and philosophy. The hard lot of millions makes it very difficult for them to believe in God our Father. There is so much that the Churches have not done to redress the wrongs and heal the sufferings of mankind, that it is hard for many to believe in their divine mission. The standing evils of society are aggravated by the close pressure in our great cities, and are discov-

ered to the eyes of all in our daily newspapers. Let us preach and live the Gospel of Christ in its integrity. Dismissing all narrow conceptions of our duty, let us trace the moral evil of men to its true sources in their surroundings, their physical nature, their ignorance, their passions, and their will, and set ourselves to deal comprehensively with it. To the specific ailments of mankind let us apply specific remedies. To do this it will be necessary for the members of our Churches to make a full use of their political rights. To allow the great powers of law and government, and their still greater influence, to fall into the hands of ungodly men would be incredible folly and sin. God forbid that any of our Churches should become the instrument of political parties. It is doubtless necessary that individuals should have political attachments, and Methodists are found in all the great historic parties. But when a member of our Church has taken his place in the political connection which is most in harmony with his ideas and convictions, let him never forget that there are great moral interests superior to all party exigencies in which he must seek first the kingdom of God and his righteousness. Every proposal that imperils the sanctity of the home, the purity of woman, the innocence of children, that violates the Christian Sabbath, that sanctions and increases wrong, should be impartially and earnestly resisted.

On a few of the great evils which admit, in some degree, of public treatment, we cannot be silent. Intemperance, the fruitful mother of a brood of evils, is largely created by legalized temptations. Snares are planted in almost every street for the unwary and unsteady. Is it too much to ask that our people will combine to use all legal instruments to abate this wanton solicitation of men to vice and crime? Let us discourage in every way betting and gambling, which spring from the love of excitement and the lust of gain, two of the besetting evils of the modern world. And let us abstain from all reckless speculation in business which cannot be distinguished from gambling. Excessive and unfair competition, which is secreting so much bitterness in the breasts of men, and depositing so many of the materials of convulsion in society, should be steadily avoided and discountenanced. And shall not we do all we can in quiet times to mold public opinion, and to establish courts of arbitration, so that the complicated crime of aggressive war may be averted?

It is necessary to employ with the utmost economy all our resources. One secret of the strength of Methodism has been the free play which it allows to the gifts and energies of its laity. The pastoral work of our class-leaders has been of the highest value. Local preachers, both in England and America, were of great service in the early history of our churches. It is to be hoped that the multiplication of ministers may not tempt us to think that lay preaching is unnecessary. We thank God for the young men and women in our mission bands who are carrying the Gospel to remote villages and into the alleys and courts of our crowded cities.

Among the wasted treasures of the Church are the delicate sensibilities, the tact, the tenderness, and the persuasive power of holy women. We

are all agreed that the needs of the world require, and that the conditions of the age allow, that such women should take a more prominent place in the work of the Church. The social means of grace, in which Methodism is so rich, are a congenial sphere for their best talents. In the benevolent work which is springing up on every hand, and is one of the most hopeful features of the time, their gifts are indispensable and invaluable. We distinctly approve of associations in which, unfettered by any vow, devoted women may be organized for ministry to human need and sorrow. But we hope that with their enlarging opportunities women may not be tempted to undervalue the sphere in which they are not only supreme, but alone, as the sun in his path through the heavens—the sphere of the mother in the home.

The children of our Church have occupied the attention of the Conference. In the formation and wonderful progress of the great societies on the American continent, such as the Epworth League, we greatly rejoice. We should be glad if similar societies, adapted to other conditions, could be established in other parts of the Methodist world. To bring young people together under its hallowing influence, to watch over their reading and recreation—in which so many perils lie—to combine and direct their ardor and energy to suitable forms of benevolent work, is surely one of the highest duties of the Church. We feel that our Sunday-schools have not as yet realized their vast possibilities. But the home is the great nursery of religious faith and life. There are one-sided theories of conversion which prevent our looking for signs of the religious life with the dawn of intelligence and the first development of will. False tests, in which the nature of a child is quite forgotten, prevent us from finding them. We would that parents should feel that they can hardly look too early for the faint beginnings of the spiritual life in the hearts of their children, nor too carefully foster them. At the same time we must insist, as we have always done, that the mature religious life should be definite and conscious. It may arise as gradually and gently as a summer morning breaks; it ought to become as clear and self-attesting as the summer noon.

The education of our young people is of great concern to us. We shall never cease to oppose every system of national education which unduly favors any particular Church. In these days, when out of science is perversely forged a weapon to attack our faith, one of the foremost duties of every Church is to guard her sons against the danger, and enable them to do something to vindicate for true science its high place as a hand-maid of pure religion. To this end we rejoice in the establishment of higher schools, and in every step which tends to give us our right place in the university systems of the various lands in which our people dwell.

Among the foremost objects of our interest are the Foreign Missions of our Church. The motto of our founder, "The world is my parish," has never ceased to echo in the hearts of his spiritual children. Some of the brightest pages in our annals tell the story of the patience, the sacrifice, and the triumphs of our brethren on the mission field. In the present day, when our numbers are increasing and our resources growing—

when, through the inquiry of scholars, the adventure of travelers, the enterprise of traders, and the spread of the Anglo-American race, the world is becoming known and open, and the call of God is loud in every listening ear—it is impossible for our missionary ardor to decline. We acknowledge with joy the increased activity of some of our Churches, and especially what our women are doing for their heathen sisters.

Against the trade in spirits and the trade in opium, which are doing so much to defeat and discredit our Missions in Africa and China, we shall never cease to raise our voice.

While loving all them that love God, and desiring closer co-operation with them in his service, we renew our protest against every ecclesiastical system which invades the rights of conscience, which claims to be the only channel of the infinite grace of our Lord Jesus Christ, and which sets up the human priest as an indispensable mediator between the soul and God.

Let us beware of taking a narrow view of our mission and our resources. Let us carry on our work with equal earnestness in sequestered villages and in crowded cities. Let us appeal alike to the rich and to the poor; to the cultured and to the illiterate. Let us consecrate our wealth by building churches, which shall be constant witnesses in our busy streets to the repose and dignity of our religion, and let us preach in the open air. Let us use every means—the pulpit and the press, the school and the university, science and art, social influence and the ballot-box. Let the clear intellect and the loving heart and the strong will have their rightful place. Let order be harmonized with the free play of individuality, and let us impose no limits on reverent inquiry.

The increase of our people in number and wealth and power has laid us under a great responsibility. It seems probable that before long Methodists will constitute nearly a fourth of the people who speak the English tongue. We are a factor of growing importance in that great race which, by a restless impulse, is spreading its dominion, its trade, and its civilization over vast regions of every continent. Let us rise to the height of our calling. We ought to go wherever our race goes, to multiply our churches, to increase our communications, and so become a bond of union among the wide-spread peoples of English blood. And we should strive to check that dangerous temper into which adventurous and governing races so easily fall. So shall we do our duty to our fellow-men, and play our part in the great plan of God.

Before another Ecumenical Conference we shall have passed into another century. Ten critical years of the swiftly-moving modern world will have rolled away. Opportunities will have offered themselves which will never come again. We pray that our Churches may clearly see and rightly interpret the signs of the times, and, discerning the will of God, may yield themselves entirely to it.

Brethren, we need not remind you of the deep springs of the spiritual life. Thoughtful reading of the word of God, regular seasons of prayer in secret, in the family, and in the church, the class-meeting, public wor-

ship and the Holy Sacrament, where we remember that the Lord gave himself for us and gives himself to us—from these is drawn the grace of life. In them we learn to do justly and love mercy and walk humbly with our God, and we gather that wisdom and strength without which our vast enterprises are but folly and vanity.

We especially commend to your faithful and earnest observance the week of special prayer which will shortly be held throughout the Methodist world.

“Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.”

(Signed)

T. BOWMAN,	E. G. ANDREWS,
J. C. KEENER,	J. DONNELLY,
T. B. STEPHENSON,	A. W. WAYMAN,
A. CARMAN,	F. W. BOURNE,
H. T. MARSHALL,	W. W. DUNCAN,
H. W. WARREN,	W. MORLEY,
W. ARTHUR,	T. G. WILLIAMS,
J. W. HOOD,	W. MARSDEN,
M. T. MYERS,	E. R. HENDRIX,
R. K. HARGROVE,	G. SARGEANT,
D. J. WALLER,	T. ALLEN,
J. T. MURRAY,	J. F. HURST,
J. FERGUSON,	

Presidents of the Conference.

J. M. KING,	J. BOND,
E. B. RYCKMAN,	T. SNAPE,

Secretaries of the Conference.

The hour for adjournment having arrived, the Conference closed with the benediction by the Rev. WILLIAM NAST, D.D., of the Methodist Episcopal Church.

THIRD (SPECIAL) SESSION.

THE Conference opened at 7:40 P M., the Rev. GEORGE SARGEANT, President of the West Indian Methodist Conferences, in the chair. Hymn 181 of the Methodist Hymnal was sung: "Hail to the Lord's Anointed;" prayer was offered by the Rev. JOSIAH HUDSON, B.A., of the Wesleyan Methodist Church; and the Scriptures were read by the Rev. T. E. WESTERDALE, of the Wesleyan Methodist Church.

The topic of the evening was taken up, being the further consideration of the subject of "Missions in Heathen Lands." The first invited address was given by the Rev. J SMITH SPENCER, of the South African Methodist Church:

Mr. President: Methodism was introduced into South Africa at so early a part of the present century that there are very few now living who remember the appointment of Barnabas Shaw to the Cape, and William Shaw to accompany the settlers to Algoa Bay. It was my good fortune to meet one of these at a missionary meeting at Clonakilty, in the south of Ireland, in the early part of this year. The chairman of that meeting was a Mr. Bennett, who was a missionary collector when Barnabas Shaw and William Shaw—not related to each other except in the bond of Christian brotherhood—entered upon their work in the south of the great Dark Continent. Therefore the results which have been achieved from that day to this are within the life-time of some living men. The history of the Methodist Church in South Africa has been characterized from the beginning by a great and satisfactory progress, marked by toil and peril and self-denial and heroism and achievement, claiming an equality with the records of any other missionary enterprise upon the face of the earth.

In 1878, in response to a request from the Missionary Committee, I went from London to Cape Town to open the Metropolitan Church that our people built there—a church which, I venture to say, is as creditable to the Wesleyan Methodists of Cape Town as this Metropolitan Church is creditable to the Methodists of Washington. In 1882 the British Conference resolved upon forming certain portions of the south of Africa into a separate Conference. The first South African Conference was held in that self-same Metropolitan Church in the year 1883. From that time to the time I left the country it was my privilege to have multitudinous official connections with the Conference, and to become acquainted with every part of the work and almost every part of the connection over which it has control. That connection includes the Cape Colony, the colony of Natal, the Orange Free State, and certain independent native territories. In it the Gospel is preached in English, in Dutch, in Kafir, in Sesuto, and in Zulu. I am not going to trouble you with a multitude of statistics, but I

desire to refer to a few figures. In that Conference to-day there are one hundred and seventy-one ministers, of whom seventy-one are native Kafirs. The native ministers sit beside their English brethren in the South African Conference, and the native laymen sit beside the English and colonial laymen. They are in all respects on a level with us, taking their full share of responsibility in the administration of the affairs of the Church. I may venture to say that some of those men, who a few years ago were in heathenism, would do no discredit to the floor of any Conference in their clearness of perception and in their power of debate.

Leaving English and colonial statistics altogether out of the statement, I would just like to mention to you one or two facts with respect to the native people. We have in that Conference, as I have already stated, 71 native ministers. In addition to these there are 76 evangelists, 1,739 local preachers, and 2,439 class-leaders. The native people believe in class-meetings. They have a wonderful power of talk, as most of you know, and it is possible that class-meetings are in sympathy with their oratorical genius and capabilities. But however that may be, the class-meeting is exceedingly popular among them, and I venture to think it has been a very large element in our success, and accounts very considerably for the mighty hold we have upon the sympathies and affections of this people. There are also 408 day-school teachers and 909 Sunday-school teachers, making a total of 5,642. If you take away from that total 1,142, as accounting for those who may hold double offices, you have left in that southern part of South Africa 4,500 men and women who are officially recognized as workers in connection with the Wesleyan Methodist Church—a mighty army raised within the memory of man, and of course representing a large number of those who have already “passed through the gates into the city,” leaving all distinction of color and of language behind them.

When William Taylor (then known as California Taylor, and since known as Bishop Taylor) visited the south of Africa he was made instrumental in a great religious revival, the fruits of which, I am glad to say, are very visible to-day. There are men and women living in every part of South Africa who were brought to God during the ministrations of that man. I want to tell you that when he visited the native people of South Africa he had, of course, to speak through an interpreter, and his interpreter was one of our native ministers. Those of you who have heard Bishop Taylor’s sermons well know that they are not the easiest of interpretation into a foreign tongue, and those sermons were interpreted throughout the whole of his campaign among the natives by Charles Pamla, whose mother was a witch doctor. I therefore dare to claim for Charles Pamla a very honorable share in the great revival movement which was carried on among the natives by your William Taylor.

During my last year in Africa I went from Graham’s Town, a distance of eight hundred miles, to Cape Town and the surrounding towns on a missionary deputation, and the Conference, at my request, appointed to accompany me a native minister, the Rev. James M. Dwane. There are

certain prejudices in that country, as there are in other countries, but James M. Dwane was requested to preach in the morning in the Metropolitan Church, and we sat side by side upon the platform in a great meeting on Wednesday night, when he told the story of his conversion to God. He had never seen a white face until he was eight years of age. When he first heard about conversion the word which was employed was a word which signified striking through the heart with an assegai. If any of you know what an assegai is you can understand what a lively proceeding that would be. The boy went to a mission station in order to see these people who had been converted, and to learn how it was possible for them to be cheerful with an assegai through their hearts! That boy soon entered a school, became a candidate for our ministry, and to-day there is no native man in South Africa more competent to administer a Methodist circuit and to tell the story of the work of God among the Kafirs than James M. Dwane.

During the last few years a great mission has been originated in the diamond fields. It was my privilege to have had a share in the establishment of that mission. I have not the time to say any thing to you in regard to it, except to tell you that at that time there were not less than ten thousand native men massed together in various compounds on the diamond fields. We appointed a minister, with certain assistants, to take special charge of that mission. I venture to say that there has been no more remarkable center for a mission enterprise for many years than is to be found there. Under the influence of our missionary not less than four thousand men came, from week to week, representing every tribe up to and beyond the Zambezi, and carrying back with them Bibles and hymn-books and dictionaries—for a most popular book was an expensive dictionary—carrying back with them various literature. In this way it has become a center for the freeing and enlightening of a very large portion of the country which is behind it.

Our work yonder—the work of my brethren yonder—of course, is distinctly and decidedly evangelistic. I should like to tell you, as I could, of certain circumstances and stories which have come to me only recently. Let me give you a fragment of a story which came to me the other day from a very heathenish country, which I know well, by the name of Pondoland. There our English missionaries and associates have been devoting themselves very particularly to the work of evangelizing the wild superstitious red heathen. Several events recently transpired indicating that the work of the Lord was taking hold upon them. At last there came a mighty and a marvelous blessing. The people had gone out one Friday night to hold their meeting. On Saturday the blessing of God came down upon them. Cries were heard in every direction for mercy and salvation. They began again at daylight on Sunday morning, and went on from daylight until far into the night. A great many men and women were converted to God. They took off their heathen ornaments, which they had around their wrists and necks and ankles, and threw them upon the floor. The next morning they felt that there were certain

relics of heathenism still left. They were accustomed to cover their bodies and blankets with fat and red ocher, put on in layers, so you can imagine what they would get to in the course of a brief life-time. They looked at themselves on Monday morning, and felt that it was time for this last badge of heathenism to go. Some Christians had anticipated this difficulty and secured a supply of soap, and away they went to a neighboring river, and Christians and heathens went down into the river together. The Christians began to wash the heathen, and to use all possible effort to get rid of the red clay, until by and by the very river seemed to be turned into a river of blood, and from the midst of the river shoutings and psalmodies echoed around the surrounding hills.

I could give you much more in that direction; but I must leave it. I want to tell you one other thing. The work of education is carried on alongside of the work of evangelization. We have eight or nine training institutions of various sorts, where young men and young women are being trained principally as teachers—trained to get away from their heathenism and into civilization and religion. It has been my great privilege to visit most of these institutions. Not very long since I visited an institution in Natal, called Edendale. I want to refer to it, because I want to refer to an address which I received from the native students of that institution. I have been honored, at one time and another, with various addresses, but this stands pre-eminent in my regard. Therefore I may venture to speak of it here. It was thought of by the natives. It was prepared by natives. It was written by natives in English. It was signed by natives, and it is in my study in England over my mantle-piece. This is how it runs:

To the Rev. J. Smith Spencer, President of the Wesleyan Methodist Conference of South Africa:

REVEREND AND DEAR SIR: We are moved to express our gratitude for the visitation to-day to us by the president of our South African Methodist Conference. We feel this to be a great honor done to us; so much so that the writer's pen is not able to show forth the feelings of his heart. Since the institution was opened we have never had any chance to express our feelings on the mission work, particularly on that great gift to us, the institution which is an inlet for civil and religious life. For many years we have been toiling hard to find education. Some of our fellow-scholars left their heathen state in other lands to get education here. Now the Spirit of God as in the time of old seems moving in this dark, gloomy land. The darkness is still struggling to escape. Now the glowing morn is visible and is contributing blessings both to the just and the unjust. Now the English missionaries associate with us in order to lift us to the higher climes of peace and joy, and to-day—this very day—our paternal father, the president, is pleased to visit us, and to show us his paternal affection.

I will read no more. It is signed by Sebastian Msimang and forty others. The natives themselves say that the Spirit of God is "moving upon this dark and gloomy land." This is a genuinely native expression. "The darkness is struggling to escape." Those men who have come from far north of Natal and from other places where they had never seen a mis-

sionary have arrived at the conviction already that the darkness which had settled upon the land is wanting to get away. We English people would have put it rather differently. We should have said: "The light is trying to get in." But these men say that the darkness is trying to get out; and all we have to do is to throw back the bars and fling open the doors, and the darkness will come out and go to its own place, and the light of the Gospel will turn the Dark Continent into a veritable garden of the Lord.

I should like to have reminded you of the fact that there is in South Africa to-day a man whom the *Review of Reviews* spoke of recently as one of the most remarkable men in the world. It has rarely happened that such power has fallen to any man so rapidly as it has fallen into the hands of Mr. Cecil J. Rhodes, first, leading capitalist of the diamond fields; secondly, the founder of the chartered British company which is conducting the expedition to Mashonaland; and, thirdly, Premier of Cape Colony; thus holding a power almost unequalled. The other day, at a banquet, that man said he expected to see the Cape Colony extend as far as the Zambezi in his life-time; and there are some in that country who are dreaming about a confederation of States and colonies. If all these things are fulfilled South Africa will soon have to be reckoned among the nations of the earth.

We have not divided Methodism there. Others are there besides ourselves, to whom I might refer if I had the time, but I will just say this: We have, as Methodists, to throw our capital into that country. We have got men. There is no difficulty about that. Men are being raised on the spot, or men will go from this country or from England. The native men will come into the field. We have got the men, and if the Christian nations would supply the capital we should hold our own as the leading missionary Church, and we should be made instrumental in bringing the many tribes south of the equator out of the darkness of superstition into knowledge and morality and godliness.

The Rev. W. R. LAMBUTH, of the Methodist Episcopal Church, South, gave the second appointed address of the evening, on "Mission Work in Japan," as follows:

Mr. President: The whole counsel of God in the evangelization of a lost world is embodied in that marvelous epitome of the Gospel, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Lying here in the matrix of the great thought of God is the colossal framework of the plan of man's redemption—a plan unique in conception, in that the only begotten Son of God, the Creator, being obedient unto death, himself becomes the Saviour of the creature; comprehensive in scope, as nothing less than a lost world would satisfy the embrace of his boundless love; infinite in terms of mercy, since whosoever believeth should have everlasting life; and immediately exalting man to the exer-

cise of his loftiest functions, volition and faith, which restores him to the kingdom. Thus restored, the harmony of the divine plan is still further exemplified in that man, being reconciled to God and brought into touch with him, receives inducement of life and power; and then, being filled by the mighty propulsive love of Christ, he is sent forth a new co-laborer with his Maker in going about to seek and to save that which is lost. Thus, in the redemptive scheme, evangelization and reclamation become as much the work of man as regeneration and sanctification constitute the higher work of God.

Brethren, being ambassadors for Christ, let us go forth upon our mission—the work of evangelizing the world—and thus serve our generation by the will of God. Before the foundation of the world the Lamb was slain. From the battlements of heaven the campaign was planned. The world—our territory—has been mapped out for us. Even the lines of advance are clearly indicated. In concentric and ever-widening circles they are outlined in the words, “Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Our equipment is complete—the whole armor of God; our weapon of warfare—the sword of the Spirit. The world is one parish, heathen lands are now open, the Church is ready. The servants of the King should trumpet forth from this Ecumenical Conference the King’s commission, “Go ye into all the world, and preach the Gospel to every creature.” This last command of our Captain, four times repeated in forty days, we dare not disobey. Let every column in every legion of the army be put in marching order.

At this juncture in the evangelization of the world, when we are engaged in reviewing the ground we have gone over and are taking the measure of what is before us, it is not necessary to discuss the principles underlying the very conditions upon which we received citizenship in the kingdom of heaven and sonship in the family of God. “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,” contains the very germ of evangelistic impulse, is the greatest commandment, and leads naturally and logically to the greatest of all commissions. A clear comprehension of the trend of events, a quick recognition and grasp of opportunity, and such disposition of our forces as to enable us to put the Church in motion at any given time in any given field is the great need of the hour, and stands second only to the outpouring of the Holy Spirit upon us all. In three brief propositions I will attempt to outline the trend of events, the opportunity of the Church, and the supreme duty of the hour:

I.—THE NINETEENTH CENTURY HAS BEEN ONE OF LARGE AND PROVIDENTIAL MOVEMENT.

Two hundred years ago Francis Xavier—that marvelous incarnation of evangelistic zeal and propagandism—stood upon the deck of his ship before the adamantine walls of Chinese conservatism, and cried out, “O rock, rock! when wilt thou open unto my Master?” But the rock an-

swered not again, and in despair he sadly turned to more inviting fields. During the entire eighteenth century the prayers of the Christian Church ascended for a breaching of walls, opening of gates, and removal of barriers to a heathen world. In answer to these petitions, silently and unseen, mighty currents, were being set in motion which were to sweep over vast areas, build up powerful Christian governments, and influence great populations. The first of these begins in England with the rise, growth, and tremendous sweep of the Wesleyan movement, which was cradled at Epworth, trained at Oxford, fashioned in the Foundry, and grew to gigantic proportions beyond the sea. In 1735 John and Charles Wesley crossed the Atlantic, and essayed work among the Indians. In 1784 Dr. Coke is appointed superintendent of missions, and in fifteen years he plants missions in Canada, the Norman Isles, and in the West Indies, until in 1791 (two years before William Carey leaves England) there are reported 23 missions and 5,847 members, 4,377 of these being Negroes, and the majority of them just emerged from the heathen orgies of inter-tropical Africa. In 1792 Sierra Leone is added, and, ten years later, a mission opened in South America.

In line with this aggressive advance of the Methodist Church a second and preparatory movement was going on three thousand miles to the west, which resulted in the independence of the United States of America upon the one hand, and the conservation of the Dominion of Canada upon the other, which meant a hemisphere for Christ and the opening of a continent for colonization, evangelistic effort, and accumulation of resources, which in turn were to be expended for the evangelization of mankind. The immortal names of Richard Boardman, Joseph Pilmoor, and Francis Asbury, missionaries to the whites, and William Capers, who has engraved upon the shaft which marks his resting-place, "The founder of missions to the slaves," will be forever linked with missionary effort upon this continent. And now more than five millions of Methodists gather under the branches of the spreading tree whose growth was so diligently fostered by Asbury, while Capers, together with leaders in both the Baptist and Presbyterian Churches, initiated an evangelical effort which has led to the most stupendous missionary achievement, perhaps, of any age—the *evangelization of over four million Negroes*. It is a significant fact that "in 1860, when the war disturbed our labors among these people, the Methodist Episcopal Church, South, reported a colored membership of two hundred and seven thousand seven hundred and seventy-six, or nearly as many as the entire number of communicants which, in that day, had been gathered into church relations by all the Protestant missionaries at work in the heathen world." And even now there are more colored people members of evangelical Churches in the United States than the aggregate of converts from heathenism in all mission fields.

A third great movement, but this time trending eastward, began in 1793, when William Carey, the learned cobbler, swung down into the jungles of India. A stream of life is turned upon the stagnant pools of heathenism. Preaching is accompanied by translation, until a Christian

literature is given to the people. Alexander Duff and others broaden the lines, until we find a uniform system of education is adopted for all India. Caste begins to break, the Sepoy rebellion arises, the downfall of the East India Company follows, and the empire of the Moguls is brought under the dominion of the British crown, and a Christian, woman holds the key to India and the East. The great bulk of Asia's population is massed upon her eastern slopes. Thither, near the close of the last century, one arm of that mighty commercial octopus, the East India Company, silently crept and felt its way around the vitals of the Chinese Empire, injecting the while the direful opium to poison and ensnare. Morrison and Medhurst go out and work and wait for years without the walls of Canton. An unrighteous opium war arises, but China is made to yield in 1842 five treaty ports. Missionaries, hitherto restrained by the jealousy of the Company's agents, now have an abundant entrance. Five points of light thus appear upon the Chinese coast. They coalesce and form a glittering thread, the thread expands into a band of light, until now, reaching far upon the bosom of the Yang-tse Kiang, surge evangelistic tides which soon bid fair to sweep even the western borders of the empire. Five hundred miles due east of this broad water-gate, Japan, sealed for two hundred years, yields in 1854 to synchronous pressure from without and within, and we have, prepared to our hand, a nation ready to be born to God in a day. Korea, the Hermit Kingdom, falls into line, and eastern Asia is ours for the Gospel.

Once more we might trace the pressure of God's hand. Africa, the Dark Continent, lay for centuries enshrined in gloom. Prosperous colonies were planted in the south, giving a base of supply, but no intrepid spirit was found to thread the mazes of those pestilential jungles until God called David Livingstone to that work. Year by year he penetrated deeper into the unknown. Blistered with heat and racked with pain, he often fell, but as often rose again only to push still further into the unexplored mysteries wrapped in the heart of Ethiopia, his daily prayer being that Africa might be opened to the Gospel. The last day of travel comes. Feebly he drags his feet along the ground. The faithful blacks construct the wattled shed and, making the pallet of grass, leave him for the night. Once more upon his knees he bears up Africa before the throne, and with this last prayer upon his lips his dauntless spirit wings its way to God.

Behold how the Lord answers prayer! David Livingstone falls, but Henry Stanley is guided to the completion of the work. Victoria Nyanza is being circumnavigated in the *Lady Alice*—a steel boat brought out from England in sections. The Queen of Uganda dreams of the approach of a white man in a jointed canoe, and prevails upon King M'tesa to send a royal escort to meet the stranger. Stanley, astounded, humbly acknowledges the hand of Providence, and, sitting down for more than a month, teaches the king the principles of Christianity, translates the Gospel according to St. Luke, and then blows a trumpet blast which resounded through the Churches of England and Scotland. The Church Missionary Society sends nine men. Mackey, the last of the nine, has just fallen;

but four thousand converts, thank God, remain to testify to the devotion of these heroic men. Stanley tracks the Congo and, emerging upon the Atlantic coast, so electrifies the world with the marvelous possibilities wrapped in Central Africa that thirty steamers now float upon the river; three great railway lines grow toward the heart of the continent; and occupation by the great Powers has so quickly followed annexation that Africa, the unknown, since that last prayer upon the night of the 30th of April, 1873, has not only become a knowable quantity, but the larger part has actually been brought within the boundary-lines of European governments, and is already beginning to pulsate with the world-centers of trade and political influence.

With 120,000,000 English-speaking Protestants located in the temperate climes and occupying the zone of power, endowed with wealth, mighty energy, and all the equipment of an age of invention, surely God is in these movements which bring India's 260,000,000 souls, China's 350,000,000 souls, Japan's 40,000,000 souls, and 200,000,000 souls in Africa in direct contact with the Anglo-Saxon race, which is the great evangelizer of this missionary age.

II.—THE TENTH AND LAST DECADE OF THIS CENTURY IS ONE OF UNPARALLELED OPPORTUNITY.

These marvelous movements have lead up to the extraordinary age in which we live. The two great ideas of the fatherhood of God and the brotherhood of man—incarnated, vitalized, then vitalizing as they come from a living Christ—are moving the world. The pure, truth-loving, truth-living, gentle but courageous Man of Galilee never was so influential as now. He stands the colossal figure among all nations who have heard his name, and his principles are lifting up the race. This is the decade of opportunity, for with the God-given media of communication, steam and electricity, upon the one hand, we note the growth of courtesy among nations upon the other, opening avenues of travel, cementing friendship, and leading to arbitration and the recognition of international law.

A united Italy and the decline of the temporal power of the pope; the disestablishment of the Roman Catholic Church in Brazil and in Mexico, and of Buddhism in Japan; a Christian protectorate over Egypt; the construction of the Suez Canal; the opening of northern Burmah, the key to Thibet and western China; the King of Siam a friend of missionaries; Japan, with a constitutional government the free gift of an absolute ruler, adopting the Christian calendar and giving official recognition to the Sabbath, having a compulsory system of education, adopting the institutions of the West, and earnestly desiring most the abolishment of extra territoriality, to enter the circle of nations and work out her destiny; the publication of the Scriptures by the Bible societies of Christendom in over three hundred languages; and the establishment of nearly two hundred different missionary societies, with an army of Christian workers at home and abroad equipped and disciplined for active service, constitute some phases of our opportunity.

III.—THE SUPREME DUTY OF THE HOUR IS AN ADVANCE ALL ALONG THE LINE.

In order to make this advance there should be:

1. *Division of Territory and its Complete Occupation.*—Overlapping and joint occupation within limited areas has led to friction and waste of men and means. There being vast regions in China, Tonquin, Anam and Siam, in Australia, Central Africa, South America, and even in India, not yet evangelized, we should look to wise distribution of our forces.

2. *Organic Union.*—While a national or State Church is a most undesirable phase of church polity, there are urgent reasons among a people where a strong patriotic and national spirit prevails, as in Japan, that the various branches of Methodism should be fused into one, provided the change is the result of natural causes and produces a Church homogeneous in its structure and adapted to its environments. I take the Canadian and each of the American Methodisms, North and South, to be fair examples of such adaptation. If it be consistent with God's will I earnestly hope that the prayer for organic union in Japan may be heard, since it is the unanimous desire of the representatives, native and foreign, of these branches of Methodism in that empire.

3. *Co-operation.*—Where organic union is impossible—and it would be most unwise to urge it where the conditions are unfavorable—co-operation along, at least, three lines of work should be feasible: (a) Translation. We have not kept pace here with other Churches, nor with our own evangelistic effort. Joint committees for translation of Wesley's sermons, preparation of commentaries, etc., would save much time and labor. (b) Publication. One good Methodist periodical, ably sustained by a united constituency in a foreign land, is worth a dozen sent forth by as many different missions. (c) Education. Greater economy and efficiency of educational staff and equipment, with that increased respect for an institution which does thorough work, is sufficient argument here. Methodism has been co-operating upon these lines, I am glad to say, in Japan. She is separated for a time in educational work, but has agreed to reunite whenever circumstances will permit.

4. *Schools for Missionaries.*—As in the China Inland Mission, the time seems to have come in many districts, where new missionaries might be initiated by older ones into the mysteries of foreign tongues by systematic class instruction and drill, rather than trust, as heretofore, to the vagaries of an untrained, unqualified native teacher.

5. *The Establishment of Sanitariums and Hospitals for Temporarily Disabled Missionaries.*—Many able workers have broken down completely and been lost to the work for the want of timely rest and treatment. This has been especially the case where they were in the remote interior and far from their native land. Every continental country—as China, India, and Africa—will have elevated locations which might be utilized as recruiting centers for some, or sea-side resorts where recuperation is possible for others. Long, dangerous, and expensive trips home might

in many cases be avoided, and the continuity of the work kept up. Missionary societies represented in India and the Chinese Inland Mission have shown good judgment in making such provision.

6. *Occupation of Strategic Points.*—Great Britain has her Gibraltar and Malta, her Aden, Singapore, and Hong Kong. Why should not the great Methodist Church have her centers of re-enforcement and basis of supply, in this attempt to extend her picket-line around the world? As there are strategic points in the progress of empire, or in political conquest, so there are in evangelistic movements, and we should occupy them for Christ.

7. *Evangelistic Work Should be Emphasized.*—Far above medical or educational work are the claims of direct aggressive evangelistic effort—hand to hand work for souls. The Methodist societies should ever remember that their glory and their power consist in being soul-saving societies.

At home there should be:

(1) Missionary councils, in which secretaries of boards might meet periodically for exchange of views and co-ordination of effort.

(2) Chairs of missions and endowed missionary lectureships in our universities.

(3) Training-schools for special equipment for city missionary work.

(4) Preparation and circulation of missionary literature and maps.

(5) Care taken that the students' volunteer movement and all such expressions of interest be utilized.

(6) More work thrown upon individuals, churches, and Sunday-schools.

(7) The Epworth League given an impetus in this direction.

(8) The interest of our wealthy laymen secured.

(9) The smaller, but by no means more insignificant, giving of the poor systematized.

(10) With humility and self-renunciation, the giving of ourselves continuously to importunate prayer and supplication for a mighty outpouring of the Holy Spirit upon all flesh, and especially upon the Church, for we are in the midst of the last days.

This being the last dispensation—the dispensation of the Spirit—let us remember it is written, “Not by might, nor by power, but by my Spirit, saith the Lord.”

Two stanzas were sung of Hymn 1 of the Methodist Hymnal, “O for a thousand tongues to sing.”

The Rev. JOSIAH HUDSON, B.A., of the Wesleyan Methodist Church, gave the following address on “Mission Work in India:”

Mr. President: If I had known that Professor Patterson would not have been present this evening I would have made preparations to supply his place; but in any case I will not keep you long. Although the ten thousand members who constitute the Methodist Churches of India may be only a very small fraction of the whole population, yet, considering the feebleness of our agency and the unparalleled difficulties of our work, our

success in the past is full of promise for the future. It is true that other Churches have had larger acquisitions; but it must be remembered that when people have come over to Christianity in great masses they have generally done so from mixed motives. A few of the leaders have been convinced of the truth of Christianity, but the majority have chiefly desired to secure the protection of the missionaries or to better their temporal circumstances. Now we by no means undervalue these large accessions. It is a great advantage to separate these masses of people from their fellow-countrymen and to bring them under the teaching of Christianity. But you will see that churches formed of converts gained as the result of individual conviction must be judged by a different standard.

Again, the rate of our progress in recent years is still more encouraging than the numerical results. While I have been in the country the native churches, the schools, and the native agents in connection with the English Wesleyan Methodist Church have increased six or seven fold, while the churches connected with the Methodist Episcopal Church of America have still more rapidly developed. But all who know India well are strongly convinced that these statistics indicate a very small portion of the success we have realized. There is a continually increasing number of secret disciples of Christ throughout India. There are very many who thoroughly believe in Christianity; who have renounced idolatry; who have no more connection with heathenism than is necessary to continue in Hindu society, but who fear the social ostracism and the persecution which must result when excluded from caste. No one here can realize what exclusion from caste means, and I cannot stay to dwell upon it this evening. But there is nothing in the whole world that offers such barriers to Christianity as the unique caste system of Hinduism.

We claim that Protestant missions have achieved two great results outside the Christian Church. In the first place, we claim that we have been able to raise immeasurably the Hindu notion of God. We have impressed upon the people the fact that God is a personal being, in opposition to the pantheism of the Hindu shastras. We have taught them that God is light and that God is love, in contrast to the licentious and cruel divinities of the Hindu Purânas. There are thousands of Hindus at the present time who are indeed unable to accept the doctrine of the Trinity; but otherwise they receive the Christian definition of God, although they may be unwilling to acknowledge their obligations to the Bible. In the second place, as a result of Christian teaching the Hindus are fast accepting the character of Christ as their one perfect ideal, and when we remember that personal devotion to Christ is one of the chief elements of our religion, I think we shall acknowledge that this is a result of the greatest importance.

A recent writer in one of our reviews stated that Christ was not suited to the Hindus, that they did not want one so meek and lowly, but rather desired a Saviour of a different character from themselves. Now it is always unsafe to generalize concerning a country containing so many nationalities as India; but my own experience would lead to just the

opposite conclusion. It is true in India, as in all the world, that Christ both attracts and repels. He attracts the humble and poor, and repels the self-sufficient. There are some, especially among the Mussulman population, who have been taught to regard Mohammed as their ideal, and who do not appreciate the meekness, the tenderness, and the gentleness of the Lord Jesus Christ. But I believe that Hindus generally find in Christ all they want. Their trustful nature is at once attracted to him.

Outside of the Christian Church some of the best men are members of the Brahmo Somaj, the theistic society of India, and they make no secret of their devotion to Christ and their profound admiration of his wonderful character. One of their leaders tells us that you will find the picture of Christ in almost every Brahmo home, and the Brahmos were the first to publish a life of Christ in the Bengali language. Their greatest leader, now deceased, gave it as his belief that Christ had entered India and had taken possession of India's heart. The Brahmos are not alone in their love of Christ. There has been formed lately in the city of Calcutta, among the Hindus, an association for the study of Christ. A Hindu ascetic, by no means a Christian, has lately translated and gratuitously circulated the first chapter of the *Imitation of Christ*, by Thomas à Kempis. Wherever you go throughout India you find people giving Christ unstinted praise. They may not be able to receive him as the Son of God, but they regard him as a perfect man, and look up to him as the ideal character which they are to imitate. And surely we may indulge the hope that men who have thus received Christ and are willing to sit at his footstool and become his disciples will eventually be led into the way of truth.

I have no doubt that if Brother Patterson, who has long been engaged in the Christian College at Madras, had been here this evening he would have told you much about education. We have sometimes been accused of paying too much attention in India to the education of the higher classes and to higher education; but this charge has been founded upon a mistake. In our own schools we have nineteen thousand children; of these only sixty-three are in our colleges; only two per cent are in high-schools; only ten per cent. are in secondary schools; while eighty-eight per cent. are in elementary schools. Thus you will see that by far the larger proportion of our education is of the elementary kind. Again, Brahmans only form, I think, about eight per cent. of our scholars. It is true that we greatly value our schools, and we think we are justified in doing so. Although the converts from them may not have been very many, yet they are among the most influential, and they are some of the leading men in India at the present time. Again, there is a large class of people to which we can hardly preach the Gospel, except in this particular way. Further, we find our schools help us in every other branch of our work. And, lastly, they are needed for our rapidly increasing native Church. Still, we are not anxious to increase them. We have determined to give special attention to work among the lower classes.

I may say that at the present time we seem to especially need more systematic and concerted action in carrying on our work in India. Almost

all of our societies, especially the older ones, have fallen into the great mistake of trying to cover too much ground, and consequently they have not been able to sustain the work which has been undertaken or to follow up the advantages gained. Our own society and that of the Methodist Episcopal Church have missions in some six or seven of the largest cities of India, as well as in many other important towns. In all these large cities there are several churches at work, while the surrounding country often lies waste. Now, India is a country of villages, and it is not, as a rule, desirable that we should occupy large towns unless we are able to evangelize the whole districts of which these towns are the centers. It is necessary that we should not confine ourselves to the cities, but that we should map out the whole country into districts, and that we should go to every village; and for this concerted action is necessary. There are some thirty societies in India, and therefore it is not needful that we should all try to cover the whole ground. It is especially desirable that we and the Methodist Episcopal Church of America, the only two Methodist bodies in India, should work in concert. Although we are only two, and India is so large, yet our work in a few places overlaps. If we had had such an Ecumenical Council twenty years ago as is now suggested I have no doubt that much waste would have been prevented. Even now loss may be averted in the future if we agree to work in concert.

I feel that the great work now before the Church of Christ is as speedily as possible to carry the Gospel to every creature. It is very sad to know that, although we are in the nineteenth century of the Christian era, yet half of the people in the world have never heard of Christ. It is so in India, China, and Africa; and it should be our earnest effort as speedily as possible to reach every creature. I am sure there are none of us who have received the great blessing ourselves who will rest contented until every human being in the world has heard of the salvation of the Lord Jesus Christ.

The Rev. S. L. BALDWIN, D.D., of the Methodist Episcopal Church, gave the following invited address, on "The Work of the Missionary Society of the Methodist Episcopal Church:"

Mr. President: The Methodist Episcopal Church which was organized in Baltimore in 1784, was in itself an active and aggressive Missionary Society. It was so occupied with the vast work opening before it in this country that thirty-five years passed before the Missionary Society was organized, namely, 1819. Thirteen years more passed before its first foreign missionary was sent out in the person of Melville B. Cox, who was our first missionary to Africa. He fell a victim to African fever a few months after his arrival on the field, but his dying words, "Though a thousand fall, let not Africa be given up," became the watchword of advancing Methodism. Western Methodism was no more dismayed when Cox was buried in African soil than Eastern Methodism was when Coke was buried in the Indian Ocean. The Methodism of both hemispheres

only gathered new inspiration from these heroic examples of missionary consecration.

In 1820 our treasurer reported \$823 received for the Missionary Society, and one of the godly fathers of those days gave public thanks to God that he had lived to see the day when the Methodist Episcopal Church has raised over \$800 for missions. In 1830 the annual contribution had reached \$13,000. By 1840 it had become \$136,000. In 1850, the Church not having recovered from the effect of the separation of the Church, South, in 1844, the amount was \$105,000. In 1860 it had reached \$262,000. In 1870 it had become \$630,000. In 1880, \$695,000. In 1890 we went beyond the million mark, having raised \$1,135,000, and in 1891 we shall reach the sum of \$1,250,000. The great increase from 1884, when we received \$735,000, to this year, when we reached the sum of \$1,250,000, is very largely due to the consecrated magnetism, the enthusiastic faith, and the unceasing labor of our peerless Chaplain McCabe, who is as greedy for new fields to be conquered by Methodism for Christ as ever Alexander was for new worlds to conquer for his own glory. During the present quadrennium he has been grandly seconded by the zealous and impetuous Peck, who came from a pastorate of successive revivals, bringing the revival flame into the cause of missions; and the earnest and devoted Leonard, who believes in missions, in Methodism, and the millennium, and who labors with all energy for whatever he believes in.

The Woman's Foreign Missionary Society entered the field in 1869 as a helper, and awakened the women of the West in behalf of their sisters in the East. It received \$220,000 last year and appropriated \$250,000 for this year. A society which has on its roll the names of women like Isabella Thoburn and Fannie Sparkes and Dr. Clara Swain in India, Clara Cushman and Dr. Leonora Howard in China, stands well in the advance of the great missionary movement for the salvation of the women of heathendom.

The Woman's Home Missionary Society received \$112,000 last year, and Bishop Taylor's Missions over \$50,000, so that the whole missionary contribution of the Methodist Episcopal Church was considerably over a million and a half of dollars.

Our Methodism has shown its adaptation to all the different peoples to whom it has gone with its holy message. It has been marked in China, whose people have long been noted as stoical in their disposition, by its emotional power. Bishop Harris, when about leaving Foochow at the close of his episcopal visit, was deeply moved by the intense feeling shown by the Chinese brethren of the Annual Meeting. Visiting brethren from America, hearing a sound late at night in the tent in which the meetings had been held, made their way thither to find the Chinese preachers on their knees, pleading with earnestness, with tears, and with every sign of deep emotion for the baptism of the Spirit.

After the Quarterly Meeting at Kia-sioh, on one occasion, the native preachers remained in the room pleading for power from on high and for the cleansing grace of the Holy Spirit. The presiding elder, who had retired, was awakened by their pleading, came out among them, joined with

them for a time, and retired again, only to be again awakened about three o'clock in the morning, when he arose and joined them again, remaining with them in earnest, importunate prayer, so that when the day dawned these genuine sons of Charles Wesley were on their knees and could say with him:

“With Thee all night I mean to stay,
And wrestle till the break of day.”

Ling Ching Ting hears the message, yields to its power, and goes forth as a flaming herald of truth, bearing severest persecution for Christ's sake, and witnessing the salvation of souls under his labors. Hu Yong Mi leaves his artistic work as a painter upon glass and goes forth as a faithful preacher, undaunted in the midst of persecution and danger, counting it his chief joy to tell every-where the glad story of salvation. Li Yu Mi listens to the gospel proclamation, and, inspired with new zeal for learning so that he may be able to read the divine word, lays the New Testament alongside of his blacksmith's anvil and studies its characters between the strokes, until he becomes an apostle to many of his people, bringing wonderful power of metaphor to adorn his presentations of the truth. Sia Sek Ong, the proud Confucianist, is awakened by a remark dropped during a sermon by this converted blacksmith, finds no peace until Christ comes to his soul, and then, giving up his ambition for literary promotion, consecrates his life to the work of preaching the Gospel; and at the last General Conference, as one of the honored delegates to that body, was called upon to assist in the ordination of our new bishops to their high office in the Church.

The Methodist Conference in China bears a close family resemblance to the Conferences at home. A brother's character is under discussion, objection is made that he is not a very superior preacher or as active as he should be in his work, when some member arises and, admitting this to be true, affirms that he has a most excellent wife, whose influence is of great benefit to the charges he serves, and so with the superior excellence of his wife, the brother's character is passed. Another brother is criticised because at a certain charge, when entertained by one of the members, finding ducks' eggs on the table as a part of his repast, he insisted upon having hens' eggs. The impetuous Ching Ting asserts that any Methodist preacher who is not willing to eat ducks' eggs when set before him is unworthy a place in the ministry.

Bishop Wiley wrote when he organized the Conference in 1887: “If it had not been for the strange language and dress I could hardly have noticed any difference, so well prepared were these native preachers for all the business of the Annual Conference. You would have been surprised to see with what courtesy and good order every thing went forward.”

What is true of the adaptation of our Methodism to this field is true to a greater or less extent of all the other fields into which we have entered, and our Methodism is conquering its way in all portions of the world.

We now number in members and probationers: in Africa, over 3,000; in

South America, nearly 2,000; in China, about 6,000; in India, over 15,000; in Japan, nearly 4,000; in Germany, over 10,000; in Switzerland, over 6,000; in Sweden, over 16,000; in Norway, over 5,000; in Denmark, over 2,000; in Mexico, about 2,500; and a few in Malaysia, Korea, and Bulgaria. In all our foreign mission stations we number about 75,000 communicants. We have nearly 500 ordained and over 600 unordained preachers. Over 11,000 converts were gathered in during the past year. The native Christians in these fields contributed over \$300,000 last year to church purposes. The old field of the Sepoy rebellion in India has been yielding an exceedingly rich harvest. Where the attempt was made to exterminate Christianity thirty-four years ago, we have been having conversions at the rate of over a thousand a month during the year now closing, with every prospect of much greater increase in the near future. And from all our fields come glorious tidings of success. For all this we give glory to God. But, after all, we have only just made a beginning. When the whole Church averages as much per member as the Philadelphia Conference did last year (\$1), we shall have \$2,250,000. When it averages as much as the Baltimore Conference did last year (\$1.04), we shall have \$2,340,000. When it comes up to the average of the East German Conference (\$1.64), we shall have \$3,690,000. We will come up to this, and go beyond it, long before the Church reaches the apostle's measure, "According as God hath prospered you."

Our Society has a roll of worthies of whom we are not ashamed. Africa will be indissolubly linked with the name and memory of Cox, and South America with such precious names as those of Dempster and Goodfellow and Kidder. China will always be associated with the name of the heroic Collins, who, when he learned that no provision was made for opening a mission in China, wrote to Bishop Janes: "Get me a place to go before the mast, and my own strong arms shall work my way there and support me on the field;" and of the devoted White and the judicious veteran Maclay. The name of William Butler will always stand out in the foreground of our history in India, with such worthy associates as Parker and Thoburn and a score of others. Soper and Davison and Correll will live in the memory of the Church in connection with the marvelous regeneration of the empire of Japan. But time would fail us to speak of all who ought to be mentioned. Let us adopt the words and be thrilled with the spirit of our lamented General Fisk, which led him to say at the Centennial Conference in Baltimore in 1884:

"It is for us and our children to work and believe and pray and give until every coast shall be peopled by sincere worshipers and lovers of our Lord Jesus Christ; until every mountain barrier shall be overcome; until every abyss shall be spanned for the uninterrupted progress of the King's highway of holiness, and the people of the earth shall flow together as in the prophetic vision to the mountain of the Lord's house; until the fires of sin are every-where extinguished, and the pure light of holiness shall be every-where enkindled; until every idol is abolished; until every father becomes a high-priest in his own household, offering the daily sac-

rifice of prayer and praise, and every mother shall teach her infant charge to lisp the name of Jesus; until religion, pure and undefiled, shall conserve all people as virtue conserves the soul; until the infinite power of the Holy Spirit to renew and sanctify the soul shall be verified by the experience of every dweller on this earth; until the world shall be full of the glory of the Lord as the waters cover the sea; until there shall be but one story that every child shall lisp, one memory that every nation shall cherish, one name that shall be above every name. Let it be the covenant work of our Methodism to hasten that glad day, and may the living Church in all its revolving cycles of time unceasingly have for its inspiration that blessed assurance which gave our dying leader such consolation when the everlasting sunrise burst in upon failing heart and flesh, "The best of all is, God is with us!"

The general discussion of the evening was introduced by the Rev. WILLIAM WILSON, of the Wesleyan Methodist Church, as follows:

Mr. President: Christian missions to the heathen populations of the world form a subject profoundly interesting and among the most important on which the mind of man can think, his heart feel, or his tongue speak. When we open our Bibles and read how the prophets wrote and spoke on this subject, well may our hearts kindle and our spirits be stirred; for, as they looked into the future with prophetic eye and saw what we are privileged to behold in this missionary era, their hearts burned within them, and they sang: "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel." If they thus rejoiced in anticipation, what ought to be our rejoicing? "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, but have not heard them."

I want to bespeak, on behalf of foreign missions, an increase of the spirit and habit of prayer. It will be remembered by some that in the years 1856 and 1857 the churches gave themselves to prayer for a revival of the work of God at home and the outpouring of his Spirit abroad upon all mission stations; and the immediate answer was given in gracious revivals in Ireland, Scotland, in some parts of England, in America and Australia, and especially in Fiji. The missionaries had been laboring there for years, and had just realized an amount of success which kept them from fainting and growing weary; but prayer prevailed, and we saw a work begun, not a revival, but a creation of religion, which spread far and wide, and for twenty months in succession there was an average of one thousand per month of conversions to Christianity, so mightily grew the word of God and prevailed. The work did not become stationary at the end of this period, but continued to prevail until the whole of the isles became Christianized.

O, that we had time to tell you of our adventures, deliverances, and the triumphs of the Gospel in that once cruel and cannibal island. We think we could interest and detain you as long as Paul did his hearers at Troas, and not one would have the experience of Eutychus. We have

been manipulated by the fingers of the cannibals and pronounced by them in *good order*. We have had to run before a pursuing crowd of infuriated heathen, led by their priests, and only escaped by a few leaps. Our courage rose considerably when we gained the canoe and shot into the broad river where we could not be followed. There is no time for enumeration of incidents and events, however stirring they might be to you, and however mightily they stirred us; but we plead for more prayer for the great mission cause, and then we may take fresh heart and hope for the conversion of the world. A darker and more cruel place than Fiji was cannot be found on the surface of the wide earth. But seeing it has been won for Christ, we may now look upon the world, and, viewing the darkest and most heathenish place remaining, let us say with the faithful witnesses of old: "We are well able to go up and possess the land." We would encourage all to aid in this blessed missionary work, but especially the young and strong. There is no work to surpass it in importance; none in which we can be more useful; none that brings more happiness to the sinning, suffering, dying races of men, or more glory to God. None will have more honor and a greater reward at the last, for the Lord of missions has promised that "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The Rev. DAVID HILL, of the Wesleyan Methodist Church, concluded the discussion of the evening in the following remarks :

Mr. President: The subjects on which I desire to address the Conference are three : (1) The increase of lay agency in the foreign work; (2) The prosecution of charitable work in the mission field; and (3) The riots in China.

With regard to the introduction and increase of lay agency in the foreign work, the existing missionary societies have for the most part done so little in this line that we must either widen the basis of our missionary organizations or must have a foreign department for every branch of church work. In other words, we must either very largely increase our missionary income and agencies or must enlarge the various branches of our home organization, such as our educational and church building operations, by the addition of a foreign department. This evening, however, I desire to confine attention to the introduction and increase of lay agency in the mission field. And if there be one lesson more than another which God has been teaching his Church in China during the last ten years it is with regard to the employment of laymen in missionary evangelistic work. When we see one man used of God for the calling out of two or three hundred lay agents within that period we must surely recognize the finger of God pointing his Church to the employment of this agency; and when we see the work of evangelists blessed in such a marked manner as the Presbyterian brethren have been in the north of China, and in a smaller degree as the recently commenced lay evangelism of our own Church has been blessed in Central China, we cannot but trace how that the Lord has put upon his work the seal of his approval.

But besides evangelism, there is a deep and urgent need for a staff of laymen to engage in various kinds of charitable work for the relief of the ever-present poverty and chronic distress of the heathen world. These two agencies must go hand in hand—the ministry of word and the ministry of work; for until the Gospel we preach is embodied in lives of

Christlike compassion and acts of Christlike charity, I cannot hope to see any very great and marvelous success. In the city of Hankow the non-Christian Chinese have instituted some twenty-eight or thirty benevolent institutions for the relief of the physical distress which is chronically present in that city. They give rice to the hungry, warm clothing to the naked, medicine to the sick, and coffins for the dead; and if we, well housed and well clad ourselves, do nothing to emulate these Chinese charities, I fail to see how the word of God as ministered by us is to run and be glorified.

A word or two, in the third place, with regard to the recent riots in China. First, they have been fostered and fomented by means of literature. From the city of Ichang right down the valley of the Yangtze, a distance of nearly one thousand miles; from the city of Hankow right up the river Han eight hundred or one thousand miles to the city of Hanchung in the far north-west; around the south coast as far as Canton, placards and publications of the foulest and most blasphemous character have been circulated. In these publications missionaries are charged with kidnaping infant children, killing and boiling them for food, and, incredible as it may seem, these slanderous stories are very largely believed by the people. Can we wonder, then, when mothers think that we are carrying on our work with the secret intention of decoying and destroying their infant babes, that they should be incensed against us? Can we be surprised that these outraged feelings should vent themselves in acts of violence and wildest riot? It has seemed to me sometimes as though the devil, aware of the noble work which is being done by means of Christian literature, and seeing his kingdom imperilled by it, had stirred up his power to counteract the influence which our Christian tracts were exerting in so many minds in China. But should we not see in the wide diffusion of literature so vicious a call to increased activity in our tract work? Last year from the city of Hankow one million Chinese tracts were issued, and this year we might, if our funds would but allow of it, issue a still larger number; but we are straitened financially, and besides the £400 a year generally granted by the Religious Tract Societies of London we need further help.

Turning again to the recent riots, I would add, secondly, that they demand strong and earnest representation to the Chinese government on the part of the representatives of Christian governments. When inflammatory publications are so widely circulated and people are stirred up to deeds of violence; when houses are burned and chapels looted and ladies assaulted and a missionary killed, it is time that vigorous action be taken toward the suppression of such offensive literature. The Chinese authorities are amenable to reason. But they look for the reason to be set forth by proper and authorized persons; and when it is so set forth, they will, I think, take steps toward its suppression.

Thirdly, the sad occurrences of recent months will, I believe, tend to the extension of the kingdom of God in China. We have been called to pass through a baptism of blood, but had it not been for the death of our own Brother Argent I doubt much whether the imperial edict which has been alluded to would ever have been issued. To the vicarious death of a British lay missionary we owe in great measure the most favorable edict which has been promulgated from the imperial throne. But we are hoping besides that the province of Hunan, which has hitherto been the most hostile of any in the empire, and from which this vicious literature has emanated, will now be thrown open to the Gospel. Hitherto not a single Protestant missionary has gained foothold in that province. Some of my brethren have been driven and stoned from the gates of its chief

city; but we are praying that by the blessing of God on the endeavor to suppress and root out these antagonistic publications the twenty-three millions of the people of Hunan may be brought under gospel influence and the doors of the province thrown open. But for the various agencies men are needed, and no more glorious sphere of service can anywhere be found. Indeed, I am surprised that so few of our educated and well-to-do young men are found to offer for this work. It may be that we have not prayed enough for this increase of laborers. As a Church we need to get down upon our knees and pray the Lord of the harvest that he will send forth laborers into his harvest.

The motion for adjournment having prevailed, the doxology was sung, and the benediction was pronounced by the Rev. GEORGE SARGEANT.

TWELFTH DAY, Tuesday, October 20, 1891.

TOPIC:
THE OUTLOOK.

FIRST SESSION

THE Conference met at 10 A. M., the Rev. THOMAS ALLEN, of the Wesleyan Methodist Church, presiding. The devotional exercises were conducted by Mr. THOMAS WORTHINGTON, of the Independent Methodist Church, and the Rev. JOHN RHODES, of the Wesleyan Methodist Church.

The Journal of the sessions of the preceding day was read, amended, and approved.

The Business Committee, through its Secretary, recommended as to the selection of a deputation to the Pan-Presbyterian Council at Toronto, in September, 1892, that the Conference request the Board of Bishops of the Methodist Episcopal Church, the Board of Bishops of the Methodist Episcopal Church, South, and the Special Committee of the General Conference of the Methodist Episcopal Church, Canada, each to appoint a single representative to constitute this deputation. On motion, the foregoing recommendation of the Business Committee was adopted.

The Business Committee, through the Rev. J. W. Hamilton, D.D., of the Methodist Episcopal Church, presented the following amended report as to the constitution of the Executive Commission on the next Ecumenical Conference:

The committee to whom was referred the question concerning a third Ecumenical Methodist Conference recommends that such Conference be held in the year 1901, subject to the approval and direction of all the several bodies of Methodists.

The committee respectfully recommends the appointment of an Executive Commission, which shall be constituted on the basis of the organization of the Ecumenical Conference, and which shall consist of eighty

members. The Commission shall be divided into two sections, called respectively the Eastern Section and the Western Section. The Eastern Section shall consist of thirty members, and the Western Section of fifty members. The Executive Commission of the Eastern Section shall be distributed among the various branches of Methodism in that Section, as follows:

	<i>Members.</i>
Wesleyan Methodist	10
Primitive Methodist	5
United Methodist Free Church	3
Methodist New Connection	2
Irish Methodist	2
Bible Christians	2
Wesleyan Reformed Methodist	1
Free Gospel Church	1
Australasian Methodist	1
French Methodist	1
West Indian Methodist	1
South African Methodist	1
Total	30

The Western Section shall be distributed among the various branches of the Methodism represented in that Section, as follows:

	<i>Members.</i>
Methodist Episcopal Church	18
Methodist Episcopal Church, South	9
Methodist Church in Canada	4
African Methodist Episcopal Church	3
African Methodist Episcopal Church, Zion	3
Colored Methodist Episcopal Church	1
Methodist Protestant Church	1
United Brethren in Christ	1
American Wesleyan Church	1
Union American Methodist Episcopal	1
African Union Methodist Protestant	1
Free Methodist	1
Congregational Methodists	1
Primitive Methodists	1
British Methodists	1
Independent Methodists	1
United Brethren in Christ (Old Constitution)	1
Evangelical Association	1
Total	50

The Eastern Section shall be authorized to subdivide in such sub-sections as may be necessary to the convenience of the more remote societies or Churches.

In the interim of the Ecumenical Conferences the Executive Commission, in the exercise of the powers delegated to it, shall not exceed the limitations of the Rules of the Ecumenical Conference.

In all matters of fraternal greetings the Executive Commission shall act as a whole, where it is practicable, but in instances where it may not be possible or expedient, each Section shall be given the right, within its limitations, to act for itself or for both Sections.

All the business of the Executive Commission, so far as practicable, shall be conducted by correspondence.

Until the several Conferences shall have appointed the members of the Commission the two sections of the Business Committee of this Conference are authorized to transact any necessary business, and especially to communicate with the several Conferences.

The Rev. John Bond is instructed to act as the secretary for the Eastern Section of the Business Committee for such purpose, and the Rev. James M. King, D.D., for the Western Section.

The Executive Commission shall be charged to make the necessary arrangements for the next Ecumenical Conference, subject to the approval of the several Churches represented.

The foregoing report was, on motion, unanimously adopted.

The programme of the day was taken up. The Rev. J. S. SIMON, of the Wesleyan Methodist Church, read the following appointed essay, on "Christian Resources of the Old World:"

Mr. President: Only a man of most despondent mind could deny the vastness of this subject. The Christian resources of the Old World are innumerable and immeasurable. For that let us thank God! The greatness of the question which we have to discuss must be our apology for any inadequacy of treatment. We can only deal with a few points. It is necessary, also, that we should limit the area which is to be subjected to our examination. We must avoid the fascination of the phrase, "the Old World." If we yielded to its influence we should have to consider the religious condition of many countries which must be resolutely excluded from our field of vision. For instance, in dealing with the "Old World" it seems natural that we should say something about India. There, in the home of old and mighty systems of religious thought, it is possible at this hour to watch the slow but certain evolution of Christian ideas—ideas which will become the ruling principles of that great assemblage of nations. But we dare not venture upon that tempting theme. Then the continent of Europe surely is an important part of the "Old World!" Those who are watching the religious education of the race know that ever since the Reformation a struggle has been proceeding on the continent of Europe in which the deepest interests of Christianity are involved. If we take the single case of Germany, how keen has been that contest, still undecided, which we believe will end in the complete triumph of Christ! At the Reformation a people, drugged with super-

stition, awoke out of sleep, roused by the brilliance of a new day. From a condition of patient, uninquiring acceptance of theories about religion, they proceeded to investigate the facts upon which those theories were supposed to be founded. In their investigation they were carried far beyond the limits which an enlightened reverence assigns to our processes of inquiry. Following the lead of English deism, they broke away from the Christian faith and hurried into the indiscretions and delusions of a ruthless rationalism. Then the needs of human nature asserted themselves. The people at large grew weary of the husks of negation and the fleeting waters of speculation, and began to seek for a religion free from superstition, satisfactory to the understanding, sovereign in the domain of the spirit, master of the conscience and conduct, mighty in its contests with the miseries and mischiefs of the world, tender in its consolations, firm in its predictions of the future blessedness of the children of God. The problem of religion is not yet worked out in Germany; but no one can read such a book as Bishop Hurst's *History of Rationalism* without anticipating a Christian solution. Considerable time probably will elapse before that solution is reached. We who by frantic efforts produce transient results sometimes murmur because the Eternal Worker fills an age with the processes that secure everlasting effects. We must be patient. The day will break; the shadows will flee away.

In this paper we shall limit ourselves to a consideration of the Christian resources of one part of the "Old World"—that country which is inexpressibly dear to its children scattered throughout the earth.

When an Englishman attempts to discern and enumerate the Christian resources of his country the manner and the results of his inquiry will be conditioned by the character of his mind. If he is what is called "a man of business" he will probably count up the churches, chapels, and mission halls which are to be found in town and country; he will ascertain the number of ministers, local preachers, lay missionaries, class-leaders, Sunday-school teachers, and other workers in the immense army which is continuously fighting against irreligion and immorality; he will gather together and study the reports of all the religious and philanthropic societies which seek to lessen the sum of human misery. When he has arranged his figures he will point to them and glory in them, as indicating the "resources of Christianity." There can be no doubt of the value of this method of inquiry. We ought to know our strength; to see whether we are a match for the thousands marching against us; to ascertain whether the success of our work bears any just proportion to the means which are employed. Admitting the value of the statistical method of inquiry, we can nevertheless understand that there are many thinkers who will choose to approach the problem from another side. We will try to place ourselves in their position, and to share their view.

Matthew Arnold, in a memorable passage, speaks of the Power, not ourselves, which makes for righteousness. That definition of the undefinable God fails, but it will help us now. What "makes for" Christ—for the righteousness which Christ represents—at this moment in England? If

we can answer that question, we shall be able to discern the Christian resources of England.

What "makes for" Christ? We select this form of the question in order that we may avoid a depressing error. It has become necessary to distinguish between Christ and Christianity. The meaning of the latter word has been obscured. To some the success of Christianity means the success of their opinions about religion, or the success of the particular Church to which they belong. We must emancipate our minds from this mistake. We do not deny its value as a motive force. Those who only see their own side of a question are often splendidly aggressive workers, much fitter than philosophers to lead forlorn hopes. But in the end truth proves itself to be a greater force than delusion. We will, therefore, agree that Christ may be succeeding even when our notions concerning Christianity are unrealized; that his success is something wider than the success of any single ecclesiastical community; that he sometimes triumphs by the defeat of our opinions, and in spite of Churches that bear his name.

The distinction we have made between Christ and Christianity is not due to the play of analytic faculty. It is a severe distinction, which must be scrupulously observed. The men who are in closest touch with the masses of the English people are impressed with the fact that while theories about the Christian religion fail to arouse interest, the living and personal Christ is regarded with an increasing enthusiasm. This tendency of the public mind has been so strongly developed that, for a time, systematic theology has been threatened with neglect. Men who can scarcely have bestowed much time on the study of the meaning of terms have ridiculed theology in the name of Him who is the greatest of all theologians, the wisdom and the word of God. In passing, we may say that we regret the ill-considered denunciations which well-meaning persons have launched against the greatest of all the sciences. In an age when our knowledge of the physical universe is being reduced to order, it is not wise to disparage the work of those mighty thinkers who have faced spiritual mysteries and have made them comprehensible by clear description and definite expression. But, while paying our reverent tribute to systematic theology, we are compelled to recognize the fact that in England audiences are more anxious to see Christ, and to hear what he says about himself, than to listen to mere doctrinal statements concerning the Christian religion. Instead of being discouraged by this fact, let us recognize its significance. Does it not remind us of the apostolic method of preaching? We catch a glimpse of that method in St. Paul's words to the Ephesians: "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus" (Eph. iv, 20, 21). That statement brings out a beautiful picture. The apostolic preacher is hidden in the light which streams from Him whom he preaches. Christ is not only the lesson, he is the teacher. Those who were assembled for instruction "heard him." He explained the truth which is enshrined in himself. And as he spoke, can we doubt that the voice which once sounded from

the "excellent glory" again declared, "This is my beloved Son, hear him!"

We look upon this eagerness to listen to the voice of Jesus of Nazareth as a force "making for" Christ in England. It would be interesting to search out the causes of the change which has come over the English mind in respect of the preaching which is now the most popular. That change is undoubted and remarkable. The yearning for mere rhetoric is assuaged. The men who are producing the greatest effects are more than rhetoricians. Some of them are eloquent; and it would be a shame if the splendor of their theme did not affect their speech. A glorious Christ should not be dully preached. But the secret of their power is that they proclaim Jesus. Lifting him up, men are every-where attracted. Why have these preachers obtained this hold on the heart of the British people? We may find some faint suggestion of an answer in that interesting book which produced a temporary excitement in some circles not long ago. In *Robert Elsmere* Mrs. Humphry Ward leads her feebly resisting hero through intellectual experiences which conduct him, at last, to the Jesus who lived and wrought in the workshop in Nazareth. The English public has been passing through a somewhat similar process. Men unaccustomed to theological inquiry have been perplexed by biblical criticism, and have fled for refuge to the historical Christ. The *historical Christ!* Not the Jesus of *Robert Elsmere*, the Jesus who, although "miracles do not happen," miraculously survives the destruction of the best authenticated evidence concerning himself. The heart can never be satisfied with such a Saviour. The sense of sin resists the efforts of destructive criticism. While that remains, men will reject the merely human Christ. They will ask to be led into the presence of one who can stretch out his hand and touch them and make them clean; who can give ease to the conscience; who is not only truth for the intellect, but life for the spirit. This phase of the public mind is an advantage which must be recognized and used by those who possess that complete Gospel which is "the power of God unto salvation."

When trying to estimate the Christian resources of England it is imperative that we should ascertain if the ministers and workers of the English Churches are prepared to avail themselves of the condition of the public mind which we have described. It is difficult to arrive at a correct conclusion in this matter. Rash and unfavorable decisions are rebuked by the recollection of the apostle's charity, who, in the utterances of envy and strife and of action, perceived a preaching of Christ in which he rejoiced. It requires a courage sustained by a similar broad-heartedness to face the condition of ecclesiastical life in England at this moment. The rapid diminution of the evangelical party in the Church of England is an ominous sign. There can be no doubt that the remarkable revival of religion which has occurred in the Anglican Church has resulted in a great increase of the High Church Party, especially of that section of the party which is composed of men who are scarcely distinguishable from Romanists. Must we number the ritualists among the Christian resources of England?

That suggests very grave questions. We are compelled to ask, "Is ritualism directly for Christ? Is its aim simply and exclusively the exaltation and proclamation of the living and life-giving Saviour?" Those who investigate the "Oxford movement" at its outset will scarcely affirm that in distinct intention and as a first step it was a movement toward Christ. The enthusiasm that inspired it was excited by new views of the authority of the Church and its clergy, and by very advanced teaching as to the substance and effects of the sacraments. These views were expressed by a symbolic ceremonialism which made the priest the center of the service. If we examine ritualism now, we find that its development has been in harmony with this beginning. This serious defect makes us hesitate in claiming the successes of the extreme High Churchmen as successes won for Christ. As far as ritualism has stopped men on their way to the Saviour; as far as it has directed attention from him, and fixed it upon any human agency or organization; as far as it has suggested or taught a doctrine which has failed to recognize the priestly rights of the one Mediator between God and man; as far as it has interfered with the absolute spirituality of the Christian religion, it must be regarded as an opponent of the Gospel of Christ.

We should, however, be unjust if we failed to note that there is light in the gloom of ritualism. There are some extreme High Churchmen who seem to emancipate themselves from the defects of their creed when they stand in the presence of congregations of men and women who yearn to hear "good tidings of great joy." Some of the best known Anglican mission preachers proclaim Christ as simply and fully as human lips can preach him. In private interviews a recrudescence of sacramentarianism may occur, but face to face with crowds of dying men they know only the crucified Christ. May we not look upon this as a hopeful sign? Will not Christ assert himself against the obstructions which prevent him from being displayed before the eyes of his people? Surely the stone will be rolled away, and the Roman guard will be scattered.

Turning from the Episcopal Church, we think that we may unhesitatingly declare that the evangelical Non-conformists of England are prepared to minister to that desire for a living Christ which now characterizes the public mind. We are not unmindful of the "down-grade" controversy. No doubt there are some young men in the dissenting Churches, as elsewhere, who are troubled with an abnormal development of the organ of destructiveness; who revel in assailing creeds which they deem "worn out." With them heterodoxy is a fetich which they worship with an irritating obtrusiveness. It is unfortunate that the theological mischief, maker has gained a footing in some of the dissenting Churches. But we must be careful to distinguish between men who differ. It is easy to label those who do not hold our views, or do not express them in our way. We are convinced that many who have been recently attacked for their too great breadth of thought are unwavering believers in the central truths of the Gospel. We cannot believe that the rightly described "down-grade" man is a prevailing type in the dissenting Churches. On the con-

trary, we rejoice to know that the number of ministers who preach Christ in those Churches has remarkably increased during the last thirty years. Within that period there has been a striking revival of evangelistic preaching in the Baptist Churches, chiefly attributable to the work, example, and influence of that mighty man of God, Charles H. Spurgeon. Then, all careful observers must have noted the quiet but irresistible advance of the English Presbyterian Church. That advance is phenomenal. All who know the character of the Presbyterians will agree that their prosperity south of the border is one of the most encouraging signs of the times. They have greatly augmented the Christian resources of England.

In such an assembly as this we are chiefly concerned with the spirit and work of Methodism. How do we, as preachers and workers, stand related to that craving for Christ which we have described? If we are true to our doctrines and our traditions, then we ought to be pre-eminently fitted for this crisis. The wisdom of John Wesley was nowhere more conspicuously displayed than in his selection of the standard of doctrinal belief to which his preachers are still compelled to conform. That belief was expressed in sentences of crystal clearness. Wesley tells us that in writing his sermons he abstained from "all nice and philosophical speculations," and from "all perplexed and intricate reasonings." He labored "to avoid all words which are not easy to be understood, or which are not used in common life; and, in particular, those kinds of technical terms that so frequently occur in bodies of divinity; those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue."* In simple, lucid language he described the doctrines which he embraced and taught "as the essentials of true religion." In this admirably expressed creed Christ stands at the center, and his glory streams to every part of the circumference. As long as Methodist preachers are loyal to their doctrines, a witness for Jesus Christ must be perpetually borne in the presence of the English people.

We have no hesitation in saying that the English Methodists are true to their doctrines. That faithfulness may be considered as one of the forces "making for Christ" in England. Loyal to our doctrines, are we maintaining our traditions? That is a question which closely concerns our efficiency and our hope of ultimate success. We will pass by several aspects of this inquiry, and fix our attention on one. At the beginning, the mission of Methodism was national. It aimed at awakening the conscience of the national clergy. Then, it found its true sphere among the people of England. Encouraged by success, it looked abroad and claimed the world as its parish. Its spirit was catholic; the creed it proclaimed was supreme love for God and the universal love of man; it was fitly described by Wesley as "a manly, noble, generous religion, equally remote from the meanness of superstition, which places religion in doing what God hath not enjoined, and abstaining from what he hath not forbidden; and from the unkindness of bigotry, which confines our affection

* *Sermons*, Pref. ii.

to our own party, sect, or opinion.”* It possessed all the characteristics of a religion destined to be universally accepted.

It is essential that this characteristic of early Methodism should be maintained. England needs our doctrines, our ethics, our spirit as much—nay, more—than ever. We must recognize the fact that we are a national Church charged with a national mission. We must not “give up to a sect what is meant for mankind.” Scrupulously careful to preserve those organizations of our Church which experience has shown to be of priceless value in guarding and advancing the spiritual life; intensely anxious to maintain the moral force which springs from purity of heart and conduct, resisting with invincible courage every attempt to weaken our testimony concerning Christ and his salvation, let us be mindful of those who are outside the boundaries of our Church. Let us bring the influence of our Church to bear on them. Then the people who sit in darkness will see a great light, and to them which sit in the region and shadow of death will light spring up.

Those who insist upon the national mission of Methodism have much to encourage them at the present time. Methodist ministers and people are entering into public life and assisting in the solution of national problems. The remarkable success of our mission halls and our mission workers has attracted the attention of the English people, and they are beginning to understand our character and our aspirations. Especially they are learning that our testimony concerns the living Christ. That is the witness which England requires. We are so convinced of this fact that we welcome every thing that brings our Church in its true character into prominence. For the glory of God we wish to be conspicuous. We cry aloud in the street; we utter our voice in the broad places; we cry in the chief place of concourse; at the entering in of the gates and in the city we utter our words, that men may be convinced of the folly and guilt of sin, and allured to Christ their Saviour.

In surveying the Christian forces of England we have to direct our attention to organizations which do not claim for themselves a distinct ecclesiastical position. We have only time to refer to one of them. The Salvation Army has made its mark. It is difficult to tabulate its successes. It numbers among its officers many who were Christian people before they joined its ranks. It has to a considerable extent thriven on the losses of the Churches of England, especially on the losses of the Methodist Churches. But, in addition, the Army has made decisive inroads upon the dense masses of the unconverted population. It would be a mistake to suppose that this section of the people of England was overlooked or untouched before General Booth commenced his campaign. The alleys and courts of our large towns have been for a long time the scene of the quiet toils of the city missionaries, Bible-women, tract distributors, sick visitors, and of those noble workers who have preached Christ with their lips and displayed the spirit of his sacrifice in their lives. “Outcast London”

* *Works*, Vol. viii, p. 357, 8vo ed.

did very well for the title of a pamphlet, but the Christian Church has never cast out the degraded and abandoned them to their fate. The tender pity of Christ has always had some representative in the darkest homes of misery and vice. But we think that all unprejudiced spectators will agree that the Salvation Army has attacked English heathenism with a better method and a more sustained effort than have hitherto been used. It has met with its reward. It is easy to criticise the Army, but enough has been achieved to induce wise men to suspend their judgment; to be slow in their criticism and swift in their sympathy.

In estimating the Christian resources of England we have concerned ourselves chiefly with the work of the Churches and of directly religious organizations, but our review would be incomplete if we did not recognize that outside such Churches and organizations there is a power which is accomplishing the purposes of Christ. Christ is light, and every thing that emits light is of him and for him. Those who watch the course of events in England know that a new spirit is manifesting itself in public life. That life is being lifted to a higher level. It has been decided that flagrant immorality cannot be tolerated in a public man; and that decision is practically universal. Then light is contending with the darkness of popular ignorance, and gradually that darkness is being dispersed. It is admitted on all hands that crime in England is diminishing. Our criminal judges suggest that this diminution is the effect of a more widely extended education. We should be inclined to supplement that explanation; but we welcome the light of education in the name of the Lord. The work of our temperance societies is telling on the vice of drunkenness, and the course of legislation, influenced by the action of men who are awaking to the duties of Christian citizenship, is in favor of sobriety, and antagonistic to the national curse. The interest which is being excited in the social condition of the people, the effort to relieve the drudgery of life by innocent recreation, the attempt to refine the taste and elevate the tone of all classes by the influence of art, the improvement in family life which has been effected by those who have followed in the footsteps of George Peabody and cared for the housing of the working classes—all these things indicate that the spirit of Christ is displaying itself in the nation. We know that the powers of darkness are stubbornly contesting every inch of the ground, but who can doubt the issue of the strife? On our side fights every intellectual, moral, and social force that scatters the gloom of ignorance, that advances purity and sobriety, that secures the true "rights of man." As Christians we welcome the assistance of every one who aims a blow at evil and shields that which is good. But, after all, our confidence chiefly rests in the men and women who confess Christ as their Master, and who believe that his Gospel is the true remedy for the sins and sorrows of the world. And when our fears becloud our faith, when our hearts fail us because Christian workers seem helpless in the battle, we remember the words which faded on the lips of John Wesley, to be treasured and repeated by his children throughout the world: "The best of all is, God is with us!"

The Rev. J. C. WATTS, D.D., of the Methodist New Connexion, gave the following invited address, on "Christian Resources of the Old World:"

In discussing our theme we must first "fence the tables," as our Presbyterian friends say. There is (1) the *time* limit—but fifteen minutes! and (2) the *sphere* limit, namely, to the natural, for the supernatural resources are the same for the Old World and the New World, except that the supernatural is always in favor of the New; for when God makes any thing new he makes it better. That is why America is superior in many respects to Europe, and why Americans never boast of the fact, for "What have they that they have not received?" The spiritual resources of "the holy Church throughout all the world" are "the exceeding riches of grace." Yet with the same divine promises as the earlier Church, we have in these later days greater providential facilities for the prosecution of Christian work on a scale of magnificence and with a splendid munificence beyond that of any previous period in the history of the Church of Christ.

In estimating our resources we note:

1. *Greater Numbers*.—The numerical growth of the Christian Church is very important, for redeemed men rightly equipped and directed are the best resources of a Church. They are omnipotent. They "turn the world upside down." One of them said: "I can do all things through Christ which strengtheneth me." Yet in the Old World the advance is not so rapid as we could wish. State Churchism is in most European countries the great hinderance to real Christian progress. The ideal commonwealth is expressed in Count Cavour's fine diction: "A free Church in a free State."

2. *Growing Wealth*.—Yet our monetary resources are not so fully utilized in Christian enterprises as they should be. The "silver and gold" belong unto the Lord. But wealth is too frequently hoarded. So long as thousands are perishing in grievous poverty, and so long as heathendom is unevangelized, a Christian millionaire should be an impossibility.

3. *Widening Intelligence*.—In this there has been marked improvement during the last fifty years. As Tennyson says:

"The thoughts of men are widening with the process of the suns."

Our intellectual resources are multiplying marvelously. Our Sunday and day schools, our universities and colleges, are rendering invaluable service in the elevation of our people. Modern culture is worthily represented in British Methodism by such names as Dr. Moulton, Pope, Dallinger, Arthur, Beet, Davison, and Findlay. We need not fear the startling discoveries in natural science nor the equally startling discoveries of biblical scholarship. The verifiable cannot be gainsaid. All that is fit to survive will outlive the evolution and revolution of these stirring times, for what has a right to live cannot die. Have faith in God! Moreover, this increasing breadth of thought is giving us power to lay hold of all classes for Christ. Truth is many-sided. We welcome thorough and

reverent research. "Where the Spirit of the Lord is, there is liberty." Therefore the largest freedom of thought, expression, and action, consonant with loyalty to truth, should be encouraged. Perhaps we have yet to learn the profound spiritual significance of our Lord's words: "The truth shall make you free." Truth is not a chain to bind, but a scepter to wield.

4. *Undeveloped Resources of Adaptation.*—Christianity is cosmopolitan. It is adapted to all the nationalities of the Old World—the Scandinavian, Teutonic, Celtic, Slavonic, Asiatic, and African—and to every variety of temperament and taste in each land. Divine grace has marvelous elasticity. God saves men through their environment. The Church is slowly recognizing this fact, and is adapting her methods to modern needs. Whether in the stately cathedral or the humble chapel, with simple or ornate ritual, with pealing organ or ringing tambourine, God will honor an earnest, spiritual, and faithful ministry. Christianity has breadth enough to embrace and sanctify all reverent and sincere service. Rest assured that the Church that becomes "all things to all men, if by any means it may save some," is the Church of the future.

5. *Facilities for Evangelism.*—Old barriers are being broken down. Nations which formerly knew little of each other are now in constant intercourse. Through the telegraph every mountain range becomes a vast whispering gallery under the cathedral dome of heaven. Commerce and science are effecting a fusion of nationalities. And though the masses of the people in the Old World are largely alienated from the Christian Church, yet we believe that the lands now under the sway of the Greek and Latin Churches shall soon be profoundly stirred by the inflowing of the new life of the Gospel, and as millions feel the inspiration of the freshening breeze and the swell of the inrolling tide the old superstitions shall be swept away, and the ransomed nations in their holy gladness shall lay their precious things in grateful tribute at the Saviour's feet.

Even in the British Isles, so long the home of Christianity, multitudes are still outside the pale of the Church because the immense resources of freshness and energy in our young people and of gentleness and grace in our women have not yet been fully enlisted for Christ. We must not forget that the forces of the Gospel are in the masses of the people. There are infinite resources in our laity still undeveloped. But Eastern Methodism is waking up to a new life under the leadership of such noble men as Champness, Hughes, and Thompson. Their splendid enthusiasm is enkindling others, for even

"Weak words are mighty that with heart-blood beat."

Gifted youth and godly ladies are now devoting themselves to manifold ministries of Christly love for the salvation of men.

Finally, we are gaining power by our

6. *Growing Unity.*—Union is strength. Angularities and asperities are gradually disappearing; brotherly courtesy is working wonders of assimilation. In the deepest heart of the Church the divine spirit has wrought

an irrepressible yearning for union. Hence the union of Presbyterian Churches and of Baptist Churches in England and of Methodism in Canada. If John Wesley were among us to-day he would say, as did an earlier John, "Little children, love one another." While we deplore our remaining divisions, we should bear in mind how oft in nature the fairest bloom of vegetation and the richest fullness of organic life spring out of a state of confusion and chaos, when the elemental powers, after a long struggle and conflict, settle at last into a state of harmonious equipoise, unite and fructify, and in some happy creative moment, when the great struggle is over, give birth to new and more beautiful forms of existence.

"May not all discords to one concord lead?"

even "to that infinite harmony whose name is God!"

What a solemn responsibility, then, rests upon this generation! What may we not accomplish with our ever-accumulating resources! "The people that do know their God shall be strong, and do exploits." O, if "the men of this generation" are true to God, if they march boldly down the coming years to the music of redemption, then the advent of the next generation will find us exultant over a united Methodism with the glorious prospect of a universal Christianity. We shall delightedly catch the first sounds of the ringing of the sweet millennial bells, and hail the day-dawn glistening on the summit of the distant hills. O, Spirit of the living God,

"Speed on thy glorious way;
Wake up the sleeping lands:
Millions are watching for the ray,
And lift to thee their hands."

Chancellor EDWARD MAYES, of the Methodist Episcopal Church, South, read the following appointed essay, on "Christian Resources of the New World:"

Mr. President: It is not possible in this paper, nor, indeed, in a volume, to give an accurate and exhaustive summary of the Christian resources of the New World. Many weeks of patient and painstaking investigation have resulted only in the ascertainment of the facts that the sources of information are very few, and that the information obtainable from them is fragmentary and doubtful. Only in a few instances have statistics on religious topics been collected by governments; and even then but to a limited extent, and in diverse methods. Many of the collections made by church organizations are so inartificially done as to abound in troublesome and embarrassing ambiguities; while several of the most powerful Christian bodies seem to make no official compilations—among these being the Church of England and the Roman Catholic Church.

However, while, for the reasons now hinted rather than explained, it is not possible to get the whole truth, we may get some interesting and valuable facts; and while we may be unable to speak with exactness always, it is possible to make, in many cases, important estimates based on ascertained facts, and to make them with a degree of confidence.

You are requested to fix your attention, in the outset, on the southern boundary of the United States. That boundary is not only the line, roughly speaking, between the Latin and the Germanic races, which have migrated to the New World, but also is that between Catholicism and Protestantism; between those two great divisions, ethnological and theological, of the Christian peoples, which have contended against each other for now many hundred years. But your attention is not called to it for the purpose of passing those controversies in review, or of adding to them, or of furthering them in any way. It is only to indicate clearly the two grand divisions of the New World, from the Christian point of view; divisions within which, because of the great differences in church polity and organization, the Christian resources are also different, and must be differently treated.

South of the United States all of the New World is Roman Catholic; except that in the British possessions (comprising the Bahamas, Barbadoes, British Guiana, British Honduras, Jamaica, British Leeward Islands, the Windward Islands, the Bermudas, Trinidad, and Tobago) the prevailing religion is that of the Church of England; while in Dutch Guiana and in the Danish Leeward Islands it is Lutheranism. In the Argentine Republic, in Uruguay, in Mexico, and in the Hawaiian Islands Protestantism has some foothold;* elsewhere, little or none. This entire region, with the enumerated exceptions, will in this paper be designated "the Catholic New World." Throughout its entire extent, with the single unenviable exception of Ecuador, all religions are tolerated. In the Argentine Republic, Bolivia, Chili, Columbia, Costa Rica, Ecuador, Honduras, Paraguay, Uruguay, and Peru Catholicism is established as the State religion.

In the United States and in the British possessions of North America the prevailing religion is Protestantism; and they, together with the excepted States named in the preceding paragraph, will be designated herein "the Protestant New World." In this region there is a very large Catholic element, numbering a population of about 9,640,000 in a total of 69,150,000, or about one seventh of the whole.

With this general view of the field over which our investigations must extend, we are prepared now to descend into particulars.

Christianity is for man; God has no need of it; brutes cannot accept it. It is the divine beneficence to those whom God has created, and created in his own image. It seeks, as is shown by both the teaching and the example of Christ while he was with us, two general results: first, and mainly, man's salvation and eternal bliss in the world to come; secondly, the consolation of his sorrows and the relief of his physical ills in this world. Whatever means, then, whether material or moral, are possessed by Christ's people, and are used for any or all of those purposes, and in his name, are to be counted as Christian resources.

*Buenos Ayres has more Protestant churches than any other city in South America. There were in 1889 one hundred and nineteen Protestant Churches in the States of Mexico.

The Queen of the Hawaiian Islands belongs to the Church of England, and there is a bishop at Honolulu.

1. Now, mind enkindles mind; soul moves soul. The dynamic influence of spirits aroused by a pure and lofty passion is no secret to the philosopher, Christian or other; it is the electricity of the moral world. Obviously, therefore, the first and the most important thing to be considered is the Christian people—the membership of the army of the Church militant. The following table will give the numbers in the Protestant New World, as nearly as they can be ascertained:

	Communicants.	Ministers.
Adventists	59,792	780
Baptists	4,318,532	32,513
Catholics (non-Roman)	26,454	45
Christian Union	120,000	500
Congregationalists	506,832	4,790
Episcopalians (includes Church of England)	761,558	6,800
Friends	108,568	1,032
German Evangelical	223,588	930
Lutherans	1,192,743	5,064
Mennonites	102,671	665
Methodists	5,270,612	*54,760
Moravians	16,781	168
New Jerusalem (Swedenborgians)	6,000	113
Plymouth Brethren	2,279	none
Presbyterians	1,480,665	11,910
Reformed	291,378	1,420
Salvation Army	8,771	1,024
Unitarians	20,500	520
Universalists	44,082	705
Total non-Roman Catholics	14,327,938	123,739
Roman Catholics in United States	6,250,045	6,250
Roman Catholics in British and Dutch and Danish possessions	2,084,402	2,084
Total in Protestant New World	22,662,385	132,073

One feature of the foregoing table needs explanation. It is the custom of the Roman Catholic Church for baptized persons to make their first communion between the ages of nine and eleven years. For this reason the numbers given represent about eighty-five per cent. of the entire Catholic population. Now, as is well known, the Protestants work on a different plan, their church members communicating from a more or less fervent personal piety, and numbering only about twenty-five per cent. of their respective followings. It is manifest that the matter-of-course system adopted by the Catholics, while it greatly swells the church lists, yet must include vast numbers who have no genuine religious life. If it be desired to translate the Catholic estimates into terms of equal value with those of Protestant communicants, it can be done approximately—assuming that in this country the adherents of the two faiths have about equal proportions of their members who are of pious inclinations. It will be

* Includes 24,080 local preachers.

done by taking one fourth of the entire Catholic population of the Protestant New World to represent those who are about in the spiritual condition of the average Protestant communicant. Modifying the table accordingly, the result is this:

Protestant communicants as above.....	14,327,938
Catholic communicants of equal value, say.....	2,410,000
Ministers and priests.....	132,073
Grand total.....	16,870,011

which is one fourth of the entire population.

This enormous statement must arrest attention. Before its numbers the massed armies of all Europe dwindle. The total is four times as great as was that of our entire population one century ago. These peoples hold firmly to a loving faith in the existence and the mercies of a personal God and a divine Christ. With a trust which is unalterable, they stand upon the Bible as upon a great rock of refuge. It is the most tremendous verdict of all history. The people who have rendered it are of varied nationalities and numerous sects; but the Christianity itself is an established and undeniable fact.

2. But hopeful as is this statement, it is not all. In connection with it must be considered the Sunday-schools, those inestimably precious feeders of the Church. The little children in hosts are being led to the gentle and loving Saviour, whose calling of them unto himself is, perhaps, the most beautiful story of all the beautiful Gospel. Here are the statistics:

	Sunday-schools.	Teachers and Officers.	Scholars.	Total.
United States.....	108,939	1,151,340	8,649,131	9,800,471
Canada.....	6,706	55,924	474,296	530,220
Newfoundland and Labrador.....	314	2,162	22,817	24,979
West Indies.....	2,185	9,673	110,233	119,906
Total.....	118,144	1,219,099	9,256,477	10,475,576

This table does not include returns from the Roman Catholic and other non-evangelical Churches, except as to the State of Maryland. Perhaps 700,000 scholars should be added in order to include the Catholic schools of the United States (that being the estimate given by the *New York World*) and 200,000 for the other territories named; making a total pupilage of about 10,156,000.

3. Let us now turn to the great auxiliary societies—the flying squadrons, the sappers and miners, which circle about the great army of Christ, and prepare the way for its movements. They are of various kinds, but all have certain common characteristics. They are undenominational; they are evangelical; they are philanthropical. Either they have no creeds, or else very simple ones. All are followers of the crucified Christ. “In His Name,” is the motto of one; and it is the spirit of all.

(1) "The Young People's Societies of Christian Endeavor" were founded in 1881. There is no connection between them except a voluntary fraternal one. They are local organizations, affiliating with single churches, of all evangelical creeds. Their purpose is to aid in the "training of young converts for the duties of church membership; to promote an earnest Christian life among their members; to increase their mutual acquaintance; and to make them more useful in the service of God." Ten years cover their history; and yet they have grown in the United States and the British provinces into 16,023 societies, with a membership of about 993,500.

(2) "The Order of the King's Daughters" originated in 1886. Its members are bound individually and collectively to serve the needy and the suffering. Each circle may choose its own method of labor, but cannot escape the obligation of service. It deals with every topic by which women may be made helpful to humanity. Its membership is about 200,000. The King's Sons is an organization for men and boys, similar in purpose to the King's Daughters, and is managed by that society.

(3) "The Christian Alliance" was organized in 1887, and is spreading rapidly through the United States and Canada. All professing Christians are eligible to membership. Its objects are "the wide diffusion of the Gospel in its fullness, the promotion of a deeper and higher Christian life, and the work of evangelization, especially among the neglected classes, by highway missions and any other practicable methods." In New York city a special work is done for fallen girls by means of "The Door of Hope."

(4) "The Young Men's Christian Associations" were founded in London in 1844; introduced into America in 1851. They seek to extend Christ's kingdom among men, and maintain loyalty to all the interests of all evangelical Churches. They have, as means, gymnasiums, libraries, reading-rooms, schools, chapels. In the United States and the British possessions are 1,385 societies, with a membership of about 234,000. They occupy 235 buildings of their own; have 511 libraries, containing 422,912 volumes; and have a total net property of over \$10,400,000. They employ 1,186 secretaries and assistants and gymnasium directors, and expended in 1890 for current expenses \$1,817,231.

(5) "The Young Woman's Christian Association" is an organization of similar nature for work among women. The International Association was formed in 1886. Its work is fourfold: physical, by gymnastics, health talks, and holiday excursions; mental, by libraries, reading-rooms, educational and manual training-classes; social, by receptions in home-like rooms, with musical and literary entertainments, and helpful companionship; spiritual, by Bible-classes, evangelistic meetings, and personal work. There are 225 associations in America, with a membership of 12,000.

(6) "The Evangelical Alliance of the United States," a scion of the World's Alliance, was established in 1867. It is formed of pastors and laymen of evangelical Churches, for the purposes of Christian fellowship and the dis-

cussion of common interests, of annual canvasses of the community, and of systematic house-to-house visitation.

(7) "The American Sabbath Union" was organized in 1888. Its object is to preserve the Christian Sabbath as a day of rest and worship. Its membership has been extended into every State and Territory of the American Union. The treasurer's receipts for 1890 were \$10,219.

(8) "The Woman's Christian Temperance Union" was founded in 1874, its object being to unify and prosecute throughout the enlightened world the work of women in temperance and social reform on evangelistic principles. In the National Union are 10,000 local unions, with a membership and following (including the children's societies of "The Loyal Temperance Legion") of about 500,000. It has in Chicago a large publishing house, with a capital of \$150,000, and with a capacity of 125,000,000 pages annually, a lecture bureau, a temperance hospital, and a temperance temple projected to cost over \$1,000,000. A similar organization exists in Canada. An offshoot, composed of seceders from the National Woman's Christian Temperance Union on a point of internal policy, was organized in 1890, and was called "The Woman's Non-Partisan National Christian Temperance Union," eschewing politics and sectarianism. In this connection should be noted, also, the National Temperance League, the Protestant Episcopal Church Temperance Society, and the Roman Catholic Total Abstinence Union with its membership of over 40,000.

(9) "The American Bible Society" was established in 1816, for the purpose of encouraging a wider circulation of the Holy Scriptures, without note or comment. Its total issues in seventy-three years have been 52,736,075. For the year ending May 6, 1890, it issued 1,496,057 copies in various languages, disbursing \$529,955.

(10) "The American Tract Society" was organized in 1825, for the diffusion of knowledge of our Lord Jesus Christ as the Redeemer of sinners, and the promotion of vital godliness and sound morality, by the issuance of such publications as shall be approved by all evangelical Christians. From its foundation to 1890 the society issued 9,371,832,882 pages of books and tracts in 150 different languages and dialects. For the year ending April, 1890, the disbursements were \$435,801; colporteurs employed, 165; families visited, 118,397.

There is another group of societies having similar aims, but denominational in character, which may be mentioned here:

(1) "The Epworth League," an organization within Methodism, was established in 1889, for the promotion of loyal and intelligent piety in the young members and friends of the Church, to aid them in social, intellectual, and religious development, and to train them in works of mercy and help. It is intimately correlated with the officary of the Church. There are now in the United States and Canada 4,230 Leagues, with a membership of 200,250.

(2) "The Society of St. Vincent de Paul," a Roman Catholic organization, cares for their poor in the large cities of the United States. The poor are visited and relieved, situations are obtained for deserving persons out

of employment, and attendance on the Sunday-schools of the Church is promoted.

Recurring, now, to the Churches proper: It would be very desirable and helpful, if it were possible, to present a statement of their possessions and their work, comprising mainly their invested values, their annual contributions of money, their publishing and literary interests, their educational facilities, etc. But, for the reasons already stated, it is not possible to do so with any sort of accuracy. Something, however, can be told.

INVESTED VALUES.—So nearly as it is ascertainable, the whole number of church edifices in the Protestant New World is 163,143, valued at about \$618,595,536; being an average of 1 church, worth \$3,791, to every 423 persons. The parsonages, manses, and rectories are about 36,000, worth about \$55,150,000. Weeks of arduous labor failed to enable me to give any estimate of the other values owned or controlled by the Churches in their corporate capacity. The school and college properties, the publishing-houses and religious periodicals, the orphanages, hospitals, and refuges, the various funds held in trust for charitable purposes, are rarely mentioned with exactness, and never recapitulated exhaustively. They are, however, enormous in their total.

ANNUAL CONTRIBUTIONS.—It is impossible to state what are the total annual contributions of the Christian people in America to the Christian cause. The data needed have never been compiled; probably never will be. However, it is ascertained that for the year 1890 six great Churches, to wit, the regular Baptists, the Congregationalists, the Protestant Episcopal, the Methodist Episcopal, the Presbyterians, Northern and Southern, with a membership in the United States of 7,298,880, raised the sum of \$69,202,149; an average of \$9.47 per member. These Churches include all classes of our people. It is probably fair to assume that the members of others do as well; and on that assumption we may estimate the annual church contributions of the Protestant New World at about \$159,759,000. To this large sum must be added the very considerable amounts raised by the various auxiliary societies already mentioned, and others of similar character; and it must be remembered that immense sums are privately disbursed, of which no record is made save in heaven.

MISSIONS.—The disbursements for missions, foreign and domestic, are included in the estimates foregoing; but the subject is one of such extraordinary interest as to demand a special notice. In that field the following facts have been gathered: Twenty-nine churches, whose aggregate membership was about 11,400,000, contributed during the year past about \$9,040,000, or 79 cents per capita; at which rate the total amount raised in all churches, including their auxiliary societies, may be estimated at about \$13,300,000. The most generous contributors to this cause are the Congregationalists, who gave about \$3.75 per capita. "The Woman's Union Missionary Society," of New York city, was organized in 1861. It has zealously and successfully prosecuted its work; and from the beginning to the year 1886 had raised \$779,552. There are in the United States

twenty-five other principal Women's Missionary Boards; but they are denominational and their work is included within that of their respective Churches.

RELIGIOUS PERIODICALS.—These publications assume, in the main, four forms; the heavy review, published either monthly, bimonthly, or quarterly; the weekly church paper; the Sunday-school literary paper; and the Sunday-school lesson papers. Of the reviews and church papers, the latest statement accessible places the numbers in the United States alone as follows:

Roman Catholic, 76, with a circulation of.....	391,605
Protestant, Evangelical, 398, with a circulation of.....	2,26,8302
Protestant, non-Evangelical, 19, with a circulation of..	63,679
<hr/>	
Total, 493, with a circulation of... ..	2,723,586

PUBLISHING HOUSES are maintained in the United States and Canada, numbering at the least forty-five, exclusive of those of the Bible and tract societies already mentioned. The capital invested in them is about \$5,000,000, and their annual sales are about \$5,000,000.

COLLEGES AND UNIVERSITIES of a denominational character over 300 in number are to be found in the United States alone, employing over 2,500 professors, and attracting over 30,000 students. These numbers do not embrace the very numerous institutions called seminaries, academies, and institutes. Including them, over 175,000 students annually attend the more advanced educational institutions of the Churches. Included in the list are about 150 theological seminaries, with about 5,500 students. The Lutherans, the Disciples of Christ, the Regular Baptists (North and South), the Methodist Episcopal Church, and the Methodist Episcopal Church, South, have alone about \$20,000,000 invested in higher school property, with about \$15,000,000 of endowments.

The Catholic New World is largely, for the purposes of this investigation, a *terra incognita*. The few isolated particulars which can be picked up here and there are of little value toward a systematic presentation. Only the general fact can be stated that there is a great population suffering under the lethargizing influence of absorption into one Church. Nearly all nominally Christians, there is yet but little vital piety. The great work of Protestant evangelization is needed; and needed outside of the question of proselytizing Catholics into Protestants. Within itself Catholicism needs the rivalry of Protestantism, and the friction with it, in order to achieve its best results and rise to its own highest types.

To conclude: The foregoing statement of Christian resources in the New World, fragmentary and in some respects unsatisfactory as it is, must yet fill us with thankfulness for the advances made and with hope for the future. Let agnostics and atheists sneer as they will, let pessimism wear its gloomy front as it will, yet the glorious fact remains, and the hard cold logic of statistics demonstrates it to be the fact, that "God's truth is marching on."

The Rev. J. A. M. CHAPMAN, D.D., of the Methodist Episcopal Church, gave the following invited address, on "Christian Resources of the New World:"

Mr. President, Brethren of the Conference: The Christian resources of the New World and the Christian forces that are common to both worlds have been so fully and ably presented that I shall beg leave to consider a few of the features that differentiate the New World from the Old—a subject more remotely related, but not utterly irrelevant, to the one before us. Let me first call your attention to this simple fact: that the New World—confining my thought to that portion occupied by English-speaking people—affords a theater broader in extent, more varied in character and affluent in resources than any inhabited by a people speaking one language upon which Christianity has ever displayed its saving power. In territorial extent, in variety of climate, in diversity, beauty, and sublimity of scenery, it presents an almost ideal theater; and so far as these can effect civilization, contribute to the spread of Christian truth, or become factors in the development of Christian character the New World affords them in ample measure. Within this vast territory are all the resources of soil, forest, and mine, of land and water of mountain and plain, that are the essential natural conditions of the highest and most complex civilization, as well as the highest efficiency and largest success of the Church in her work of evangelizing the people.

Upon this point I will stop simply to remark, first, that ten times our present population might find homes and plenty, with ample means for providing all educational, philanthropic, and religious institutions essential to their highest well-being and comfort, and the Church multiply her missionaries a hundred-fold. Secondly, that such are the variety and fertility of our soil and the range of our climate, that when the cultivation of cereals shall be wisely distributed through the land, as undoubtedly it will be, a famine that would reduce us to dependence upon another country for our support will be a natural impossibility. What providential visitations God may have in store for us, as a discipline or a punishment for our national sins, I know not; but nothing less than such a providential interposition would reduce us to such an extremity. Still more, as vast as is this territory, such are the means of travel and communication that it is not so large to us as Palestine was to Christ and his apostles. A few days of luxurious travel cover the vast distances from north to south and from east to west, and as many minutes will flash intelligence over the same distances; so that distance ceases to be an obstacle in carrying on the practical work of the Church or in the official administration of her affairs.

The peculiar character of our population has its elements of weakness and also of greatest possible strength. The question it presents is, "Can the civilizing and Christianizing forces of American society harmonize, unify, and enfranchise the heterogeneous masses that are crowding, and will continue to crowd, our land?" The problem is serious—more dif-

ficult, I fancy, than any that has ever confronted a people in the world's history. The firmest believer in the stability and adequacy of our institutions, to meet and survive any conflict that lies before them, may well found his faith in that Providence that has been our guide in the past, and that we doubt not will be in the future. But God alone can guide this great nation to a successful issue from the conflicts that confront it; and that he will we confidently believe.

On the human side these two things may be said: 1. The foundations of American society were not laid in a converted heathenism, but in a colony of intelligent and thoroughly consecrated Christian men and women in whose veins flowed humanity's best blood, tested and developed by years of severest discipline, holding their faith in God, fidelity to conscience, love of liberty, above price; ready to do, dare, and die in obedience to their convictions of duty. By a slow growth from within, and a gradual and congenial accretion from without, through the pressure of want, toil, and trial, they became a homogeneous, clearly defined, and thoroughly established nation, with a form of civil government possible of largest liberty to the individual, consistent with the rights and security of all incipient institutions, civil, educational, and religious, capable of broadest expansion and highest perfection. And then, having laid the foundation so strong and broad, God by his providence threw open to all lands the gates of immigration. So that never since the birth of authentic history has there been such a commingling of races and languages, civil, social, religious, and moral ideas, as in this New World; making possible when fused, refined, and welded together the development of a representative or cosmopolitan character and universal forces that may become potent factors in the Christianization of the world. If the Church is loyal to her great Head, and true to herself, there must arise out of it a civilization containing in it a composite character, elements congenial to all that is essential in every race under the sun, and putting the Church in practical and vital touch with every form of civilization on the face of the globe. 2. These masses are not colonized in particular localities, but are widely scattered through the land, soon become citizens—too soon, we sometimes think, for their good or for ours—mingle with the native-born population, readily adopt our habits and customs, and, under the influence of our institutions and civilization, are quickly merged in the national life, become Americanized and as loyal to the flag as though they were to the manner born. One of the marvels in our history is the ease with which the half million immigrants are absorbed who yearly land upon our shores, and of whose coming we should scarcely be aware were it not for the anarchist, the professional agitator, the indolent pauper, and hopeless criminal that constitute too large a fraction of this inflowing tide.

If we turn from the people to our form of civil government, we find that it secures to every citizen the right to "life, liberty, and the pursuit of happiness," and to the Church protection and the right to discharge her functions and carry on her work in her own way, without fear or molestation, so long as she does not interfere with the equal rights of

others. Every citizen is the master, or rather should be the subject, of his own conscience, compelled to support no Church, at liberty to identify himself with and worship God in any. Within the limits of law and order, in all his individual, domestic, civil, social, and religious relations, he is as free as the air he breathes. What it secures to the individual it secures to all organizations, societies, and so to the Church. The State and the Church are separate, each occupying its own clearly defined province, the State protecting the Church and the Church conserving the State. But neither, in its official or organic character, can intrench upon the rights of the other. This gives the Church an immense advantage in carrying on her own work in her own way, relying alone upon her great Head, his truth and spirit, and the loyalty and affection of her members.

If we turn to our educational facilities, our attention is first arrested by our system of common schools, which brings an elementary education within the reach of every child in the land. Not yet nationally systematized, crude and inefficient in many places, not reaching, perhaps, its highest possibility anywhere, yet, such as it is, it is the bulwark of our liberties and free institutions, and the most potent agency in fusing and welding together the diverse elements of our population; and palsied forever be the hand that is uplifted for its overthrow, whether by prelate or politician! And then seminaries, colleges, and incipient universities, springing up all over the land, bring a higher education within the reach of all who desire it. Surely, when languages may be mastered, sciences studied, philosophical speculations pursued, and a tolerably complete course of mental training and discipline secured, by summer, winter, and evening schools, by reading circles, correspondence, and university extension, scarcely any class need be debarred from an education that will be the source both of personal enjoyment and increased usefulness.

In conclusion, I wish to make these three points:

1. It is a fact of intense significance that, by increasing intelligence, by improvement in methods, implements, and machinery in all industrial and manual pursuits, the same results or their equivalents, or better and larger, are secured by less than one half of the time and labor required one half century ago. I scarcely overstate it when I say that such are the industrial and educational facilities of our country that, if the social and moral conditions corresponded, the hours of industrial and business toil might be lessened by one half, and all the legitimate physical demands of the people met, and ample time and means afforded for intellectual and moral culture. And then these changes increase the demand for skilled labor, putting an intellectual element into the commonest work, ennobling it and giving it an attraction that will reduce the congested condition of our cities by preventing such a constant flow from the country to them. When agricultural and other manual pursuits are associated with æsthetic and intellectual culture, as they may and undoubtedly will be, they will no longer be regarded as menial and unworthy of men of brains and scholarship. The phrase *learned* will no longer be monopolized by the professions, but learning will be diffused through society, and the toiler

with the hands will be no less the toiler with the brains. But this time has not yet come, because the social and moral conditions are not yet supplied.

In looking at the conflict between employers and employees as it exists in this country, these things may and ought to be said: (a) The champions of the wage-earner but injure their cause when, by indiscriminate denunciation of employers—whether individuals, companies, or corporations—they intensify the feelings of the former against the latter. (b) They mislead him when they teach him that the cupidity of soulless corporations or unscrupulous capitalists is the chief cause of his unfortunate circumstances, so far as they are unfortunate. (c) They still more mislead him when they teach him that fewer hours of toil and higher wages will inevitably improve his material and social conditions; for in too many instances fewer hours of toil and higher wages would be an increasing menace to social order and an increasing means of dissipation and indolence. (d) The real foes of the laboring classes are the professional agitator and the political demagogue on the one hand, and intemperance and the want of economy on the other. (e) Habits of sobriety, industry, and economy will lift any class of American workmen to a higher financial, social, and intellectual plane, and afford increasing opportunity for personal enjoyment and culture. (f) With the exception of the young women working in the stores and the women of the needle, all this talk about starvation wages is purely gratuitous. The fact is that the average wages of the men that have engaged in strikes in the last ten years is higher than the salaries of many ministers of the Methodist Episcopal Church. Why, sir, sober, honest, industrious men are every-where at a premium, and the way is open to them to the highest position in the departments in which they are engaged. Now, sir, I have said these things, not to exculpate the employer or to incriminate the laborer, but to state the facts as they exist in this country, and to indicate the line of effort the Church must pursue if she would permanently benefit the working classes, namely: once and forever abolish the infamous saloon, and seek, by going to them, to improve their social and moral condition. Until this is done the shortening the hours of toil and the increase of wages will leave the problem unsolved.

2. If the same ratio of increase in our population is maintained for the next half century there will be in 1950 one hundred and fifty millions of inhabitants in this land speaking the same language, and that the English, instinct as it is with the spirit of civil and religious liberty, enriched and burdened with the wealth of the ages, the language in which Burke and Sheridan spoke, Shakespeare and Milton sung, and Bunyan dreamed, which immortalized and was made immortal by that marvelous literary achievement—King James's translation of the word of God. One hundred and fifty millions of people, inhabiting the same land of exhaustless resources, invested with all the rights of citizenship, bound together by all the ties of material, civil, social, and religious interests, trained in the duties and responsibilities of free men, speaking the English language,

with free schools, free churches, and an open Bible, ought to take the world for freedom and for Christ.

3. A free Church in a free land, unfettered by hostile or partial civil legislation, untouched by the blighting atmosphere of an overshadowing ecclesiasticism, untrammelled in her activities by creed or ritual, and unlimited in her thought by civil or ecclesiastical authority, free to live, free to think, free to act out God's ever-unfolding message of truth and love to the world!

Now, sir, it must have been made apparent to every listener by the discussions of this subject that the resources of the Church are, and perhaps always have been, in advance of her use of them. What she most needs is not more wealth, learning, or eloquence, not more time or talent in discussing the problems of the age, but a supreme baptism of the Christ-life and spirit that shall unify her, inspire men and means, and send her out to use the resources she already has in seeking and saving the lost. In the light and heat of this inspiration means would flow into her hands, obstacles would vanish from her path, and the problems before which she stands trembling would find easy solution; and the next Ecumenical Conference would meet amid the glories of the dawning millennium.

The general discussion of the morning was introduced by the Rev. W. V. TUDOR, D.D., of the Methodist Episcopal Church, South, in the following remarks:

Mr. President: Some years ago the late Bishop Simpson, of revered memory, delivered a grand oration on the subject, "Our Country," in the hall of the House of Representatives in this city. At the close Mr. Lincoln, President of the United States, who was present and had heard the address, approached the bishop to congratulate him, and said: "Bishop, that was a splendid discourse, but you failed to 'strike oil.'" He had omitted to mention the oil-wells, as he had spoken at great length of the material resources of our land. I do not wish to imply by this illustration of anecdote that any of the speakers preceding me have failed to mention any of the Christian resources of our country, but I would only by illustration shed some illumination upon the resources already named. Necessity or demand we know often develops resources that have lain unobserved or unappreciated; and also adaptation creates, transforms into resource, that which had not formerly been recognized as such, a resource adapted to the end now contemplated.

In the last conversation I had with the late Dr. Curry, of the Methodist Episcopal Church, he said that the one great need of the present for the conversion of the world through missionary work was that the plethoric pockets of Christian men of wealth should be emptied into the missionary treasury. I go a little farther, and say and affirm and venture to predict that the next great movement in advance in the mission work of the Christian world will be that not only shall the pockets of the wealthy be emptied into the treasury of the Church to that end, but also that we shall find societies, Churches, communities—whole communities—emptied of men and families together who shall turn their possessions into current funds and themselves into missionaries by hundreds and thousands, loading trains and ships, and delivering themselves upon foreign lands and in heathen climes, maintained at their own expense to their last dollar that they can obtain through personal sacrifice, in fulfillment of the implied

prediction in one significant passage of Scripture, "Every man shall say to his brother, and every man shall say to his neighbor, Know the Lord," and when the bride shall accompany the Spirit north, south, east and west, and shall say to all the people of all lands, "Come, come into the ark." God's people are his resources. "Ye are my witnesses."

The Rev. J. C. PRICE, D.D., of the African Methodist Episcopal Zion Church, continued the discussion, as follows :

Mr. Chairman and Brethren of the Conference: The subject this morning seems eminently fitting, coming as it does at the closing period of our session—the outlook of the Church and the resources of the Church which give character to that outlook. Standing upon this eminence after the progress of centuries, it is reasonable for us to say that the outlook of the Church is colored by its conquests in the past; and the only question that presents itself to us now is this: What are the available resources that can make certain, that can make sure, the triumph which must come to the Church and to Christ as the head of the Church?

When it comes to resources, I beg to harmonize the course that I shall pursue with the time allotted me. I believe that these resources are material as well as immaterial, that they are visible and invisible; and when it comes to the material, I believe that this earth and all that we see around and about it are a part of the resources of the Church. For these resources are not restricted to those which the Church has within its own bounds; but those things outside of the Church are available instrumentalities for good. The holy Scriptures tell us that God has set Christ "at his own right hand in the heavenly places," far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and has put all things under his feet, and gave him to be the head over all things to the Church." The stars above go on errands of mercy for him. The howling of the storm, the sweep of the cyclone, the gold and silver locked up in the mountain vaults of the earth, the hidden treasures of nature, electricity, iron, steam, are but a part of the resources of the Church, and must add to its advancement. And who can say there are not other secret forces yet to be discovered that shall give support and speed to the Church of God?

There are, however, other resources. And I beg here to refer not only to the men, women, and children of the Church as available means for its advancement, but I venture in this presence to say that every man, woman, and child living, and every man, woman, and child that may be born into the world, are possible resources that Christ shall yet use in bringing to pass the time when he shall be recognized King of kings and Lord of lords. We speak of going to men of the Church for their purses; but we should go also to men outside of the Church with the authority that comes from creative power, with the claims that arise from ownership. For men in the Church or out of the Church are not their own. They were bought with the precious blood of Jesus Christ our Lord. It is noticeable that the Church sometimes goes to men and women in her mission of soul-saving and church support apologetically; but the Church should go to men, not with an apology, but backed up by the sense of responsibility that comes to it as Christ's representative on earth, and say: "It is your duty to come into the Church of God and help her conquer this world for the Master." If the Church is alive to this idea and to the demand that comes out of a realization of God's sovereignty and ownership, the progress of the Church in the next decade is assured, and her final victory will be

hastened and made certain. The outlook of the Church is encouraging, not only from its progress in the past, not only because of great discoveries, great railroads, great steam-ships; these are tributary to her success. But let us face the truth as it has come to us for more than eighteen centuries—that the Church of God must have an outlook that is grand and inspiring and all-conquering in the end, because it has in it the vitality and personality of Jesus Christ.

The Rev. WALTER R. LAMBETH, of the Methodist Episcopal Church, South, made the following remarks:

Mr. Chairman: The resources of the Church are supernatural and natural. Jesus, upon the eve of his being offered up, said to his dejected disciples, "Greater things than these shall ye do, because I go unto the Father." Here he plainly indicated that it was necessary that he should be absent in the flesh, taking away all material support in order that they should be brought into full sympathy with the plan of supernatural and spiritual forces which could only be conveyed to them through the Spirit. Luke records the command that they were to wait for the promise of the Father; and the Master himself, after saying, "All power is given unto me in heaven and in earth," exclaims, "Ye shall receive power after that the Holy Ghost is come upon you." Here were the spiritual resources of the early Church, and such are ours to-day; forces superhuman, supernatural, divine, which we have never yet measured, and powers we have not yet exhausted—in fact, have scarcely begun to draw upon. The Church needs to rise to the higher levels, and, getting into touch with God, be thus prepared to touch man's soul in the name of the Son of God and begin to work even greater things than did the Master. Is the Church endowed with power? Have we received the Holy Ghost?

Again, there are natural resources. The greatest of these, perhaps, are the children of the Church gathered in Sunday-schools and Epworth Leagues—our children. They are, and will be, a tremendous power. Are they upon the altar? They should be trained for God and the Church. One of the most significant movements of the age is the students' volunteer movement for foreign missions, in connection with which the names of over four thousand five hundred young men and women have been reported from the institutions of Canada and the United States. These are all in preparation, according to their pledge, for active missionary service in foreign lands. The Churches of all Christendom should be upon the alert to conserve the enthusiastic zeal of this remarkable body of youthful disciples.

The Young Men's Christian Association has taken on a missionary phase in sending out secretaries—thoroughly trained men—who are organizing associations in China and India, in an endeavor to reach the young men of the Orient for Christ. In this connection a committee of business men in New York city have generously furnished funds for outfit and travel to a number of graduates from colleges and universities, who have thus been enabled to fill places in Japanese government schools which would otherwise be occupied by agnostics and rationalists. The Church would do well to see to such employment of her resources in foreign lands, especially with the entrance of a civilization which carries much of a harmful nature with it.

One other of the great resources of the entire Christian Church in America is a body of seven million colored people, the majority of whom are professing Christians. The avarice and passions of men have been overruled, and at last we behold this large body of docile, faithful people civ-

ilized, Christianized, emancipated, enfranchised, and rapidly being educated in public and private schools. At this juncture in their history as a race, Africa, the land of their ancestors, opens up. Is there not a parallelism in the movement which indicates the hand of God? If that hand has ever been seen in the checkered history of nations and peoples it seems to me that it is plainly outlined here. My colored brethren, I do not argue for colonization; do not mistake me. Socially and religiously you are better off in America. But I do beseech your prayers, your tears, and your efforts for the evangelization of "the Dark Continent"—your continent which David Livingstone explored, your kindred for whom Christ died, and for whose evangelization God has so wonderfully prepared you.

The Rev. Bishop J. C. KEENER, D.D., of the Methodist Episcopal Church, South, concluded the discussion of the morning, as follows :

Mr. President: I have listened with great delight to every thing I have been able to hear and understand in this august assembly, but have been very much disturbed in some directions, especially in that of "higher criticism." I was not prepared for the wonderful advances in that direction among the British Wesleyans which seem to have taken place. I presume they believe themselves to be far in advance of us. I mean our good friends who delivered the Fernley lectures—some, indeed, not confined to to our own Church—such as Dr. Dallinger, Mr. Beet, Mr. Davison, and also Bishop Temple, Mr. Flint, and others I might mention, some of the Church of England, and others of the Free Church of Scotland.

In order that I may save time and come to the heart of the subject, I shall inform all these gentlemen that within twelve hours of this place, if they choose to go there, are beds—fossil beds—which contain the bones of every animal that I ever heard of—every animal, whether mentioned in geologies or natural histories, and not a few of them; for they comprise sixty-five per cent. of that vast deposit of phosphate of lime in the Ashley beds, evenly disposed, yielding eight hundred tons of this phosphate to the acre, and in the last three months four million tons. These beds have loaded the entire tonnage of the United States, river, ocean, and lake, two and a half times within the last ten years.

In these beds are found the bones of the megatherium, the teeth of the beaver, the horse, the Virginia deer, the gigantic shark with teeth six and a half inches long, indicating a whole length of body of one hundred and twenty feet. You know that in the mouth of the shark there are about one hundred and fifty-three teeth in one of the jaws, and one hundred and eighty-five in the other. These monstrous teeth belong to this extinct creature; and yet there too are the bones of the muskrat, the bones of the opossum, the coprolite of the ichthyosaurus, the teeth of the gigantic saurius, of the mastodon, of the tiger, the elephant, and all those other animals which live in the neighborhood of man. When Agassiz came to Charleston in 1853, and there was handed to him a tray full of horses' teeth, he spent the entire night on the floor examining them, and exclaimed to Professor Holmes: "These old bones have set me crazy; they have destroyed the work of a life-time."

Now, gentlemen, brethren, take these facts home with you. Get down and look at them. This is the watch that was under the steam hammer—the doctrine of evolution—and this steam hammer is the wonderful deposit of the Ashley beds. There is nothing in evolution, nothing in the Darwinian theory, if you take the time out of it. When you put the

megatherium and the beaver together; when you put the ichthyosaurus and the horse together—for there they are found together, there they died together, there they slept together, there they lived together—it is evident they were created together. I say it takes the time out of evolution, and knocks higher criticism into the condition the watch would be in if the steam hammer came down upon it.

Now, one cannot say very much in five minutes, but I am anxious to say this much. My brethren, the greatest thing about Mr. Wesley was that he knew what to get rid of. Like wild steers from a Texan pen of cattle he let out the Moravians because of doctrine; he let out the Calvinists because of Calvinism; he let out the men who advocated the doctrine of sanctification—Mr. Maxwell and four hundred with him—because they disturbed the connectional integrity of Methodism. I wish to say to my English friends now in this Conference, in all admiration for them—for no one admires these great men before me more than I do—go home; get rid of this doctrine of evolution, that puts a nucleated vesicle—Winchell's *amœba*—at the bottom of the Pentateuch and the cosmogony of Moses that will ruin you if you do not get rid of it. If you cannot get rid of the doctrine, get rid of the men and the institutions that teach it, no matter how dear they are to you, for they will blow you up if you don't. I must confess that this is the first fissure in the Methodist faith. We have had many divisions on discipline, but none on doctrine. But this is a tremendous fissure in the faith of Wesleyan Methodism.

These words are not speculation, but sober thought. I don't profess to know any thing beyond the knowledge of "a plain man" about these sciences "falsely so called," but I know that there is a bed one hundred miles in diameter, reaching from the Santee to the Savannah, that, as Agassiz pronounced it to be, is the greatest cemetery in the world, and looks as if all the creatures of the post-pliocene period had been summoned there to die. Take the *time* out of Darwinism and there is nothing of it; there is absolutely nothing left of it; and these Ashley beds knock it out.

The hour for adjournment having arrived, the doxology was sung, and the benediction was pronounced by the presiding officer, the Rev. THOMAS ALLEN.

SECOND SESSION.

THE Conference opened at 2:30 P. M., the Rev. Bishop J. F. HURST, D.D., LL.D., of the Methodist Episcopal Church, in the chair. Hymn 770, "I love thy kingdom, Lord," was sung; prayer was offered by the Rev. Bishop J. C. GRANBERY, D.D., of the Methodist Episcopal Church, South; and a portion of the fourteenth chapter of the Gospel of St. John was read by the Rev Bishop THOMAS BOWMAN, D.D., LL.D., of the Methodist Episcopal Church.

The Journal of the morning session was read and approved.

The Secretary offered from the Business Committee the following report on "The Aggressions of the Roman Hierarchy and Civil and Religious Liberty," and moved its adoption. The motion prevailed. The report, as adopted, was as follows:

This Conference views with deep concern the subtle and persistent efforts of the Roman hierarchy to make its power felt outside its own proper sphere in many lands, to the detriment and danger of the civil and religious liberties of the people.

This Conference recognizes with satisfaction the fact that the Roman Catholic laity have in notable instances had the courage and the wisdom to withstand the unwarrantable pretensions of their ecclesiastical superiors, and the Conference further disclaims any intentions to seek for itself, or the Churches it represents, a single privilege which it would not readily concede to all others; but it feels bound to remind the members of these Churches of the sacred rights and privileges they enjoy, won for them by the sacrifice and fidelity of their forefathers, and to call on them to unite with the members of other Protestant Churches in maintaining their great inheritance of freedom, and handing down the same, intact, to the succeeding generations.

On recommendation of the Business Committee, the Conference directed that the following statements be published in the opening of the printed volume of the proceedings of the Conference:

First. That each writer and speaker is alone responsible for the opinions which he has expressed and which are printed in this volume.

Second. The views of the Conference are expressed only in the Pastoral Address and in the resolutions which it has adopted by vote.

The order of the afternoon was taken up, and the Rev. J. M. BUCKLEY, D.D., LL.D., of the Methodist Episcopal Church,

read the following appointed essay on "The Church of the Future:"

Mr. President: The last day of the feast is come. Standing here in the recollection of the past, we pause in the rush of the present to peer wistfully into both the dawning and the more distant future. The Church of the present has always, until this twentieth day of October in the year of our Lord 1891, been the "Church of the future," as the Church of the present while we speak is engulfed by the insatiable and changeless past. The Gospel contains the origin and early career of the Church that was, and history records the modifications by which it became the Church that it is.

To forecast the future infallibly is not given to man. An analysis of the recent evolution of the visible Church and an estimate of the direction and force of the tendencies now manifest are the only means—except as prophecy sheds light upon it—at our command to discern the signs of the times concerning things that shall shortly, or after long delay, come to pass. The pessimist and the optimist view a subject through opposite ends of the telescope. To neither are things what they seem. Whether this essay distinguishes the mean of truth judge ye after the whole vision shall have been unfolded.

I. From a moral point of view candor requires it to be said that honesty is not maintained as it should be among Christians. So many have been the dishonest failures and defalcations; so wide-spread are the adulterations of manufactured articles; so many customs which cannot be justified by morality, much less by the Golden Rule, have arisen, that a feeling is general that a profession of Christianity furnishes no guarantee, and but a weakening presumption, that there will not be an attempt to take undue advantage. Self-denial, which in former years occupied so prominent a place in every scheme of holy living, receives comparatively little attention either in precept or practice.

Extravagance is noticeable in most Christian denominations, in modes of living and entertainments, and has made such inroads that the social life of many of the Churches is not to be distinguished from worldly society. And their members who are not able to indulge in such extravagances, or are not willing to do so, are often made to feel their isolation within the Church even more keenly than without.

The Church, with here and there an exception, has relinquished the Sabbath in large part to the world. In Scotland the sentiment and practices of the people have changed for the worse, and in England, after improving, they have deteriorated; while in the United States, as the result of immigration, the influence of luxury, and the stimulus of sharp competition, it is rapidly degenerating into continental laxity.

The power of discipline seems to have been almost abdicated. Exclusions from the Church for immorality, and even investigations—unless the charge be for some odious and unpopular crime—are almost as rare as if every member were perfect in the sight of God and man. As is the case

always, the relaxation of morals tends to the deterioration of doctrine; so that many ministers in all denominations can be found to deny the place of discipline and to obstruct and disparage its administration.

Spiritually there are many evil tendencies. The power of the pulpit in the presentation of truth has sensibly declined. It is increasingly seldom that convictions are attributed to particular sermons. This arises from the fact that preaching is not as spiritual, that sin, guilt, punishment, and the need of regeneration are not preached with a clearness, solemnity, and earnestness commensurate with their vital relation to salvation, and that churches are regarded as places of entertainment instead of solemn admonition. Revivals appear to be more and more superficial, conversions not deep, character not changed. Nor do revivals take hold of intelligent and strong characters as formerly. Many churches, having considerable financial ability and a large attendance, find themselves so destitute of spiritual power that they cannot secure the conversion of their own children and of the persons who regularly attend their services, without the aid of evangelists who create an epidemic excitement, and often leave a multitude of persons who have asked for prayers to be incorporated with a church which had not the moral force to convince them of sin or lead them to Christ.

Less importance seems to be attached to secret prayer and family worship; an ominous fact which is ascertained by the absence of the fruits thereof, by observation, and by the confession of many nominal Christians. The study of the word of God, for private devotions and for the mastery of its supreme doctrines, its devout and constant use, with the commission of the very words to the store-house of memory, has diminished; and for the mastery of its substance has been substituted the knowledge of what may be called the accidents of the word. Such ignorance exists in many congregations in all the denominations that it is difficult to command the attention of an audience by the exposition of the deep things of God, while the simplest truths are illustrated into weakness. It is an age also of spiritual excrescences and eccentricities, which always increase by reaction in proportion to the decline of faith in, and practice of, the principles of the Gospel.

The relation of children to the Church has undergone a serious change. The fashion is to receive them into the Church at the most tender age, upon public profession. It must be gladly conceded that to admit into the Church children who have been trained from the beginning of conscious existence to pray, and have been surrounded by holy examples and godly influences, is full of promise; but to receive, after they have perhaps merely risen for prayers, children of worldly or nominal Christians, and then leave them to such home influences, and to the Sabbath-school, is but incorporating the world with the Church. The Sunday-school movement of modern times has attached children, in a certain sense, to the Church, and has been the means of the conversion of many; but it has led many to substitute an attendance upon the Sabbath-school for the Church, and tempted indolent parents to trust the school, with its half

hour of lesson and many distractions, to give the children all necessary religious and moral instruction.

The substitution of machinery for the actions which spring from spiritual life presents a portentous contrast with the simplicity of the operations of the Church in the days of its greatest power. How simple was primitive Christianity! How simple was primitive Methodism! Now the Church threatens to become a vast system of wheels within wheels, with the minds of the people so centered upon the numerous small wheels as to forget to seek for the power which moves the great wheel.

Thus far the pessimist would go with us, indorsing each criticism with a lugubrious *Amen*.

But we have seen only one side of the shield. Ostensible unity of doctrine exists in all Protestant sects upon the deity of Christ, the depravity of man, spiritual regeneration, and the fact that the death of Christ has a vital and unparalleled relation to the forgiveness of sins. In eschatology there are differences of opinion, but the great multitude of both clergy and laity of all the Churches still accept the doctrine that life is a probation, and the irreversible rewards and judgments to be distributed at the last day. In all the Churches there are many who have not defiled their garments, and are giving all diligence to make their calling and election sure. And there are numerous tendencies of a hopeful character: the genuine sympathy existing between different denominations; the spread of temperance and total abstinence principles in all branches of the Church; the philanthropic spirit exhibited in the erection and support of institutions for the blind, orphans, idiots, paupers, and hospitals for the sick and insane; and the increase in liberality of the Christian Church.

The spread of the revival spirit to denominations which were until recently without it is a fact of great importance. The vast missionary movements; the influence exerted by Christianity upon education; and especially the number of colleges and academies under the control of religious societies, where revivals of religion are common; the organization of young men for Christian work; the activity of Christian women in the promotion of home and foreign missions, hospital and deaconess work, prison and almshouse visitation, temperance and education; the growing union of all nations in sympathy with Christian principles; the spreading influence of the Evangelical Alliance; the hatred of the slave trade, and the gradual abolition of slavery; the principle of arbitration between the nations, which has its root in the Golden Rule; the prevalence of peace, and a disposition to frown upon war; the increase of the spirit of religious freedom in many parts of the world; the power of the voluntary system whereby the dissenting denominations in Great Britain and Ireland, and all the Churches of this country, Canada, and Australia sustain themselves and philanthropic enterprises with a liberality surpassing the appropriations made by governments for Churches united with the State, demonstrate that the visible Church rests more securely upon the hearts of true believers than it ever did upon the arm of power.

The visible Church, tested by the scales of revelation and reason, ex-

hibits a great improvement since the time of the Council of Trent. For a hundred of the past one hundred and fifty years Protestantism exhibited a continued and rapid advance in the sphere of genuine prosperity; but in the last third of that period the social and intellectual elements of church life have gained with alarming rapidity upon the spiritual.

II. Concerning the *immediate* future, it would seem that the Church has entered upon a period of outward prosperity, accompanied by the overthrow of false religions, with which the general progress of civilization, and the conquest and colonization by Christian governments of large parts of Asia and Africa, have much to do, and the missionary effort of the Churches still more—a period, also, of superficial unity, growing out of a comparative indifference to convictions—and that in this seeming prosperity and unity a decline of spiritual and moral power may take place. Judging by the past, material prosperity will continue until worldliness, with its attendant vices and resulting heresies, shall so cut the branch from the true vine as to diminish its fruit-bearing power; alarming the remnant until they shall offer the prayer of Habakkuk with an earnestness not now felt: “O Lord, revive thy work in the midst of the years; in the midst of the years make known: in wrath remember mercy.”

Should this be a correct forecast, the rise of new denominations, seeking after spiritual piety, may be expected. As formerly some of these will wander into excess of distortion, and others consolidate into permanent and powerful religious organizations. In all the Protestant Churches which have not rejected the supreme deity of Christ and the need of supernatural regeneration by the Holy Ghost there is the potency of renewal; and tidal-waves of divine power may restore them by the spirit of burning or melting, as the infinite mind may deem necessary. Reactions from prevalent tendencies which are in excess are sure to follow to the opposite extreme. But as the ages come and go the violence must cease, the oscillation will cover less distance, until the variation from the mean of truth will be only that which the finite mind at its best will always require.

No union of Protestantism and Romanism is possible. Their fundamental principles are absolutely irreconcilable, those of Protestantism being the all-sufficiency of the word and the right of private judgment in its interpretation; while Romanism demands absolute subjection of the individual mind to the visible fabric of which the pope is the head.

III. Turning from the immediate to the *ultimate* future of the Church, we may at once dismiss all fear; for is it not written of Jesus, “He shall see of the travail of his soul and be satisfied?” And does not St. Peter, speaking of the time of his second coming, expressly declare that “The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” This is the place of refuge for the genuine Christian optimist. Whether the coming of Christ be delayed or hastened, the motive on the part of him who sent his Son into the world,

not to condemn the world, but that the world through him might be saved, is to increase the number of the saved; and the same words declare that it is through the Church of Jesus Christ that this is to be done. Whatever, therefore, the changes that may take place, whether one denomination flourish or decline, the work of salvation must and does go forward.

The ultimate Church upon the earth will fulfill all the prophecies concerning it. Its standard of truth will be God's word. It will enforce no theory of inspiration, but all its members will believe that its fundamental principles came by inspiration of God, and that miraculous displays of his infinite attributes attended the revelation. The Church will then have a simple yet comprehensive creed. Christian views of creation, sin, spiritual renewal, of Christ, of human responsibility, duty, privilege, destiny, will be so stated as to reveal the essentials of salvation. Metaphysical distinctions will be left to those who love them and can trace them.

The rules of the ultimate Church will be few. The mania for making new laws for God's people upon points upon which inspiration has not spoken will give place to the Christian liberty exhibited by St. James and indorsed and illustrated by St. Paul. In it all believers will be equal, not intellectually, commercially, or socially, but in privilege and in spirit; caste and the tyranny of worldly aristocracy will be unknown. Cant will disappear. Believers will be as careful to use words in their true meaning upon religion as they are in making business contracts. The standard of living will be midway between asceticism and luxury, and all will joyfully conform to it. The servants of God will give as he hath prospered them, needing only instruction as to the best modes of serving him with their substance. Stratagem and appeals to carnal motives will no longer be needed. Reason and enthusiasm will modify each other, so that knowledge will not be found without zeal, or zeal that is not according to knowledge; for God will have put his laws into their mind and written them in their hearts. The immoral will not seek place in the Church. Discipline will be helpful to the penitent, but not tolerant to the incorrigible. Revivals will not be needed in the Church, but will arise from the united efforts of true believers to save sinners. The normal condition of the ultimate Church will be that of devotion; but while sinners remain upon the earth it will, from time to time, according to the indications of God's providence and the movements of his Spirit, gird itself to aggressive movements.

Science and religion will walk hand in hand; though till the last there may be irreligious scientists, and some Christians so ignorant or timid as to fear that the increase of knowledge in the sphere of nature necessarily implies the destruction of faith in the realm of religion. Social questions, as such, which in the interval must receive more attention than heretofore, will then have disappeared, Christians being governed wholly by the principles of the Gospel. The evils which vex and oppress society, so far as they are the result of unchristian principle or spirit, will have faded away. The area of sin and of selfish competition will have diminished until the rich and the poor shall dwell together in unity, the

brother of low degree rejoicing in that he is exalted, and the rich in that he is made low. In that happy time all true believers will be joined in heart, gladly emphasizing points of agreement, and true to their convictions where differing in judgment, maintaining the unity of the Spirit in the bonds of peace.

IV. How shall this glorious result be achieved? The Church of to-morrow depends in large measure upon our living to-day; and all our powers should be applied to discover the mind of God. The ideal of abstract purity, reverence, zeal, co-operation, catholicity, supremacy, universality, and spirituality which we find in the word should always be held before us as our model and displayed by us for the guidance of others. Whatever we see in the Church of to-day distorted we should endeavor to mold into harmony with the spirit of Christ or eliminate; and enlarge that which is defective.

Ever should we be comparing the principles of the Gospel with the age in which we live. Especially does it devolve upon us to beware of the delusive theory that the Church of Jesus Christ is to be the creature or servant of the age. Alliance with the world has ever been the precursor of wickedness. We are to sow in the hearts of this generation undoubting faith in God's word, unselfish devotion to his law. According to our teaching and living will future standard-bearers be strong towers, or reeds shaken by every wind of doctrine; seekers after the unsearchable riches of Christ, ambitious only to hear his voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," or covetous only of the cross which perisheth, and thirsting for the applause of men.

Neither mournfully recalling the past, nor gazing feebly upon a conflicting present, nor paralyzed by an unworthy fear of the future, we should concentrate every energy of heart and mind upon the perfecting of our individual characters and the perfecting and strengthening of the Church of the present. Thus human providence will labor together with God's providence to make the Church of the future a glorious Church, "not having spot or wrinkle or any such thing, holy and without blemish."

"How wrought I yesterday?' Small moment, now,
To question with vain tears, or bitter moan,
Since every word you wrote upon the sands
Of yesterday hath hardened into stone.

"How work to-morrow?' 'Tis a day unborn,
To scan whose formless features is not granted.
Ere the new morning dawns, soul, thou mayest wing
Thy flight beyond to-morrow, disenchanted.

"How shall I work to-day?' O soul of mine!
To-day stands on her threshold, girt to lead
Thy feet to life immortal. Strive with fear,
Deep pitfalls strew the way. Take heed—take heed!"

The Rev. W J. DAWSON, of the Wesleyan Methodist Church, gave the following invited address on "The Church of the Future:"

Mr. President: We are all familiar with the lines of Tennyson:

"When I dipt into the future far as human eye could see;
Saw the vision of the world, and all the wonder that would be."

Now the right of prophecy belongs to the Christian equally with the poet, and it rests upon surer grounds. The vision of a perfect Church has always allured, rebuked, and fascinated men. It is an ideal which has stung men into energy and ambition in shaping the real.

"A man's reach should exceed his grasp,
Or what's a heaven for?"

says Browning. What, then, is the ideal Church which we see in the dawn of the illimitable to-morrow—the Church of the future, the bride adorned for her Husband, glorious within and without with holiness, perfection, and achievement? Now, even the poet can only paint the future with the colors of the present. We can conceive a better Church, a broader Church, a more universal Church, but the colors of the picture are derived from the Church we know. The Church of the future must be the Church of the past. We have one Lord, one faith, one baptism. The foundations cannot be altered; they are the rock on which the Church is built, and the gates of hell shall not prevail against it.

But if we are to use words with any sense of their meaning, we must ask two questions: (1) What do we mean by "the Church?" and (2) What streams of tendency can we discover which are already shaping the Church of the future? To the first question I reply that the Church is simply a company of men and women who believe on the Lord Jesus Christ with all their hearts, and who are trying to fill the world with his temper and spirit, and to bring all men to the knowledge of his truth. The Church may differ in its forms, and it does. It may be a school of spiritual culture, or a school of compassion. In one age its chief note may be contemplation, and in another social activity. It may be the Church militant, or the Church quiescent. But whatever forms it takes, its aim is the same; it is to embody and declare the spirit and temper of Jesus. All that we can do to pierce the future is to ascertain the drift of the present. What forms is church life likely to assume in the next generation? What will be her environments, and what tendencies in her show signs of development? That is a legitimate question, and one that is pre-eminently worth consideration.

Now, it seems to me that there are four notes, so to speak, which will distinguish the Church of the future. The first note is simplification. The simplification of life was the great lesson taught by the French revolution and in the poetry of Wordsworth; and the note was struck by Wesley before either. Wesley applied simplification to religious truth.

He had a keen eye for the essential and cared little for the accidental. This process has been going on all around us for the last half century. In science, in mechanics, in philosophy, there has been a sifting of all things resulting in the fuller expression of great principles, central laws, essential truths—a movement toward simplification. I believe that it is along this path that the Church of the future must needs move also. We shall learn to care less for dogma, more for life; less for creeds, more for character; less for the accidentals of religious truth, more for the essentials. We shall move more and more toward points of combination, toward those great catholic truths on which all religious souls agree; and the divergencies and distractions of disputed doctrines will then perish for want of fomentation.

Of course, we cannot have a Church without theology, but we can have a Church that insists more upon a Christlike life than upon any particular conception of Christian truth. Years ago Lawrence Oliphant wrote a book which produced a profound sensation, the gist of which was a message to all professing Christians to *live the life*. That note has been struck again and again in literature by Kingsley, by George Macdonald, by Carlyle, by Ruskin, and a host of others. The theology of the Churches to-day is manufactured outside the Churches. It is the great secular writers of the English language on both sides of the Atlantic who are making the theology of the future. It is mere imbecility to ignore this fact. Tennyson, Browning, and Carlyle have probably done more to influence and shape the thought of the Church than any score of theologians or controversial writers of the last fifty years who might be named; and the net result of all this teaching is, *live the life*. The pulpit has heard this voice and has become more real. The eloquent and ornamented sermon that aimed at nothing—and hit it—has nearly disappeared. The theological and controversial sermon has gone with it. A franker, more direct, and real style of address has arisen, and ethics are everywhere displacing disputations in theology. Does not all this point out the path of the future? Too long the Church has been so busy keeping its eye upon heaven that it has had no time to deal with the injustices of earth. Too long it has been smiting a certain abstraction called “sin,” and has not dared to attack the notorious and the public sinner. If we do not think so, be sure of it that is what great numbers of people outside the Churches are saying. All this must be changed, and indeed is rapidly changing, and it is clear in the Church of the future the creed will occupy the smallest possible space, and character will occupy the largest.

The second note which will distinguish the Church of the future is the democratic note. Broadly speaking, we are all agreed that we are approaching, if we have not reached, an age of triumphant democracy. The example of America has had a wholly incalculable influence upon the political conditions of the Old World. Every decade adds to the power of the people, and the whole trend of modern politics is toward their fuller emancipation. But democracy in the State means democracy in the Church also. It means that in the long run the Church which is most

frankly democratic in its methods must win. Autocracy in church government is doomed. Every new school which is erected, every new philosophical book which is read, every fresh liberty which is gained for the masses of the people by the action of Senates and Parliaments, is another nail driven into the coffin of autocracy. And I say, therefore, that the Church which is most frankly, wisely, and genially democratic will be the Church of the future. No Church which boasts that it ministers to an intellectual aristocracy can take a large hold on the twentieth century. The Church that touches the common people will do that, and the Church of the common people cannot fail to be the Church of the world.

The third note, necessarily following from the second, is the social note. Just as the whole trend of politics is toward the enfranchisement of the people, so it is toward social reconstruction. There is no mistaking the fact that the great mass of toilers in the more laborious drudgeries of life are wholly and justifiably discontented with their lot. Socialism is a real force in every country, and in most a growing force. What can we do? We are followers of a divine Socialist who, being rich, for our sakes became poor. If we cannot Christianize our socialism, can we not socialize our Christianity? We both can and must. It is our simple duty to apply the ethics of Jesus to the common social life of the people. It cannot be doubted that the air vibrates with the armed feet of change. Men are blindly conscious that the present social system is unjust, and they are blindly feeling after something better. What have we to say to them? You may ignore them, and then I think I can tell you what will happen. If men cannot get the socialism of Jesus they will get the socialism of the devil. If men are once convinced that modern Christianity is incapable of taking up the cross of men's social wrongs and evils, they will look elsewhere for help, and what Christianity will not give they will try to take in the wild agonies of social upheaval, of blood and passion and revolt. The socialism of Jesus, so sweet, so sane, so simple, does not make us equal, but it makes us brothers. It does not say, "All that is thine is mine," but "All that is mine is thine." This socialism of Jesus, simple as it is, will give men all they want through the cultivation of human character, sympathy, and brotherhood; but if we refuse it, then men will go elsewhere for deliverance, and will accept the devil's socialism. And that is a socialism whose outward signs are bloody streets and flaming cities, the wisest heads spitted upon bayonets, the best results of civilization shattered into dust—a socialism of lust and blasphemy, of anarchy and hatred, the first article of whose creed is that there is no God, and that Christianity is an exploded fable. This has happened once in European history. It may happen again, and in the general overthrow not merely the thrones of Europe may disappear, but the Church herself may be swept away before the flaming tide of universal hatred and contempt. It is for the Church herself to say whether that catastrophe shall happen, for it is in her power to prevent it.

The fourth note which will distinguish the Church of the future is comprehension. There will be intellectual comprehension. We dare not

refuse new light from whatever point it streams upon us, so long as it is light. We stand or fall by the truth. We are not afraid of evolution. As Charles Kingsley remarked, "Even evolution implies an Evolver." The Christianity of the future must be a Christianity of broader horizons and greater unity. How little there is, really, to separate us from the Presbyterian, the Baptist, the Congregationalist, and the other great Protestant bodies, and how much better would it be for all of us if the folds were one! Nay, I will go further and will say, How much there is in common even between Protestantism and Catholicism! The Romanist is certainly nearer the Methodist than the Unitarian. Is it too wild a dream that the truth which dwells in Rome will yet free itself from the corruption, and that, in the final reunion of Christendom, Rome may not long prove irreconcilable? A Church which has missioned the red Indians with such splendid heroism; which has produced the finest devotional writers of the world—writers whom we all read, and from whom the best of us are glad to borrow; which can boast hundreds of priests as devout as Thomas à Kempis, as quietly heroic as Xavier; a Church which gave Christianity to England, and thus to all English-speaking peoples, and which has preserved the Bible through the darkest crises of barbarism; a Church which in this country shows a solid front against the laxity of divorce laws, and every-where is a living force on the side of virtue—is it too wild a dream that this Church, which has lasted so many centuries, may yet be purified, and stand in the end of the day hand in hand with its great Protestant sister?

It may seem intolerable presumption, but I sometimes think that if this does not happen, then the final choice of the future will lie between Catholicism and Methodism. Of course I use these terms in the widest possible sense, and as mere symbols of two opposite poles of thought. Toward Catholicism must drift all those who seek for authority in the visible Church; toward Methodism there must drift, in closer and more brotherly organization year by year, all bodies of Christians who believe in the living Christ as the one center of authority in the Church. Methodism, like Catholicism, has the cosmopolitan instinct. It is an immense organization. It thrives most vigorously in new lands. It is a great educational force. It holds its ministers in a solid army by its *esprit de corps*, and trains them into the temper of crusaders, and proposes to them nothing less than the conquest of the world. Catholicism has had eighteen centuries to grow in, Methodism a century and a half; and if this rate of progress is maintained, nothing can prevent Methodism in five centuries from now from being the universal Church. Of course I do not under-rate the power and influence of the other great Protestant Churches; but it has pleased God to give Methodism an organization and an instinct of universalism which takes it every-where. I cannot help thinking that Wesley studied the Catholic Church very closely in framing Methodism. But there is, and always must be, this vital difference: in Catholicism the Church is the center of authority, in Methodism and all Protestant Churches Christ Jesus. That is the great dividing line, the irreconcilable

cleavage. Rome can become Methodist, but Methodism cannot become Roman; and therefore I say it is these two great systems that will divide the future. The one great question of the future is, Christ or the Church—which? The danger of Methodism, as of Rome, as of all highly organized bodies, is inelasticity and intolerance. But if we can escape these dangers; if we can maintain the spirit of our fathers; if we can rise into what may be called imperial views of the possibilities of our Church, there is no limit to the growth and development which the future may bring to us.

But, after all, the most essential point to recollect is that the Church of the future will have but one fold and one Shepherd. Unity is the promise with which Christ crowns the ages; and, as we approach to unity, so we approach to the perfection of church development. When the Mount Cenis tunnel was cut, men toiled from either side of the Alps, and so true was the line drawn that at length they met, and France and Italy shook hands beneath the Alps. So it may be said that science toiling from one point, and faith from another—culture from one point, and religious enthusiasm from another—must meet at last and join hands in a common conquest, for God hath purposed to draw all men together in one unto him.

I cannot better conclude than in quoting the words of Ruskin, in which he speaks of the arrested powers of the Reformation which resulted in the faithless and materialized mind of modern Europe: "But," says he, "in the midst of all steadily advancing science the charities of more and more widely extended peace are preparing the way for a Christian Church such as Christ designed, which shall depend neither upon ignorance for continuance, nor upon controversy for progress, but shall reign at once in light and love."

The Rev. Bishop E. R. HENDRIX, D.D., LL.D., of the Methodist Episcopal Church, South, gave the second invited address on "The Church of the Future," as follows:

Mr. President: There will be a Church of the future. It will be a household of faith, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The traveler from New Zealand who "in the midst of a vast solitude takes his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's" will be a Christian. It is the Christian religion alone which can teach the cannibal either to cross the ocean or to sketch. Whatever the future has in store for individual nations, we confidently expect the survival of Christianity, the mother of commerce and art to the once pagan South Sea Islands. The spiral movement in the history of the race tells of the presence of a power which makes for righteousness. Christianity is immortal till its work is done. Civilized society rests on religion, and free government prospers best among religious people. The progress of the race toward civilization and free government, no less than the evangeliza-

tion of the race, depends upon the Church. Persecution cannot destroy her, and revolutions cannot stay her advance. The blood of her martyrs has always been seed, and she gathers her harvests from the furrows of revolutions.

Why the Church? Because the Christian religion is a divine life wrought in the soul of the believer in Jesus, and is marked by the instinct to propagate itself by diffusion, and to this end must have organization. This organization is the Church. It is only in a social state that man's faculties, whether intellectual or moral, attain any high degree of development, and man naturally seeks communion with other believers for the nourishment of his own spiritual life. The Church thus becomes the expression of the kingdom of God, and, through her agency, this kingdom is to become effective in the world. It is founded alike upon eternal truth and man's deepest needs, and is imperishable. Sooner shall society cease, the family perish, letters, art, science disappear, than man be willing to give up a religion which was founded by the Creator and is best adapted to man's intellectual, social, and spiritual needs. And it is this religion, so instinct with life, that furnishes its own outward expression and organization in the Church.

We must not make too much of the visibility of the Church. It is not a sort of organic life imposed upon society in an outward way. Where the Spirit of Christ is there is the Church, and Jesus has declared that the smallest possible assembly—two or three gathered in his name—may expect that presence. The Church existed in the house of Aquila and Priscilla, whether in Ephesus or Corinth or Rome, as it existed long afterward in the mountain fastnesses of Italy. The Church is the mystical body of Christ, and while it cannot but find outward expression in order to be the light of the world and the salt of the earth, yet it is not the imposing character of its outward expression which constitutes its power. At the same time a low estimate of its mission lessens activity, and a silent or weak and uninfluential pulpit will affect alike its outward form and neutralize its hidden power. If it has kept the faith, the fact will appear in outward fruits and mighty works. The Church of Christ cannot survive her credentials. Those credentials are the same as her Lord's—what is being done for humanity. Her witnesses, her epistles, read and known of all, are the men and women whom she produces. Her finished product, her crowning glory, is a regenerated world.

The field of work where the Church of the future is to be most severely tested is in Christendom, and among the populations which she has uplifted and quickened. There are no foes awaiting her in heathen lands different from what she has already overcome. The bitter hate of a proud Judaism, the relentless persecution of paganism, the organized powers of imperial Rome seeking her overthrow, cannot be exceeded by any opposing forces in the future. But while the Church is evangelizing heathen lands, are not Christian nations in danger of becoming paganized? Can any heathen nation show men more indifferent to the fact of the incarnation of our Lord, and striving to solve the problems of life with

greater ignorance of a revelation, than is the case among intellectual men in the great Christian nations of the world? Can any heathen nation show greater self-indulgence and devotion to pleasure among her sons of wealth than is the case among the rich of Christian Europe and America? It is Christianity which has made possible this large wealth and the generous culture of our day; but does she control them? Does she still have the ear of the intellectual, and is she able still to command the resources of the rich for her Lord? Can she save the rich man from selfishness, and the scholar from pride of intellect and unbelief? Is there a disposition to neglect these classes under the professed desire of giving the Gospel to the poor? The Church of the future must neglect none of her offspring. No Church can survive which does not dominate the intellect of man. French infidelity in the eighteenth century flourished because it dominated the intellect of France, while orthodoxy was the badge of ignorance and stupidity.

There are no classes of society more neglected to-day than the neglected rich. Organized efforts are made to reach the poor who are easier of access, but the rich are often left to be overcome by the peculiar temptations which are incident to material prosperity, and stewards of God's bounty use in luxurious living what might be available for the conversion of the world. While it is the glory of the Church that she gives the Gospel to the poor, it is her reproach if she cannot hold and mold for the kingdom of God her prosperous sons and her educated minds. Her power must not simply be felt in given classes of society, it must pervade the whole. The contributions for the conversion of the heathen must not simply be the offerings of the poor, while the contributions of the English aristocracy, as we have been told, "would not buy the leg of a race-horse." The Church must remember that the lapsed classes are at the top of society no less than at the bottom, and that she must prove her mission by reaching and saving both. "The kings of Sheba and Seba shall offer gifts" and the wise men shall bring presents as the power of our holy religion makes itself more deeply felt. In our ultimate mission to convert the world we must not forget the equally important work, because a means to that end, of edification of believers.

The two mighty agencies by means of which the Church is to do her twofold work of edification and evangelization are the majesty of truth and the power of sympathy. These constitute the glory of the Church as they did of her Lord. The Church must be foremost to know and proclaim the truth and readiest in manifestation of sympathy. The Church cannot cease to grow intellectually and maintain the respect of an intellectual age. The Church cannot be indifferent to any of the achievements of the human intellect, which Christianity has emancipated, and which Christianity has taught to refuse as truth all that remains unproven, and to refuse any theory which does not bear its credentials in its hands. Rather let the Church be foremost in her spirit of reverent scientific inquiry, in her institutions of learning studying the works of God, while her pulpit leads in studying and expounding the word of God. Remembering

that the differences between science and religion are largely differences of interpretation of the works of the same Creator, let us not be too ready to accept new interpretations on the one hand, or unwilling, on the other, to accept what is satisfactory to the best minds accustomed to sift and weigh evidence. All truth belongs to believers. Let them fear, much less despise, none. While the Church may be annoyed by men who are arrogant in their pretensions and irreverent in their speech, yet she cannot consent to be placed in antagonism toward the reverent search for truth. While the younger minds may be marked by a centrifugal tendency in their eagerness to embrace what is new, we have the older minds who help by a centripetal power to keep the Church in her true orbit. The pulpit and truth stand or fall together. Nor is it mere conjecture which will pass for truth. The pulpit is strong as it is re-enforced by the authority of God, especially in the Holy Scriptures. The Church, no less than her Lord, can say: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." Then she may also with equal force declare: "Every one that is of the truth heareth my voice." The Church of the future will be no less the defender of the faith while she is the champion of the truth.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music, as before,
But vaster."

But Christianity proclaims no truth which is not also the motive to the performance of some duty. All truth is for the betterment and uplifting of the race. Just as a decline in religious belief affects unfavorably the morals of a people, so positive beliefs mean better morals. "The age of humanity followed Christianity." It was belief in man's true origin in a single Creator, and not his multiplicity of origin, as taught by polytheism, with its many gods claiming creative power, which led to the belief in the brotherhood of the race. It is man's belief in the immortality of the souls of his fellow-men which prompts the largest sympathies and arouses the most tireless service for their good. In this field of sympathy and service the Church is not without her rivals. Just as she allows other agencies to do her legitimate work does she lose some of her most weighty credentials. Humanitarianism under different names is seeking a Christless society by subjugating all nature to man's service in a perfect social state. But the true reorganization of society is its regeneration. The Son of man is the real ruler among men. His religion commands the thought of the race, because in the Christian religion man is next to God. "If a man love not his brother whom he has seen, how can he love God whom he has not seen?"

The Church of the future must get nearer to the unfortunate. She must be the good Samaritan, rather than the priest or Levite. She must be many-handed, to minister to human need and sorrow. She must not only keep abreast of the world's progress in those things which will

humanize men, she must lead that progress. She must be foremost in all the humanities, as was her Lord. Under her touch, as under his, let it be said: "The blind see, the deaf hear, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them." The Church must be the great mediator between the different classes of society by reaching all those classes. The power of sympathy will best melt away antagonisms. The desire for service is best gratified in these human and divine ministries, knowing that inasmuch as we do these acts of mercy to the least of his disciples we do them unto Christ. These acts of sympathy and love are needed to overcome the selfishness and pride which would become so unseemly did not Christianity give such means for the edification of believers. It is a sympathetic Church, one alive to human need and sorrow, which can be stirred for the conversion of the world.

The Church of the future will be powerless before the problem of the world's conversion without a full consecration of brain and heart and purse to that work. The power of the apostolic Church was seen in the dedication of their all to the work of saving the world. But that was a small world compared with ours. The territory embraced in the American republic is twice that embraced in the Roman Empire in the proudest day of its history. More tongues are spoken in our borders than ever Rome compelled to subjection. In this mighty work of a world's conversion we must have disciplined, trained workers and an unbroken front. Our forces must not be weakened before the ramparts of heathenism by some Achan eager for the wedge of gold and the Babylonish garment, more anxious for the profits from the sale of opium or rum than for the salvation of the heathen. The work before the Church of the future in the overthrow of paganism is none other than the casting out of evil spirits, and this kind goeth not out save by prayer and fasting. A thoroughly consecrated Church alone can be intrusted with the conversion of the world, for she will give impress to her converts. The joys of maternity can be given only where there are the throes of childbirth. Zion must travail if she would become the joyful mother of children.

Every two centuries during the past millennium we have witnessed some wonderful movement of the Church of God. In the twelfth century it was the work of faith among the Waldenses in southern France and northern Italy. In the fourteenth it was the work of Wiclif and the Lollards in England as they gave the Bible to the English-speaking people and prepared the way for the supremacy of its teachings. In the sixteenth it was the Reformation under Luther, which rescued central Europe from the domination of a corrupt hierarchy and made effective in England the work wrought two centuries before by Wiclif. In the eighteenth it was the great Wesleyan revival, which continues among the Churches unto this day. What is that great movement for which the Church of Christ is being prepared in the twentieth century? What means the enrollment, equipment, and provisioning of this great army of believers? What can that great work be which is to enlist all the energies of Chris-

tendom for its accomplishment, making the Church purer by this mighty claim upon her faith and draft upon her resources? For what purpose have the walls of heathen nations been thrown down and the veriest secrets of her territories been revealed? Why is the Dark Continent thrown open to the gaze of believers and her degraded and still cannibal populations passed before our eyes? Why this mighty unrest in China which has led to the emperor's proclaiming the rights of missionaries on her shores? O Church of the living Christ, this is your crowning, and, if faithful, your speedy work—the conversion of the world! And from this work will come so gracious an influence upon the religious life of the Church as to fit her indeed to become the Lamb's wife.

It is the love of Christ and of humanity for his sake which will energize her tireless activities to save cannibals and dwarfs and cause to be heard hymns of praise where once the shrieks of the victims of cannibal feasts filled the air. Not until the Church is unable to meet the needs, by her messages and ministry, of sinful and sorrowing humanity; not until she is unable longer to yield sons and daughters who are capable of being stirred to self-sacrifice and heroism; not until she forgets her dying, risen, ascended, and living Lord who is head over all things to the Church, can she cease to have a mission in the world. But in the very endeavor to make the most out of our humanity, to secure the perfection of human powers and the ripening of all graces of character possible to man, declaring herself the servant of the race for Jesus' sake, because, like her Master, she has come into the world, not to be ministered unto, but to minister, the Church is unconsciously preparing for the day when a voice out of the eternal throne shall be heard, saying: "Praise our God, all ye his servants, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

The Rev. F. W. BOURNE, President of the Bible Christian Church, gave the final address on "The Church of the Future," as follows:

Mr. President: I assume that it is the Church of the near future of which I am to speak; for of the millennial Church there has been so much said that to add a single word might be deemed superfluous. And every one knows all about *that*, or thinks he does, which, if not quite the same, is generally regarded as sufficient. The present trend of thought, the stream of tendency among the Protestant Churches of the world, is in the direction of a Church of which the main features will be a fearless love of truth, a nobler catholicity of spirit, a wider and more practical sympathy, and a bolder and more aggressive evangelism. One thing is certain: "Religious vitality is not a chance product." It does not mature its massive energy, its penetrating vision, its sweet play of pleasure, save un-

der evident laws. This is distinctly taught in a memorable passage in the Epistle to the Ephesians. Let me read Conybeare and Howson's translation: "That we should *live* in truth and love, and should grow up in every part to the measure of his growth who is our head, even Christ. From whom the whole body (being knit together and compacted by all its joints) derives its continued growth in the working of his bounty, which supplies its needs, according to the measure of each several part, that it may build itself up in love."

The two grand elements which, according to the apostle, enter into the life of the Church really embrace all the particulars I have named; for catholicity, sympathy, and evangelism are only different forms and manifestations of love. But truth, which is first named, and the twin grace of love, is at least equal in importance to *love*. It has been fitly described as being "the intolerance of evil; the hate of hollowness; the scorn of shams and sophistications; the bold outspokenness of honesty that knows no fear; the arrow-like glance and word and deed that go straight to the heart of a thing, whether to destroy or to establish; the dauntless love of reality that no bribe can buy and no pomp can intimidate and no threat can deter." And in so far as the truth can be apprehended by man, it is "the truth, the whole truth, and nothing but the truth" concerning God and his Son Jesus Christ our Lord, the Holy Spirit, creation, providence, the sacred Scriptures, his own origin, nature, duty, and destiny, the eternal purpose, and the great future that he is anxious above every thing else to know.

If, for example, evolution be once demonstrated to be the method of creation—at present it is only a plausible theory, and may yet be consigned to the place where so many scientific speculations and theories have already gone—then the fact must be heartily accepted, whatever prejudices may be shocked, and whatsoever notions and systems may be overturned; *but not till then*. And in like manner those supremely important questions which are being raised concerning Holy Scripture must be dealt with. A reverent search after truth is the supreme duty of the individual Christian and of the Church. Any reputation, any system—whether of philosophy or morals or religion—any kingdom based on imposture and falsehood must assuredly perish. There is a rising ray of intelligence which will pierce every deceit, and a growing sense of justice which will crush its power.

To use the phrase already heard at this Conference, we would not if we could, and we could not if we would, base the smallest matter that yields us a momentary delight on a lie, and we dare not rest our hope of heaven on one. We must examine into the foundations of our faith in utter disregard of the claims of antiquity, privileges, prescriptive authority, and of all else. All things in earth and heaven are to be shaken, that the things which cannot be shaken may remain. "Truth, always strong, grand, conquering, is often stern and relentless. . . . Sometimes, when it fills a narrow mind, it leaps across the boundaries of charity, not to win, but to compel or crucify, and the instructor becomes the inquisitor."

Many a black deed has been done in the name of Christ which the Church to-day would gladly forget, and many a sad and harrowing page in her history would she gladly blot out.

There is a strong reaction at this moment against the harshness and intolerance of truth, which, when divorced from love, it always exhibits. A nobler catholicity has already taken possession of the Church. Hardly any man expects all other men, or any Church expects all other Churches, to pronounce his or its shibboleth before recognizing them as brethren in Christ or branches of the living vine. We have already learned, or are fast learning, this lesson—that the truth of God is not always proclaimed in the same tone. The grace of Christ does not always flow in the same channel. The life and love of the Spirit do not always manifest themselves in the same tint of color or the same quality of fruit. Men who do not follow with us—men who in the main are even opposed to us—may yet be followers of Christ. John Henry Newman, Charles Haddon Spurgeon, and William Ellery Channing have alike won the reverential love of all Christian men; their name is on every lip and enshrined in every heart.

This is as it ought to be. Methodists, of all men, should be foremost in making this acknowledgment. It harmonizes with the spirit and conduct of John Wesley. "If thy heart," he said, "be as my heart, give me thy hand." More, it is the very spirit of Christ and his apostles. The Saviour gave no encouragement to the beloved disciple when he said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." The disciple did not object to the work, for it was a good work—the same work in which he himself was engaged. He did not object to the worker, because doubtless his conduct was irreproachable. His only, his ludicrously inadequate ground of objection was, "He followeth not with us." "But," rejoined the Saviour, "he that is not against me is for me." The Gospel is at once grand in its tolerance and grand in its intolerance. On one side of the shield is the inscription I have now quoted, and on the other, "He that is not for me is against me." The one is the exact counterpart of the other. There is, there can be, no neutrality, and a hateful bigotry is, or ought to be, equally impossible. Precise ecclesiastical and theological agreement is not essential to the true unity and catholicity of the Church. Of late, however, and happily, there has been a great approximation toward unity in the creeds of the Churches. Hardly an echo is to be heard anywhere now of the limited atonement views of our Puritan forefathers, and Arminians confess as heartily as the most rigid Calvinists that salvation is all of grace.

A genuine Christian love is full of sympathy and ever prepared to help and succor to the full extent of its opportunity and ability. "The grand law of Christian charity was first dimly written in the constitution of society. But what society so deeply needs only the motives of Christian faith can sustain. Paganism, if it cared for the poor at all, was prompted only by fickle impulse or a calculating policy. But mostly the

poor were left, when overtaken by sickness or age, to slink away into some obscure corner of the great cities of the most famous ancient civilizations to die unbefriended and alone. Their ruins have been searched in vain for traces of hospitals for the sick and asylums for the destitute. Happily, the Church seems fast coming to the belief, according to the teaching of St. James, that one half of religion is holiness, and the other half is beneficence. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Men are only saved as they are saved from sin. So important a doctrine as justification by faith is a mere fetic, a charm, if it be not a spring of holiness and a reason and motive for good works. Yea, the whole of religion is holiness, and the whole of it again, by a blessed paradox, a beneficence. Its divinest form in the present day is in such institutions as Mr. Müller's orphanage at Bristol, Mr. Spurgeon's at Stockwell, and Dr. Stephenson's in the East End of London. In loving care of the children—"whose angels do always behold the face of our Father which is in heaven"—in seeking and saving the lost—the dwellers in the deep sea and the denizens in the dark forest of our social life—the Church is fulfilling her holy mission and faithfully following her divine Lord.

The home and foreign missions of the Church are but another fruitful branch of the same tree. The missions of the Church are its true glory. To be saved, to save; to be converted, to convert; to look on the Crucified, to cry, "Behold the Lamb of God," is the sum of Christian privilege and duty. The proclamation of the message of salvation to every man in every successive generation is the imperative command of Christ, and modern facilities of travel make it easier to the men of this age to fulfill the command than ever before. An active evangelism is also the best security against error. The Presbyterian Churches of the Commonwealth were not evangelistic, and therefore slowly but surely lapsed into deadly heresy. The motto of the founder of Methodism should be the motto of every one of his followers, "The world is my parish," and the cry of every heart,

"O that the world might taste and see,
The riches of his grace."

May I venture to add that I have no sympathy with the present outcry against creeds? The longest creed, firmly held—fully, firmly, honestly believed—may be too short; the shortest creed, if it does not command our hearty, intelligent assent and consent, is all too long. Creeds, for the most part, are but the gold of revelation minted for circulation for the use and benefit of men who are, for the most part, unable to dig out the precious treasure for themselves. They only need to be revised, in the same sense as the American Constitution needs revision. In a most suggestive sentence in his recent great work, Professor Bryce says: "The American Constitution resembles theological writings in this—that both, while taken to be immutable guides, have to be adapted to a constantly

changing world, the one to political conditions which vary from year to year and never return to their former state, the other to new phases of thought and emotion, new beliefs in the realms of physical and ethical philosophy." I cannot for a moment suppose that such phrases as the "witness of the Spirit," "entire sanctification," or "perfect love" will ever become obsolete, unless the life of God in the individual and in the Church ceases to glow and burn; for I could almost as readily believe that the twenty-third Psalm would remain unsung, or the parable of the prodigal son unspoken, or the Sermon on the Mount forgotten. Most true is it that "Love is the fulfilling of the law," and that "Love is of God, and every one that loveth is born of God and knoweth God." And holiness is of God, and every one that is holy "is born of God and knoweth God." Truth is of God, and every one that knoweth and doeth the truth "is born of God and knoweth God." The love of the Father is the love of the *righteous* Father, as our Saviour in his intercessory prayer is careful to assert. His justice is never so venerable, his holiness never so resplendent, as when in the act of showing mercy, as his mercy is never so precious as when it respects the claims of justice and perfectly reflects his immaculate holiness and his perfect and eternal truth.

Let it never be forgotten that, while forms are evanescent, principles are immutable and eternal. Our effort should be directed now and always to make the Church below like the Church above, and the Church of this age like the Church of the apostolic age, that, by means of it, "might be made known unto the angels the manifold wisdom of God." Our narrowness, our bigotry, our foolish and often unnecessary divisions, are a scandal and a sin. The true unity of the Church is found when her members are "of one accord, in one place;" her fellowship, when her members continue steadfastly in the apostolic doctrine and in prayer. Fellowship there must be, even if the class-meeting—which God forbid—is superseded; and prayer, that the Holy Ghost descend on all our churches and congregations; and preaching daily, in the temple and from house to house, that the "land may be o'erflowed and the universe filled with the glory of God."

I will close in the inspiring words of one whose name has been already quoted, and who belongs to this great continent as well as the universal Church: "O come, thou kingdom of heaven for which we daily pray. Come, Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man and earth to heaven. Come, ye predicted ages of righteousness and love for which the faithful have so long yearned. Come, Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth!"

By request of the Business Committee, the Conference directed that one of the autograph books on which signatures had been entered during the session be placed in the hands of

T. B. Stephenson, President of the British Wesleyan Conference, to be disposed of as the Eastern Section might direct; and that the other be deposited for the present at the Methodist Book Concern, in New York.

By desire of the Business Committee, the Rev. T. B. STEPHENSON, D.D., LL.D., voiced the thoughts of gratitude of the Conference in the following resolutions of thanks:

1. That the cordial, affectionate thanks of the Conference, and especially of the Eastern Delegation, be and they are hereby presented to the Methodist Churches of America, and particularly to the Christian citizens of Washington, for their generous hospitality.

2. That the thanks of the Conference be presented to the pastor and trustees of the Metropolitan Methodist Church for so kindly granting the use of this building.

3. That the very hearty thanks of the Conference be presented to the following brethren, who, in their respective offices, have rendered inestimable service: Rev. Bishop Hurst, Chairman of the Executive Committee; Rev. Dr. Corey, Chairman of the Local Committee of Arrangements; Rev. Dr. James M. King, First Secretary of the Conference, and Secretary of the Business Committee; Rev. John Bond, a Secretary of the Conference, and the Secretary of the Eastern Executive Committee; Rev. Dr. Ryckman and Mr. Thomas Snape, also Secretaries of the Conference; Rev. Dr. Baldwin, Secretary of the Committee on Transportation; Rev. Dr. Hamilton, Secretary of the Programme Committee.

4. Lastly, the Conference desires to recognize gratefully the services rendered by the representatives of the press, and particularly by the Associated Press of America and the Washington daily newspapers.

On the subject of the preceding resolutions of thanks, Dr. STEPHENSON made the following remarks:

Mr. President: I fancy that we have been departing somewhat from the custom of our forefathers in the making of sermons. We used to divide our sermons into first, secondly, thirdly, fifthly, and occasionally even seventeenthly. That has gone out of fashion; but we still cling to some old fashions on the other side of the Atlantic, and there is no difficulty in dividing this text of mine into first, second, and third.

The first part of the resolution refers to the generous hospitality which has been extended to the Conference by the Methodist Churches of America and by the citizens of Washington. After coming so far we have been received so generously and treated so kindly that some of us are almost ready to wish that we might stay. But we of the Eastern Section would not be entirely satisfied unless we could have a special part in this resolution. We were met at the landing by friends who took every pains to save us from the inconvenience of the custom-house, and we received every courtesy from the customs officers. Then in New York we had a magnificent reception in which the doors of the country were, so to speak, opened to us; and when we arrived at Washington we were just as kindly welcomed and entertained. We have had receptions of all kinds. A very

interesting and most enjoyable reception was given us by ex-Mayor Emery. Then the ladies showed a like courtesy, and I should be untrue to the gallantry of old England if I did not acknowledge this kindness. Then we had a reception by the friends of the American University, to which we all wish God-speed. Then we must not forget the splendid reception by our colored brethren, where we heard the best music I have heard in America, and I could not say more than that—but that is not all, for to-morrow night we are to be received again at Philadelphia; and so the cities of this great nation are vying with the capital to entertain us. I must not forget to refer specially to that historic event, the visit of the President of the United States of America. It would not be proper for us to pass any formal thanks for that visit, still less would it be proper to unite the thanks to the President of the United States with those which we are conveying to other friends; but I venture to say that that event was an historic one, that the president did us great honor in coming here, and, may I say with all respect, honored himself thereby and set an excellent example to the heads of other great nations throughout the world.

Now, secondly, we desire that very hearty thanks be presented to the brethren who, in their respective offices, have rendered inestimable services. Bishop Hurst—we have all known his character and bearing, but now that we have seen his modesty and gentleness and thoughtful kindness we have learned to love him. As to Dr. Corey, I am sure that his studies in secret and in preparation for the pulpit must have been seriously interfered with. I have admired the perfect philosophy with which he has submitted to the invasion of his *sanctum sanctorum* down stairs, in which most ministers do not like to have a single paper disturbed. But Dr. Corey has treated every body with the utmost consideration, and shows himself superior to worries which would have conquered the philosophy of Socrates, and almost driven Job to the use of strong language. Dr. King has been working for months before this Conference assembled, and we have all had demonstration of the exactness, completeness, and devotion with which his work as principal secretary of the Conference has been done. One Englishman must be mentioned, Mr. Bond, who may be considered the father of this Conference, because, had it not been for his persistency in taking up the matter after no provision had been made at the late Ecumenical, probably this could not have been assembled. Of Dr. Ryckman and Mr. Snape, the other secretaries, it is sufficient to say that they have done right well all that has been asked of them. And then as to Dr. Baldwin. He has been the secretary of transportation. This is a most uncomfortable kind of title. In England that is what we do with our convicts. Whether or not he is expected to keep a keen eye on us after we have landed and until we depart, I know not: but this I know, that he has shown us as much kindness as any body. Dr. Hamilton has had an immense amount of work in preparation for the programme. I don't know how many letters have been written—east, west, north, and south. And when you remember that this work of preparation has been going on for months, you see what an amount of labor has been accomplished out of mere love for the good cause.

And last, the Conference desires to recognize gratefully the services of the representatives of the press. So far as I am able to judge, we have not been misreported more than is usual. Indeed, the reports have been remarkably accurate in general. Then how beautifully illustrated have been the portraits! We will take them home with us, some of us, as memorials, that our wives may never forget what handsome fellows we were in Washington. But seriously, we are very grateful for the reports, and especially to the Associated Press of America, which has done for the Methodist Conference what has never been done before. It sent to some

seven hundred papers the memorable address which was yesterday adopted. That is a service to the religious community for which I think there has been no parallel.

May I take a minute or two more, for I confess my heart is rather full to-day? All this day I have been thinking of a scene that took place more than one hundred years ago in this country in a little rustic chapel. There Asbury was preaching one day, and presently, pushing his way through, a little man, who a day or two before had landed from England, went into the pulpit and in the simple enthusiasm of the moment kissed Asbury. It was Thomas Coke, twice President of the Wesleyan Conference, and your first bishop. Thus they met on this continent for the first time. And it seems to me, that event occurring as it did—the first formal communication between the mother Church and her great daughter on this side after the Revolution—that that kiss was the seal of a lasting kinship between the Methodism of the Old and New World, and, may I not say also, the seal of a perpetual peace between England and America. At all events, I will not allow the politicians or cynics to take away from me that hope or that faith.

A Conference is a means to an end. And as I have read the life of John Wesley, and of Asbury, I have been struck with the fact that they very completely realized that a Conference is but of little use of itself, but only as a preparation for what is to come after. Sometimes it may seem to be something to work up to—an end in itself. But in truth a Conference should be a mighty power that shall stimulate us for our daily work. What do we live for? We live for souls, and it is for us with tireless persistency to do God's work. The close of a Conference is always a solemn time, even when it is a Conference which meets annually. For one cannot help thinking how many of these in one short year will be found by the arrow of the relentless archer! How many will be snatched from their work and toil to the glory that awaits them! But in this case ten years must pass before we meet again. Who of us will be here? Many certainly will not be present at the next Ecumenical Conference. O let us put as much work as we can into the few years—it may be only a few months—that may be left to us, so that when called we may be able to say,

“ ‘I have fought my way through;
I have finished the work thou didst give me to do!’
O that each from his Lord may receive the glad word,
‘Well and faithfully done!’
Enter into my joy, and sit down on my throne.’ ”

The Rev. A. CARMAN, D.D., General Superintendent of the Methodist Church, Canada, spoke as follows, in support of the resolutions of thanks:

Mr. President: It seems to be expected that I should second the resolution. I presume this is because I also am a Briton, though not from over the sea. The members of the Canadian Church have occupied almost a tripartite position with reference to this great Conference. For sometimes it seemed to ourselves difficult to determine whether we were the hosts or the guests—which side we belonged to. When it was a money question it looked as if we were hosts; at other times, in the kindness of our brethren, guests. We are on hand, in any case, with our efforts and contributions in an entertainment in that great family, the household of faith. It is a day of fat things; of wine on the lees well refined.

Surely this Conference has been a season of great delight. It has been a time of intellectual feasting, for great thoughts have stirred the assembly. It has been a time of love and affection, for holy impulses have moved over us like the stirring of the tops of the mulberry-trees. Sometimes, perhaps, there has been an expression of thoughts from the indiscretion of youth or the severity of old age. Sometimes it would be hard to tell whether we were flying away in the wide circles of evolution, and at others whether we were fast in the rigid folds of a positive immobility. But, with all thought and expression, a kind feeling of charity has been here—a feeling of the love of the brotherhood.

From the ends of the earth they have been here. From the Australasian continent and from the isles of the Southern Sea they have been here. From the greater Britain under the Southern Cross and from that gem of the isles, the mother of us all, they have been here, and from all the nationalities of Europe. They have been here from all over this broad continent; they are here from Africa; they come with their voices from India; and they all gather, with God's blessing, under the ample folds of the banner of the cross. Do we not feel like saying:

"Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be; glory be to God most high?"

From all the continents and isles they bring their tribute of affection and argosy of intellectual wealth. Here the feast has been enjoyed, and we go again to places of toil. We came upon invitation, and it is almost a pity there is no authority here to say, "Go, brethren!" Well, I am reminded that a venerable brother, speaking on the dangers of the doctrine of evolution here this morning, did say, "Go home," not, indeed, for parting company, but for better meditation and sounder doctrine. I almost long that a Wesley were in the midst of this great Conference to say, "Go to your fields of labor, and here is your work." But we have a voice that all hear. It sounds clear as a trumpet out of the sky: "Go ye into all the world, and preach the Gospel to every creature." Brethren beloved, at times it has almost seemed that we had not much that was solid, and I don't doubt that there are men in the world fairly disposed to pull up the multiplication table, to pull up the Lord's Prayer, to pull up the foundations of science; and some of them may say a word among us. Still, we have foundations that cannot be moved.

This morning two great questions were presented. The brethren who spoke for the Eastern Section held us to the personality of Christ, and the brother for the Western Section held us to the liberty of men. Put them together, and now begin your evolution; put these together, and you have solid ground to stand upon. Make Christ the sure foundation-stone; then give to man his liberty, and hold him to his responsibility, and you may sway this way and swing that way, but all will settle to safe action at last. Place the liberty of man by the living Jesus in the truth of his doctrine, and in the excellency of his love, and then go out to the world. Our only hope is Christ and his truth; and through the omnipotent Christ in his truth we must prevail. Herein is our unity and our fellowship, and these are the elements and the divine forces that have made this Conference so delightful. The brotherhood of the West and the brotherhood of the East have met in the common heritage of their doctrine and faith, under the blessed influence of the Holy Ghost, around the cross of the Redeemer. No wonder the hospitality has been great, for it has been Christian. No wonder the appreciation has been generous, for it has been catholic and true. Both as a duty and a pleasure I second the resolution.

The Hon. S. J. WAY, D.C.L., of the Bible Christian Church, offered the following remarks on the subject of the resolutions :

Mr. President, my dear friends of the Ecumenical Conference: It was my fortune some years ago to hear a sermon delivered by a local preacher in a small farm-house in the colony of South Australia. He announced his text, and he said that he would speak to three heads, and in the fourth place he would make such observations as occurred to his mind. It appears to me that Dr. Stephenson has dealt fully and exhaustively with the three heads of the resolution, while our friend Dr. Carman has applied his vigorous powers to make such observations as have occurred to an original mind. It will be my humble function to pick up one or two scraps that have not been dealt with by the speakers this afternoon.

We have been delighted with the forecasts of the Church of the future which have been presented by the invited speakers who have addressed us. I dare say it has occurred to many present that while we have been in Washington we have been made happy in the present in enjoying the results of the old-fashioned virtues of self-sacrifice and of hospitality. It is quite clear that every one of the distinguished members of the Executive Committee must have taken for his motto the saying of St. Paul: "I am very willing to spend and be spent for you." It is to this self-sacrificing service on our behalf that we owe the great success with which we have been brought together, and the enjoyment and the improvement which we have received from the sittings of this Conference.

If I had to describe the most prominent characteristic of the Methodist Church in this city in a word I should say: "Given to hospitality." "Use hospitality one to another without grudging," is an apostolic injunction which must have been taken to heart by a Church that has received with open arms and entertained in the generous manner we have been entertained five hundred guests. Bishop Hurst, in his eloquent address of welcome, said: "The best we have is yours." That promise has been amply justified by the hospitalities of the last fourteen days. We shall agree with him that whatever may happen in the Church of the future, "the hour will never strike when the representatives of the great Methodist family can be received with deeper love" than we have been received by the Methodists of Washington and of America.

This resolution refers to the special obligations under which the Eastern Section have been laid by their American brethren. In one sense England may be said to be the land of the past, and America (for the Conference is still sitting) the land of the present. I venture to present to you Australia as the land of the future with respect to Ecumenical Conferences.

The result of the first Ecumenical Conference was the complete fusion of Methodism in Canada into one great united Church. We hear that the same result is following this Conference with respect to African Methodism. I feel the spirit of prophecy on this occasion. I predict the same happy result before many years are over with regard to Australasia, and I claim that, as the first Ecumenical Conference was held in the East, and the second has been held here in the West, to us who live at the antipodes belongs the first Ecumenical Conference of the twentieth century. I cannot promise that you will receive the same splendid entertainment as we have received in Washington, but I will promise that, although the entertainment may be more simple, the welcome shall be equally hearty. Dr. Stephenson referred to the memories connected with the word "transportation" in the history of English law. I beg to remind him that in

England transportation is now unknown. The colonies of Australasia refuse to receive any tainted element into their population.

We have been here fourteen days, and are loath to go. We shall carry away delightful memories of this beautiful capital, so beautifully situated, so beautifully planned, and so beautifully built, with its white-domed capitol glistening in the sun, with its unrivaled streets, its patriotic associations, its philanthropies and institutions for learning, and with its eager social and religious life. We shall go away from Washington richer for the friendships we have formed here. We shall go away full of the lessons and inspirations of this great Conference and of the historical incidents with which it will always be associated, and we shall go away with hearts full of love and gratitude for the honor which has been done us and for the kindness we received from the President of the United States, from the citizens of Washington, and from our beloved Methodist brethren of America. We all feel that any farewell words which we can say must be inadequate to the kindness we have received; but you know, at least, that our thanks come straight from our hearts. It is a matter of embarrassment to many of us that it will be impossible for us to return the kindness we have received from many of our friends, but I know they feel they have their own exceeding great reward in showing their love for their visitors, in the magnificent success which has attended this Conference, and in the grand results which must follow it in the future.

At the late International Conference in London, only a few weeks ago, President Angell said that each American who goes to England, and every Englishman who comes to America, is a shuttle carrying a silken thread of love to and fro across the sea. The silken threads of love which we of the Eastern Section have received from our American friends we shall carry with us to the ends of the earth, and they will remain with us in all time. They will weave in our hearts and in the hearts of those we represent a tie of love and affection which we shall always gratefully retain, and which will never be broken.

Mr. HENRY J. FARMER-ATKINSON, M.P., of the Wesleyan Methodist Church, further seconded the resolutions, as follows:

Mr. President: I desire to express my gratitude and appreciation for the hospitality which has been shown to the foreign delegates, and my admiration of Washington as superior to any capital I have ever seen.

The presiding officer, the Rev. Bishop J. F. HURST, D.D., LL.D., of the Methodist Episcopal Church, made the closing remarks on the resolution of thanks, as follows:

The beautiful hours we have been spending together are now about to close. We began by loving you; we close by loving you more. Our Atlantic cities are supposed to ask certain questions of the stranger from afar. In Boston we may regard the typical question to be, "How much do you know?" in New York, "What is the size of your bank account?" in Philadelphia, "Who was your grandfather, and did his ancestors arrive with Penn?" in Baltimore, "How long may we hope you will stay, and what would you like for dinner?" in Washington, "What office shall we give you?" You came with your magnificent office—namely, to represent the interest, the heart and mind of the vast Methodist constituency that engirdles the world—twenty-five millions of people—and that office has been magnificently performed. Our English brethren have set the

type for five minute speeches for all the world. As one looks back he finds a spirit of accommodation. Perhaps it reached its culmination in that original decision of the chairman of the hour, "Brother, state your point of order." . . . "Your point is well taken, but the other man has the floor!"

If we ask what does the Conference mean, what is the note which it sends out over land and sea, we are compelled to answer, "Union and progress." No legislative function has it possessed, not a single law has it thought of enacting, yet there are forces that are far beyond the law. There is a power which creates law. There were lines of art, rigid and old, in the time of Michael Angelo, but when he appeared he enlarged the horizon of the lines of art. After he poised St. Peter's dome in mid-air, and released the rugged "Moses" from the shapeless rock, and threw upon the walls of the Sistine Chapel the figures of joy and sorrow which glow in the "Last Judgment," there were new revelations for the art of the future. So the lessons here have been lessons for the law-makers of the future. These utterances will live in the love of the Church. They will reach into the far-off mission fields for all time to come. Look at the spirit of union. Any stone that would arrest Methodist union will be crushed by the wheels of the advancing spirit of fraternity. No disturbing man or measure!

In the Conference of London ten years ago there were twenty distinct Methodist topics considered. In this there have been but five. What does this mean? Does it mean denominational degeneracy? Not at all. It means that we are taking a step higher and looking out upon the broad field of great questions, placing ourselves in their very midst, and speaking with no hesitating voice on the theology of the present and future, on labor, capital, intemperance—indeed, on all the great questions which ever confront us. As Dr. Stephenson described the meeting of Coke and Asbury at Barrett's Chapel I was thinking of that wonderful scene on the Mount of Transfiguration. When the affrighted disciples began to recover the evangelist says, "They saw no man, save Jesus only." Let that be our vision. When we go out from this place let the Lord Christ fill up the dark horizon!

Our memories will be most delightful. We shall miss you in the church and in the home. Washington will be lonely for weeks to come.

"Long, long be our hearts with such memories filled,
Like the vase in which roses have once been distilled.
You may break, you may shatter the vase if you will,
But the scent of the roses will cling round it still."

Although you leave us, the delightful associations will remain in Washington so long as we live. Not only is that the feeling of the Methodist people, but the feeling of the whole city. "We shall not meet again," says dear Dr. Stephenson, "for ten years." But when we do greet each other, how delightful will be the salutation, with these golden memories coming up to aid us in the sweet enchantment! And if we never meet again here, what matters it? All the more glorious shall be the salvation when, with robe and palm and crown, we meet at the King's right hand, and behold him in his beauty, and go no more out forever.

The foregoing resolutions of thanks were then unanimously adopted by the Conference in a rising vote.

The hour for final adjournment having arrived, it was ordered that after the reading of the Journal of the afternoon and

the observance of the appointed half-hour for prayer the Conference do adjourn without date. The Journal of the afternoon session was thereupon read and approved.

The Rev. J. M. KING, D.D., of the Methodist Episcopal Church, announced the 279th hymn of the Methodist Hymnal, "Come, Holy Ghost, our hearts inspire." After the singing of this hymn the Conference was led in prayer by the Rev. JOSEPH POSNETT, of the Wesleyan Methodist Church. Hymn 797 of the Methodist Hymnal was sung, "Blest be the tie that binds." The Conference was further led in prayer by the Rev. WILLIAM ARTHUR, M.A., of the Wesleyan Methodist Church. Hymn 816 of the Methodist Hymnal was sung, "And let our bodies part." At the conclusion of this hymn a few moments were spent in silent prayer, the congregation afterward uniting with the Conference in the recital of the Lord's Prayer. The doxology was then sung, and the second Ecumenical Conference adjourned *sine die* with the benediction by the Rev. Bishop J. P. NEWMAN, D.D., LL.D., of the Methodist Episcopal Church.

APPENDIX.

OFFICIAL PAPERS AND ACTS

RELATING TO THE CALL OF THE SECOND ECUMENICAL METHODIST CONFERENCE.

At the first Ecumenical Conference, held in City Road Chapel, London, September 7 to 20, 1881, it was resolved to hold a second Ecumenical Conference, "if practicable, in the United States, in the year 1887." The fulfillment of this proposition not proving expedient, action on the holding of an Ecumenical Conference in the year 1891, in the United States, was taken by various bodies of Methodism, as follows:

I. ACTION OF THE BRITISH WESLEYAN CONFERENCE.

At its annual meeting in 1886 this Conference appointed a committee "to meet during the year to consider the advisability of holding an Ecumenical Conference in 1891." This committee was instructed to consult, if desirable, representative men of other Methodist denominations uniting in the Ecumenical Conference of 1881, and to present its report at the session of the Wesleyan Conference in 1887. A large committee of representative ministers and laymen was appointed for this service.

At the Conference of 1887 a report from the committee appointed the preceding year was presented and adopted, as follows:

1. The Conference sanctions the holding of a second Ecumenical Conference in America in 1891, on the basis laid down for that of 1881.

2. The committee is re-appointed with power, if the authoritative replies of the other Methodist Churches when received prove favorable, to proceed on the lines adopted in 1880-81, and to prepare for a Conference in 1891.

3. The representative to the General Conference of the Methodist Episcopal Church of America is instructed: (1) To discuss the question generally, so far as arrangements can be made for the purpose, with representatives of such American Methodist Churches as propose to enter the Ecumenical Conference, so as to arrive at a general understanding as to its conduct. (2) To take any other preliminary action thought desirable, similar to that taken by our representatives in America in 1880. (The committee was continued.)

At the Conference of 1888 the report of the committee and the action of the Conference were as follows:

The committee reports that it has communicated with the General

Conference of the Methodist Episcopal Church of the United States, both by letter and by the Rev. Charles H. Kelly, on the proposal to hold an Ecumenical Methodist Conference in the United States in 1891, on the same basis and the same general lines as those adopted for the Conference of 1881, and that a hearty preliminary agreement has been reached, and a committee formed by the above-named Conference to promote the necessary arrangements; that, following the lines adopted for the promotion of the Conference of 1881, this committee has left the negotiations with the other Methodist Churches of the United States and their offshoots to be opened and conducted by the committee of the Methodist Episcopal Church. It further reports that the various Methodist Churches in the section known in 1881 as the Eastern Section, and their offshoots, have all officially expressed their general concurrence.

The Conference receives and adopts the report of the committee, and resolves:

(Resolutions 1 and 2 of 1887 were thereupon re-adopted, and the committee of 1887 was continued, with various substitutions.)

At the session of 1889 the following report of the committee was presented:

The committee reports that all the Methodist home Churches and all the affiliated and colonial Churches represented in the Eastern Section in 1881 have agreed to unite in the Conference in 1891, and a united committee has been formed to promote the necessary arrangements.

Also, that, following the lines adopted for the promotion of the Conference of 1881, this committee has left the negotiations with the other Methodist Churches of the United States, and their offshoots, to be opened and conducted by the committee of the Methodist Episcopal Church, and is assured that all the steps necessary in America to insure the success of the Conference will be duly taken.

The Conference receives and adopts the report of the committee, and resolves:

That the committee be re-appointed, with power to proceed on the lines adopted in 1880-81, and to prepare for a Conference in 1891.

(The committee of 1888 was continued, with substitutions.)

The action of the Conference of 1890 was as follows:

1. The Conference receives the report of the committee, and all the affiliated and colonial Churches represented in the Eastern Section in 1881 have agreed to unite in the Conference in 1891; and a united committee has been formed to promote the necessary arrangements. The committee also reports that the various bodies in the Western Section are arranging for the Conference. It further reports that the united committee has recommended that each section shall consist of two hundred representatives, and that of these forty-one ministers and forty-one laymen shall be allotted to Wesleyan Methodism.

2. The following are elected representatives: (Here follows the list of representatives appointed.) The North Wales and South Wales Districts shall each elect one minister and one layman at their respective September District Committees to complete the numbers allotted to Wesleyan Methodism.

3. The following is a list of reserves from which vacancies that may occur in the list of elected representatives shall be supplied in the order in which they stand; such vacancies to be declared by March 31, 1891: (Here follows the list of reserves.)

4. The committee is re-appointed, with instructions to take all necessary steps to secure the requisite funds, and in all other ways to promote the success of the Conference. (Here follow the names of the committee.)

(The committee was continued, with substitutions. The Rev. John Bond, the Rev. Thomas E. Westerdale, and Mr. William Craze were appointed secretaries.)

At the session of 1891 the following action was taken:

1. The Conference receives the report of the committee, showing (1) That it has co-operated with the other Methodist bodies in this country, through a united executive committee, and has taken the necessary steps to promote the success of the Ecumenical Conference. (2) That the Conference is to be held in Washington, U. S. A., from October 7 to October 20, inclusive.

2. As a considerable number of the representatives elected at the last Conference have for various reasons signified their inability to go at the time arranged, the following ministers and laymen are elected to fill the vacancies, namely: (Here follows the list of representatives.) The president has power to complete the lists to the number of eighty-two representatives, provided no additional expense is incurred.

A committee on the accounts of the Ecumenical Conference was ordered.

ACTION OF THE METHODIST EPISCOPAL CHURCH.

At the General Conference of this Church held in New York, in the month of May, 1888, the following reports and resolutions were adopted:

Report No. 1.

The committee to which was referred the subject of the Ecumenical Conference of Methodism proposed to be held in the United States of America in the year 1891 report that they have conferred with the fraternal messengers from the British Conference, the Irish Methodist Conference, and the Methodist Church, Canada, and recommend:

1. The holding of an Ecumenical Conference of Methodism in the United States of America in the year 1891 at such time and place as the committee to which the subject may be referred shall determine.

2. That the range of subjects presented for consideration shall be determined by the joint committees of the several Methodist bodies participating, excluding questions of doctrine and polity when material differences exist.

3. That a commission of thirteen be appointed by the bishops, consisting of five ministers, five laymen, and three of their own number, which, in correspondence with the committee appointed by other participating bodies, shall arrange the programme of subjects, select speakers, determine the time and place of the meeting, and other details of the Conference.

4. That a copy of this action be forwarded to the joint committee of Methodists in Great Britain and Ireland by the hand of Rev. Charles H. Kelly, D.D., fraternal messenger to this body; to the Methodist Church, Canada, by Rev. E. A. Stafford, fraternal messenger to this body; and to all other Methodist bodies.

Report No. 2.

Your Committee on the Ecumenical Conference recommend the following, in addition to their former report:

1. That each Annual Conference be instructed to nominate, before July, 1890, two ministers and two laymen for membership to the Ecumenical Conference; and,

2. That the Committee on Organization select seven members from each General Conference District from the number of those so nominated, and distribute additional members, if there be any, as they may deem best, from among those nominated, provided that no Annual Conference shall have more than two representatives.

3. That the bishops be instructed to present this action to the Annual Conferences before July, 1890.

SUPPLEMENTAL RESOLUTIONS.

Resolved, 1. That this General Conference, in its action in regard to the Ecumenical Conference, does not thereby assume any financial obligation in regard to it.

2. That the members of the commission to be appointed on the Ecumenical Conference, and all the Bishops of the Methodist Episcopal Church, be *ex officio* members of the said Conference.

ACTION OF THE METHODIST PROTESTANT CHURCH.

At the General Conference of this Church, held in Adrian, Mich., May 18 to 28, 1888, the following report of the Committee on Ecumenical Conference was presented and adopted:

The Committee on Ecumenical Conference would respectfully submit the following report:

Whereas, It seems to be the desire and expectation of all branches of the Methodist family that there should be an Ecumenical Conference in the United States in 1891; and,

Whereas, Your committee has no positive information of the exact time or place of the meeting, or of the ratio of representation determined upon; therefore,

Resolved, 1. That each Annual Conference shall at its next session nominate two persons, one minister and one layman, whose names shall be sent by the secretary to the committee herein named.

2. That we now appoint an Executive Committee who shall see that we are suitably represented in the proposed Conference, and shall have authority to select from the persons nominated by the Annual Conferences the number of representatives to which we, as a Church, are entitled.

3. That J. T. Murray, S. A. Fisher, T. B. Graham, C. W. Button, and James P. Sayre be said Executive Committee.

ACTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

At the General Conference of this Church, held in St. Louis, Mo., May, 1890, the following report of the Committee on Fraternal Correspondence was presented and adopted:

The Committee on Fraternal Correspondence, to whom was referred a communication signed Daniel S. Monroe, Secretary, on the subject of Ecumenical Conference proposed to be held in the fall of 1891, respectfully reports the following facts as set forth in said communication:

1. That at the Ecumenical Conference held in London in 1881 it was resolved to hold a similar Conference in the United States in 1891.

2. That the General Conference of the Methodist Episcopal Church, at its session in New York in May, 1888, after conference with the fraternal delegates from the British and Irish Conferences and the Methodist Church, Canada, recommended the holding of the said Ecumenical Conference in 1891 at such time and place as the committee to which the subject may be referred shall determine.

3. That the General Conference of the Methodist Episcopal Church appointed at said Conference a commission consisting of three bishops, five ministers, and five laymen, which, in correspondence with other participating bodies, will arrange a programme of exercises and determine the time and place of meeting.

4. That said commission held its first meeting in Philadelphia, March 26, 1890, and resolved that the plan of the Ecumenical Conference of 1881 be accepted as the plan of this commission in its communication with affiliating bodies. The number of delegates from the various bodies in America to be three hundred, and to be distributed as follows: Methodist Episcopal Church, one hundred and twenty-four delegates; Methodist Episcopal Church, South, fifty-seven delegates; and in the same ratio for other smaller bodies.

5. That the General Conference of the Methodist Church, South, is requested to appoint a committee of correspondence to assist in arranging the details of the proposed Ecumenical Conference. Your committee recommended that this General Conference acquiesce in the preliminary steps and arrangements made by the General Conference of the Methodist Episcopal Church and its commission, except in the ratio of representation from the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectfully, and call the attention of the commission of the Methodist Episcopal Church to what is clearly a clerical error needing correction. By the minutes of 1889 the Methodist Episcopal Church has in all 2,263,192 members, and the Methodist Episcopal Church, South, in all 1,177,150 members. If the Methodist Episcopal Church is entitled to 124 delegates, then the basis of representation is one delegate to every 18,251 members. Applying that rule to the members of the Methodist Episcopal Church, South, we are entitled to 64 instead of 57 delegates. If, on the other hand, 57 delegates be the proportionate share of the Methodist Episcopal Church, South, then the basis of representation will be one delegate for every 20,651 members. Applying this rule to the Methodist Episcopal Church, she would be entitled to 109 instead of 124 delegates.

Your committee recommends the adoption of the following resolution:

“Resolved, That a committee of two bishops, three ministers, and three laymen be appointed by the College of Bishops as the committee of correspondence from the Methodist Episcopal Church, South, and that the names of the members of said committee and the address of its chairman be forwarded by the secretary of this Conference to the Rev. David S. Monroe, D.D., Secretary, Altoona, Pa.”

Respectfully submitted,

SAMUEL B. JONES, Chairman.

At a later day in the session of the Conference the following were appointed a Committee of Arrangements as called for in the previous resolution: Bishop R. K. Hargrove, Bishop E. R. Hendrix, Rev. W. P. Harrison, D.D., Rev. P. A. Peterson, D.D., Rev. P. H. Whisner, D.D., Chancellor L. C. Garland, LL.D., Walter B. Hill, Esq., and Julian S. Carr, Esq.

ACTION OF THE METHODIST CHURCH, CANADA.

At a meeting of the General Conference of the Methodist Church, held in the city of Montreal, September 10-30, 1890, a communication was received from the Rev. Dr. Monroe, secretary of the commission appointed by the Methodist Episcopal Church on the proposed Ecumenical Conference of 1891. This communication stated that the Methodist Church, Canada, would be entitled to twenty-four delegates, and asked that a committee of correspondence be appointed by this General Conference to meet with committees from other Methodist bodies at Philadelphia, on November 18, 1890. Other correspondence on the same subject was also presented to the Conference. The whole was referred to a committee, which presented a report, and the following recommendations were adopted by the Conference:

(1) That this General Conference express its entire approval of the proposed Ecumenical Conference of 1891, and also its readiness to heartily co-operate in carrying it out upon the plan proposed.

(2) That twenty-four representatives, twelve ministers and twelve laymen, be elected by the delegations of the several Annual Conferences, and five ministers and five laymen be elected as a reserve, who in case of vacancies shall take such vacancies in the order of succession of appointment.

(3) That the twenty-four representatives so elected shall meet during the present session to appoint a committee of correspondence.

A. CARMAN, D.D., *General Superintendent*.

S. F. HUESTIS, *Secretary*.

MEETING OF THE COMMISSION OF THE WESTERN SECTION.

Pursuant to the following call issued by the Ecumenical Commission of the Methodist Episcopal Church, namely:

ALTOONA, PA., *August 14, 1890.*

Bishop Thomas Bowman, Chairman of the Ecumenical Commission of the Methodist Episcopal Church, requests a meeting of the various Committees of Correspondence in Philadelphia, Pa., November 19, 1890, at 10 A. M.

The meeting will be held at the Methodist Book Room, 1018 Arch Street.

We hope it will suit you and your associates to be present at that time.

Yours fraternally,

DAVID S. MONROE, *Secretary*,

the Joint Committee met November 19, 1890, at 10:30 A. M. It was called to order by Bishop Cyrus D. Foss, who was appointed in the place of Bishop Thomas Bowman, resigned.

The following persons were present: Methodist Episcopal Church—Bishop Cyrus D. Foss, Bishop John F. Hurst, the Rev. David S. Monroe, D.D., the Rev. Lyttleton F. Morgan, D.D., the Rev. William J. Paxson, D.D., the Rev. James M. King, D.D., the Rev. John W. Hamilton, D.D., German H. Hunt, Esq., Professor John M. Van Vleck; Methodist Episcopal Church, South—Bishop Robert K. Hargrove, Bishop Eugene R. Hendrix, the Rev. William P. Harrison, D.D., the Rev. P. H. Whisner, D.D.; Methodist Church of Canada—General Superintendent A. Carman, the Rev. W. S. Griffin; African Methodist Episcopal Church—Bishop B. W. Arnett, Bishop B. T. Tanner, the Rev. B. F. Lee, D.D., LL.D., the Rev. John

W. Gazaway, the Rev. J. H. Collett; Colored Methodist Church—the Rev. C. H. Phillips, D.D.; Evangelical Association—Bishop Thomas Bowman, the Rev. S. C. Breyfogel, the Rev. F. Kurtz; African Methodist Episcopal Zion Church—the Rev. G. W. Offley.

Bishop Robert K. Hargrove, of the Methodist Episcopal Church, South, was elected temporary chairman, and conducted the devotional services. The Rev. David S. Monroe, D.D., of the Methodist Episcopal Church, was elected temporary secretary, and the Rev. B. F. Lee, D.D., of the African Methodist Episcopal Church, his assistant. A committee, consisting of one person from each body here represented, was appointed to nominate permanent officers, and on their nomination the following officers were elected: Chairman, Bishop Cyrus D. Foss; Vice-Chairmen, Bishop R. K. Hargrove, General Superintendent A. Carman, Bishop B. W. Arnett, Bishop Thomas Bowman, the Rev. Dr. C. H. Phillips; Secretary, the Rev. Dr. D. S. Monroe; Assistant Secretary, the Rev. Dr. B. F. Lee.

The number of delegates to the Conference was fixed at two hundred for the Eastern Section and three hundred for the Western Section, and they were distributed as follows, namely: Methodist Episcopal Church, 124; Methodist Episcopal Church, South, 57; African Methodist Episcopal Church, 18; Methodist Episcopal Zion Church, 15; Colored Methodist Episcopal Church, 9; Evangelical Association, 9; Union American Methodist Episcopal Church, 3; Union American Protestant Church, 3; Methodist Protestant Church, 9; American Wesleyan Church, 6; Free Methodist Church, 3; Independent Methodist Church, 3; Congregational Methodist Church, 3; Methodist Church, Canada, 24; United Brethren, 9; Primitive Methodist Church in the United States and Canada, 3; Bible Christian Church, 3; British Methodist Episcopal Church, 3.

The time for the Conference to meet was fixed for October 21, 1891, at 10 o'clock A. M., to continue in session two weeks, and to close on Tuesday, November 3, 1891. Washington, D. C., was unanimously designated as the place.

It was resolved that each Western body provide for the entertainment of its own delegates, and that a Guarantee Fund of \$15,000 be raised to provide for the entertainment of the Eastern delegates, for the expenses of various committees, and for other necessary expenses of the Conference which shall have been audited by the Executive Committee; and said sum to be raised by each body of the Western Section in proportion to the number of its delegates. This fund was apportioned to be raised as follows:

Methodist Episcopal Church, \$6,200; Methodist Episcopal Church, South, \$2,850; Methodist Church, Canada, \$1,200; African Methodist Episcopal Church, \$900; African Methodist Episcopal Zion Church, \$750; Colored Methodist Church, \$450; Evangelical Association, \$450; Methodist Protestant Church, \$450; United Brethren Church, \$450; American Wesleyan Church, \$300; Union American Methodist Episcopal Church, \$150; Union American Protestant Church, \$150; Independent Methodist Church, \$150; Primitive Methodist Church, \$150; Bible Christian Church, \$150; Congregational Methodist Church, \$150; Free Methodist Church, \$100. Total, \$15,000.

The following resolution was subsequently adopted concerning it:

Resolved, That we call on each Church represented in the Conference for twenty per cent. of its assessment for the Guarantee Fund, and invite payment of this installment as soon as January 15, 1891, to be sent to the treasurer, German H. Hunt, Esq., Post-office Box 547, Baltimore, Md.

It was declared the judgment of the committee that the Executive Committee should be selected from the delegates elected to the Conference, but in the case of the Finance Committee they need not be confined to the members of the Conference.

A resolution was adopted providing that in case any of the Churches named should neglect or decline to appoint delegates, the Executive Committee was authorized to apportion their delegates to the other Churches on an equitable basis.

The Executive Committee was appointed in numerical proportion to the bodies here represented, and was constituted as follows, namely: Methodist Episcopal Church, Bishop J. F. Hurst, Washington, D. C.; Bishop C. D. Foss, Philadelphia, Pa.; the Rev. Dr. J. W. Hamilton, Boston, Mass.; the Rev. Dr. J. M. King, New York; the Rev. Dr. W. J. Paxson, Chester, Pa.; the Rev. Dr. D. S. Monroe, Altoona, Pa.; G. H. Hunt, Esq., Baltimore, Md.; Professor J. M. Van Vleck, Middletown, Conn. Methodist Episcopal Church, South, Bishop J. C. Granbery, Ashland, Va.; the Rev. Dr. W. P. Harrison, Nashville, Tenn.; the Rev. Dr. P. H. Whisner, Salem, Va.; E. B. Prettyman, Esq., Normal School, Baltimore, Md. Methodist Church, Canada, General Superintendent A. Carman, Belleville, Ontario; the Rev. Dr. W. S. Griffin, Stratford, Ontario. African Methodist Episcopal Church, Bishop B. W. Arnett, Columbia, S. C. Evangelical Association, Bishop Thomas Bowman, Chicago, Ill. Colored Methodist Church, the Rev. Dr. C. H. Phillips, Washington, D. C. African Methodist Episcopal Zion Church, Bishop J. W. Hood, Fayetteville, N. C. Methodist Protestant Church, Rev. Dr. T. T. Murroy; and one from the Primitive Methodist Church.

It was

“Resolved, 1. That the traveling expenses of the members of the Joint Committee, and of all duly constituted committees, be paid out of the Guarantee Fund, and the members of the Joint Committee furnish to the secretary the amount of their expenses.

“2. That upon the final adjournment of this Joint Committee to-day we delegate to the Executive Committee all the powers now possessed by this committee in the interim of the meetings of this committee.”

Immediately upon the adjournment of the Joint Committee a session of the Executive Committee was held. The members present were Bishop J. F. Hurst, Bishop C. D. Foss, the Rev. Drs. J. W. Hamilton, J. M. King, W. J. Paxson, D. S. Monroe, G. H. Hunt, Esq., Professor Van Vleck, the Revs. Drs. W. P. Harrison, P. H. Whisner, General Superintendent A. Carman, the Rev. Dr. W. S. Griffin, Bishop Thomas Bowman, Bishop B. W. Arnett, and the Rev. Dr. C. H. Phillips.

Bishop J. F. Hurst was elected chairman, and the Rev. Dr. D. S. Monroe secretary. It was resolved that a Committee of Finance be appointed to consist of the same number, and to be constituted as is this Executive Committee, with power to appoint sub-committees.

The following persons were elected, namely: The Rev. Dr. J. F. Goucher, Baltimore, Md., and Messrs. German H. Hunt, Baltimore, Md.; J. M. Cornell, New York; B. P. Bowne, New York; J. Gillender, Philadelphia, Pa.; C. C. Corbin, Boston, Mass.; Amos Shinkle, Covington, Ky.; H. B. Moulton, Washington, D. C.; E. W. Cole, Nashville, Ky.; J. B. Wilson, Washington, D. C.; J. P. Branch, Richmond, Va.; J. S. Carr, Durham, N. C.; Warring Kennedy, Toronto, Ont.; J. H. Beatty, Thorold, Ont.; L. D. Krause, Allentown, Pa.; Bishop L. H. Holsey, Augusta, Ga.; the Rev. J. A. Handy, Washington, D. C.

German H. Hunt, Esq., of Baltimore, Md., was elected treasurer.

Bishop J. F. Hurst, Bishop J. C. Granbery, General Superintendent A.

Carman, the Rev. Drs. W. P. Harrison, J. M. King, J. W. Hamilton, B. F. Lee, and Professor Van Vleck were appointed a Committee on Programme and Correspondence, and empowered to elect corresponding members of the committee.

It was resolved that all papers relating to the programme be referred to this committee, or sent to the Rev. Dr. J. W. Hamilton, Secretary, 85 Lexington Street, East Boston, Mass.

The committee was empowered to fix the time of essays and addresses, but no essay to exceed thirty minutes, and no invited address to exceed thirty minutes. All persons appointed to prepare papers for or make addresses at the Conference shall be selected from the list of delegates.

Bishop J. F. Hurst, the Rev. Dr. D. S. Monroe, and the Rev. Dr. W. P. Harrison were appointed a committee to correspond with those Churches of the Western Section from which no communication has yet been received; and in the case of failure upon the part of any of those Churches to respond before January 1, 1891, the members allotted to them shall be distributed by the committee at its discretion among the Churches of the Western Section.

It was declared as the sense of this committee that the names of all delegates elected or to be elected be reported on or before January 1, 1891, to the Secretary of the Executive Committee, the Rev. Dr. D. S. Monroe, 1226 Twelfth Avenue, Altoona, Pa.

THE LITERATURE OF THE EASTERN DELEGATES.*

BY BISHOP JOHN F. HURST.

Nothing can give a clearer idea of the large literary character of the foreign delegates who have been in attendance at the Ecumenical Conference at Washnigton than an enumeration of the works which they have written. It will be seen that the literary productiveness of the present generation of Methodist ministers in Great Britain is no less remarkable than that of their predecessors of a generation ago. We are not sure that this Bibliography is complete, but it is as nearly so as we have been able to make it. That they have been skilled and successful authors before reaching America will explain to a large extent the very high character of the papers which they have read, and of the sermons and speeches which they have delivered during the Conference. The following works were written by members in attendance at the Conference only, and no reference is here made to the important literature of those who were not delegates:

WESLEYAN METHODIST CHURCH.

The Rev. T. B. Stephenson, D.D., LL.D.: Biography of James Barlow; Sisterhoods; Articles in the *London Quarterly Review*.

The Rev. David J. Waller, D.D.: History of Elementary Education in the Wesleyan Methodist Church During the Last Fifty Years.

The Rev. Richard W. Allen: Hand-Book of Wesleyan Methodist Soldiers and Sailors' Homes; Memoirs of the Rev. G. W. Baxter, Wesleyan Minister and Army Chaplain.

The Rev. William Arthur, M.A.: The Extent and Moral Statistics of the British Empire (pamphlet); A Mission to the Mysore; The Successful Merchant; The People's Day (pamphlet); Shall the Bible be Under a Ban in India? (pamphlet); What is Fiji? (pamphlet); The Tongue of Fire; Italy in Transition; Life of Gideon Ouseley; The Pope, the Kings, and the Peoples (two volumes); The Difference Between Moral and Physical Law; Religion Without God; God Without Religion.

The Rev. Frank Ballard, M.A., B.Sc.: Is Amusement Devilish? A Reply to the Rev. A. Brown; A Brief Reply to Sequel by the Rev. A. Brown; The Mission of Christianity; or, What are Churches for?

The Rev. John Bond: Golden Candlesticks, and How They Were Lighted; Chapters in the History of Early Methodism.

The Rev. E. J. Brailsford: Only a Woman's Hair, a Tale of Yorkshire Village Life; Fairy Fingers, a Temperance Tale written for the Scottish Temperance League.

The Rev. Forster Crozier: Soul Winners, a Book for Young Ministers and Local Preachers.

The Rev. Nehemiah Curnock: Nature Musing; God in Nature; Memorable Nights of the Bible; Thrales of Redlynch, a Tale; Articles on Natural Science in the *London Quarterly Review*.

* This article is furnished by Bishop Hurst as supplemental to the portion of his Address of Welcome found on pages 27-33.

The Rev. William T. Davison, M.A.: The Christian Conscience (the Fernley Lecture for 1888); The Word in the Heart; Articles in the *London Quarterly Review*.

The Rev. William J. Dawson: Vision of Souls (poems); Quest and Vision (essays); Makers of Modern English; Threshold of Manhood (sermons); The Redemption of Edward Strahan, a Tale.

The Rev. Hugh P. Hughes, M.A.: The Philanthropy of God; Social Christianity; The Atheist Shoemaker; Articles in the *Nineteenth Century* and *Contemporary Review*.

The Rev. J. Hugh Morgan: Christian Workers' Associations.

The Rev. John Rhodes: Our Visit to Rome, with Notes by the Way.

The Rev. John S. Simon: Methodism in Dorset; The Three Reverences, and Other Addresses; Articles in the *London Quarterly Review* on the Constitutional History of Methodism.

The Rev. Thomas G. Selby: Life of the Blessed Master (in Chinese); The Imperfect Angel, and other Sermons; occasional articles on China in reviews.

The Rev. William F. Slater, M.A.: Methodism in the Light of the Early Church (the Fernley Lecture for 1885); Wesley and the Church (a Centenary Tract); Articles in the *London Quarterly Review*.

FRENCH METHODIST CHURCH.

The Rev. M. Lelievre, D.D.: Life of John Wesley; History of Methodism in the Channel Islands; Life of J. L. Rostan; History of the Martyrs of Crespian (three volumes); An Exile for the Faith; A Missionary in California; The Western Pioneer Preachers in America; Translation of the Rev. William Arthur's Difference between Moral and Physical Law; Notice of Paul Lelievre.

METHODIST NEW CONNEXION.

The Rev. W. J. Townsend: The Great Schoolmen; Life of Morrison of China; Life of Alexander Kilham; Memorials of the Rev. J. Stacey.

PRIMITIVE METHODIST CHURCH.

The Rev. J. Dorricott (and the Rev. T. Collins): Hymns and Hymn Writers.

The Rev. Thomas Mitchell: Life of the Rev. R. E. Blackburn, Missionary to West Africa.

UNITED METHODIST FREE CHURCH.

The Rev. Ralph Abercombie, M.A.: Echoes, Texts, and Voices.

The Rev. Edward Boaden: The Young Minister Counseled (pamphlet).

Mr. J. H. Crossfield, C.C., J.P.: Bitter Cry of Ancoats (Manchester).

Mr. J. Duckworth: Trip Round the World.

The Rev. W. R. Sunman: Wolverton Grange; Superstitions of the Churches.

The Rev. J. Swann Withington: Why Am I a Trinitarian?

BIBLE CHRISTIANS.

The Rev. F. W. Bourne: The King's Son, or, A Memoir of Billy Bray; All for Christ—Christ for All, Ministers Workers Together with God, and other Sermons.

The Rev. John Herridge Batt: The Pattern Prayer Plainly Put.

RECEPTIONS, MEETINGS, AND EXCURSIONS

NOT ANNOUNCED IN THE OFFICIAL PROGRAMME.

RECEPTION AT NEW YORK.

On Monday evening, October 5, 1891, the Methodists of New York city and vicinity gave a reception to the delegates to the second Ecumenical Methodist Conference in Music Hall, New York. A collation was served. Mr. John D. Slayback presided at the exercises in the auditorium. Prayer was offered by the Rev. Dr. J. M. Reid. Addresses of welcome were made by the Rev. Dr. J. M. King and the Rev. Bishop C. D. Foss. Responses were given by the Rev. Dr. T. B. Stephenson, the Rev. H. T. Marshall, the Rev. Dr. A. Carman, the Rev. William Morley, the Rev. Bishop Pettey, the Rev. Dr. M. Lelievre, and the Rev. Hugh Price Hughes. The benediction was pronounced by the Rev. Dr. J. W. Hamilton.

RECEPTION AT WASHINGTON.

The Hon. M. G. Emery, ex-Mayor of Washington, and Mrs. Emery gave a reception at their residence to the members of the Conference on Thursday evening, October 8, 1891.

RECEPTION AT THE METROPOLITAN AFRICAN METHODIST EPISCOPAL CHURCH, WASHINGTON.

On Friday evening, October 9, 1891, a reception was given to the delegates, their wives, and friends at the above church. Bishop A. W. Wayman presided. The Rev. J. Smith Spencer offered prayer. An address of welcome was given by the Rev. Dr. L. J. Coppin. Responsive addresses were made by the Rev. Bishop J. J. Moore, the Rev. Dr. T. B. Stephenson, the Hon. S. J. Way, D.C.L., the Rev. George Sargeant, the Rev. Dr. J. C. Price, the Rev. William Arthur, M.A., and the Rev. Bishop O. P. Fitzgerald.

EXCURSION TO MOUNT VERNON.

On Saturday afternoon, October 10, 1891, the Conference made an excursion to Mount Vernon, visiting the tomb and estate of Washington.

RECEPTION BY THE PRESIDENT OF THE UNITED STATES.

On Monday afternoon, October 12, 1891, Benjamin Harrison, President of the United States, and Mrs. Harrison gave a special reception at the presi-

dential mansion, when the members of the Conference and the ladies accompanying them were personally presented to Mr. and Mrs. Harrison.

RECEPTION BY THE TRUSTEES OF THE AMERICAN UNIVERSITY.

On Thursday evening, October 15, 1891, a reception was given to the members of the Conference and others at the Arlington Hotel by the trustees of the American University. A collation was provided, after which the platform exercises were presided over by the Rev. Bishop Thomas Bowman. Addresses were given by the Rev. Bishop J. F. Hurst, the Rev. William Arthur, the Rev. Hugh Price Hughes, the Rev. Bishop E. R. Hendrix, the Rev. Bishop J. P. Newman, General Superintendent A. Carman, the Rev. Dr. Bartlett, the Rev. Dr. T. B. Stephenson, the Rev. Dr. J. W. Hamilton, and the Rev. Dr. J. M. Buckley.

EXCURSION TO THE GROUNDS OF THE AMERICAN UNIVERSITY.

On Saturday, October 17, 1891, a considerable number of the Conference visited the grounds of the prospective university. A short meeting was there held in the open air, when interesting addresses were delivered by various speakers.

RECEPTION AT PHILADELPHIA.

At the Academy of Music, in Philadelphia, on Wednesday evening, October 21, 1891, a reception was given to the members of the Ecumenical Conference by the Methodists of that city. After a collation, the Hon. John Field, Postmaster of Philadelphia, took the chair as presiding officer. Prayer was offered by the Rev. J. Berry. An address of welcome was given by the Hon. E. S. Stuart, Mayor of Philadelphia. Responses were given by the Rev. William Arthur, General Superintendent A. Carman, the Rev. William Wilson, the Rev. Peter Thompson, the Rev. Dr. T. B. Stephenson, the Rev. J. D. Lamont, the Hon. S. J. Way, D.C.L., and the Rev. William Morley. The benediction was pronounced by the Rev. Bishop J. M. Walden.

INDEX.

	PAGE
INTRODUCTION.....	vii
FIRST DAY, First Session	3
FIRST DAY, Second Session.....	26
SECOND DAY, First Session.....	57
SECOND DAY, Second Session.....	78
THIRD DAY, First Session.....	109
THIRD DAY, Second Session.....	130
FOURTH DAY.....	165
MEMORIAL SERMON ON WESLEY AND HIS MISSION.....	192
FIFTH DAY, First Session.....	209
FIFTH DAY, Second Session.....	225
FIFTH DAY, Third (Special) Session.....	249
SIXTH DAY, First Session.....	268
SIXTH DAY, Second Session.....	290
SEVENTH DAY, First Session.....	315
SEVENTH DAY, Second Session.....	336
SEVENTH DAY, Third Session.....	360
EIGHTH DAY, First Session.....	385
EIGHTH DAY, Second Session.....	408
NINTH DAY, First Session.....	430
NINTH DAY, Second Session.....	459
NINTH DAY, Third Session.....	485
TENTH DAY.....	521
ELEVENTH DAY, First Session.....	541
ELEVENTH DAY, Second Session.....	573
ELEVENTH DAY, Third (Special) Session.....	599
TWELFTH DAY, First Session.....	620
TWELFTH DAY, Second Session.....	649
APPENDIX.....	679

ABERCROMBIE, RALPH :

Response to Addresses of Welcome, 51 ;
Discussion on Christian Unity, 124 ; Fed-
eration, 391, 392.

Accuracy of Publication, 129.

Adjournment :

Morning, 57 ; Afternoon, 110, 165 ; Special,
209 ; Final, 541, 542, 677.

African Methodist Episcopal Churches of
Washington, Reception by, 57, 690.

Aggressions of Roman Hierarchy, etc., 649.

Agricultural Districts, Christian Work in,
475.

ALLEN, THOMAS :

Discussion on the Church and Scientific
Thought, 188 ; Address on Christian Work
Among the Rich, 471 ; Presiding Officer,
Twelfth Day, First Session, 542, 620.

ALLISON, D. :

Discussion on Christian Co-operation, 157 ;
Member of Columbian Exposition Com-
mittee, 248.

American University :

Reception by Trustees, 57, 691 ; Excursion
to Grounds, 691.

Amusements, Attitude of Church toward, 579,
584.

ANDERSON, J. A. :

Discussion on Social Problems, 480.

ANDREWS, E. G. :

Presiding Officer, Seventh Day, Third Ses-
sion, 268, 360.

ANTLIFF, SAMUEL :

Sympathy with, 110, 166 ; Absent through
Sickness, 418.

Appendix, 679.

APPLEGET, T. B. :

Discussion on the Church and Her Agen-
cies, 282 ; Address on the Family, 325.

Arbitration :

Overture from General Association of
Presbyterian Church, 58 ; International,
523, 530, 533.

ARNETT, B. W. :

Address on Present Status of Methodism in
Western Section, 99 ; Member of Statistical
Committee, 191 ; of Methodist Membership
Committee, 248.

ARTHUR, WILLIAM :

Sermon, 3 ; Discussion on Christian Unity,
125 ; on Christian Co-operation, 155 ; Pre-
siding Officer, Fourth Day, 165 ; Discussion
on the Church and Scientific Thought, 184 ;
on Responsibilities and Qualifications of
the Preacher, 223 ; Fraternal Address, 260 ;

- Discussion on the Church and Her Agencies, 234; on Federation, 432; on International Arbitration, 539; on Methodist Statistics, 544; Closing Prayer, 677.
- Attitude of the Church toward Amusements, 579, 584.
- Attitude of the Church toward the Various Phases of Unbelief, 172.
- Auckland United Evangelical Church Council, Greetings from, 58.
- Autograph Books, 56, 669.
- BAKER, C. J.:
Member of Wesley Statue Committee, 314.
- BALDWIN, S. L.:
Missionary Address, 542, 612.
- BALLARD, FRANK:
Discussion on the Church and Scientific Thought, 181; on Responsibility and Qualifications of the Preacher, 220; on Education, 331; on Social Problems, 457; on the Church and Public Morality, 589.
- BALMER, J. E.:
Discussion on Amusements, 591.
- BALMER, J. S.:
Discussion on the Religious Press, etc., 247.
- BATT, J. H.:
Address on Present Status of Methodism in Eastern Section, 71.
- BERRY, J.:
Address on Moral Aspects of Labor Combinations and Strikes, 446.
- Bible and Modern Criticism, 175.
- Bible, Samuel Wesley's, 58.
- BOND, JOHN:
Secretary from Third Division, 26; Address on Responsibilities and Qualifications of the Preacher, 214; Discussion on the Church and Her Agencies, 287; on International Arbitration, 540.
- BOURNE, F. W.:
Remarks on Union, 164; Member of Statistical Committee, 191; of Methodist Membership Committee, 248; Discussion on the Church and Her Agencies, 310; Presiding Officer, Ninth Day, First Session, 430; Address on the Church of the Future, 665.
- BOWMAN, THOMAS:
Presiding Officer, First Day, First Session, 3; Member of Methodist Membership Committee, 248.
- BRAILSFORD, E. J.:
Discussion on Social Problems, 479.
- BRIGGS, WILLIAM:
Address on Present Status of Methodism in Western Section, 94; Member of Statistical Committee, 191.
- BRIMELOW, WILLIAM:
Member of Methodist Membership Committee, 248.
- Broadest Facilities for Higher Education, etc., 360.
- BROMAGE, T.:
Remarks on Union, 164; Address on the Lord's Day, 576.
- BROOK, DAVID:
Discussion on the Church and Scientific Thought, 189; on Higher Education, 377.
- BRUEHL, R. A. W.:
Discussion on Present Status of Methodism in Western Section, 106.
- BUCKLEY, J. M.:
Discussion on Present Status of Methodism in Western Section, 101; on the Church and Scientific Thought, 182; on the Religious Press, etc., 244; on Woman's Work in the Church, 306; on Federation, 431; on International Arbitration, 537; on Permanent Executive Commission, 554; on Attitude of the Church toward Amusements, 592; Essay on the Church of the Future, 649.
- BUNTING, PERCY W.:
Essay on Influence of Modern Scientific Progress on Religious Thought, 166.
- BURWASH, N.:
Essay on the Broadest Facilities for Higher Education, etc., 360.
- Business Committee, Chairman and Secretary, 26; to Report Motions, 108.
- Business Committee, Communications, Memorials, and Resolutions referred:
Antliff, Samuel, Sympathy with, 110; Afternoon Session, Closing Hour of, 110; Auckland United Evangelical Church Council, Greetings from, 58; Civil and Religious Liberty, etc., 541; Columbian Exposition, 165, 209; Competition between Methodists in Small Places, 209; Concert of Prayer, 385; Congregational Methodist Church, Communication from, 268; Ecumenical Hymn Book, 209; Essays, Finishing of, 165; Evangelical Association, Communications from, 109; Evangelical Synod of Maryland, Greetings from, 109; Executive Commission, Permanent, 209; 552, 620; Fraternal Action, 109; Hymn Book, Ecumenical, 209; Labor and Capital, 541; Leaton, James, Death of, 209; Liquor Traffic, 209, 541; Local Preachers' Association, National, 110; Love-feast, Special, 110; Methodist Episcopal Church, West, Communication from, 268; Methodists in Small Places, Competition Between, 209; Methodists of the World, Address to, 165; Missionary Council, Ecumenical Methodist, 165; Missionary Council, General Foreign, 165; Opium Traffic, 109; Pan-Presbyterian Council at Toronto, 268; Payne, D. A., Sympathy with, 430; Presbyterian Church in Virginia, Address from Synod of, 430; Presbyterian Church of United States, Overture, 58; President, Memorial on Visit of, 541; Public Houses, Sunday Closing of, 268; Rule VIII, Alteration of, 385; Social Question, Memorial on, 110; Special Report on Permanent Executive Commission, 552, 620; Statistics of Methodism, 110; Sunday Closing of Public Houses, 268; Thanks, 165; Thompson, J. P., Letter from, 268; Time for Closing Conference, Change, 541; Wesley Statue in Washington, 165.
- Business Committee, Reports of:
Adjournment, 57, 110, 165, 209, 541, 542, 677; African Methodist Episcopal Churches of Washington, Reception by, 57; American University, Reception by Trustees, 57; Antliff, Samuel, Sympathy with, 166; Autograph Books, 56, 669; Call to Prayer, 541; Columbian Exposition, Sab-

- bath Closing of, 248, 315; Executive Commission, Permanent, 209, 552, 620; Federation, 316, 385, 431; Fraternal Delegates, Reception of, 57; Last Half Hour, 542; Love-feast and Fellowship Meeting, 315; Memorials, No More to be Received, 541; Methodist Membership, 248; Missionary Council, Powers of Committee, 385; Missionary Session, Special, 521; Missionary Societies, in Same Fields, 269; Nashville College for Young Ladies, Greeting from, 57; Opium, 435; Pan-Presbyterian Council, Deputation to, 315, 620; Pastoral Address, 593; Prayer from Platform, 165; Presiding Officers, 27, 109, 268, 542; Publishing Committee, 542; Roman Hierarchy, Aggressions of, etc., 649; Rule, New, 408; Rule VIII., Change of, 408; Sabbath Closing of Columbian Exposition, 248, 315; Social Purity, 434; Speakers near Platform, 109; Statistical Committee Appointed, 190; Statistical Report, 542; Wesley Statue, 313; Writers and Speakers, Responsibility of, 649.
- BUTTON, C. W.:**
Member of Methodist Membership Committee, 248.
- Call to Prayer, 541.
- Capital, Moral Aspects of Combinations of, 450.
- CARLISLE, J. H.:**
Address of Welcome, 33; Member of Columbian Exposition Committee, 248.
- CARMAN, A.:**
Presiding Officer, Second Day, Second Session, 78; Fraternal Address, 265; Member of Methodist Membership Committee, 248; Address on Resolutions of Thanks, 672.
- CARTER, J. A.:**
Member of Wesley Statue Committee, 314.
- Chair, Presidential, 58.
- CHAMBERLIN, H. B.:**
Member of Wesley Statue Committee, 314.
- CHAMBERS, T. W.:**
Fraternal Address, 249.
- CHAPMAN, J. A. M.:**
Address on Christian Resources of New World, 640.
- CHAPMAN, JAMES:**
Pastoral Address Read, 593.
- Christian Church, Its Essential Unity, etc., 109.
- Christian Co-operation, 130, 138, 141, 145.
- Christian Resources of the New World, 632, 640.
- Christian Resources of the Old World, 622, 630.
- Christian Unity, 110, 116, 119.
- Christian Work Among the Poor, 468.
- Christian Work Among the Rich, 471.
- Christian Work in Agricultural Districts, 475.
- Church and Her Agencies, 209, 268.
- Church and Public Morality, 541.
- Church and Scientific Thought, 165.
- Church and the Temperance Reform, 408, 413.
- Church, Attitude toward Amusements, 579, 584.
- Church, Attitude toward Various Phases of Unbelief, 172.
- Church in Relation to Labor and Capital, 441.
- Church, Obligations of, in Relation to Social Condition of the People, 459.
- Church of the Future, 649, 656, 660, 665.
- Civil and Religious Liberty:
In Relation to Papacy, 541.
And Aggressions of Roman Hierarchy, 649.
- CLAPHAM, J. ERNEST:**
Discussion on Social Problems, 481.
- CLINTON, G. W.:**
Discussion on Responsibility and Qualifications of the Preacher, 222.
- COLE, E. W.:**
Member of Wesley Statue Committee, 314.
- Columbian Exposition:
Sunday closing of, 165; Memorial on, 209; Committee on, 248; Report of, 315.
- Committees, List of, xxviii.
- Competition in Small Places, 209.
- Concert of Prayer, 385.
- Congregational Methodist Church, Communication from, 268.
- COOKE, J. SURMAN:**
Discussion on Responsibility and Qualifications of the Preacher, 221.
- COPPIN, L. J.:**
Discussion on Education, 330.
- COREY, G. H.:**
Introduction of President Harrison, 528.
- CRABTREE, JAMES:**
Discussion on the Church and Scientific Thought, 183.
- CRAWFORD, M. D'C.:**
Absent through illness, 276.
- Credentials Read, 249.
- CROSSFIELD, J. H.:**
Address on Sectarianism and State Education, 345.
- CULLEY, ROBERT:**
Address on the Sunday-School, 327.
- CUPPLES, SAMUEL:**
Member of Wesley Statue Committee, 314.
- CURNOCK, NEHEMIAH:**
Debate on Federation, 389; Discussion on Social Problems, 481; Debate on Statistics, 543, 545.
- CURTS, LEWIS:**
Member of Columbian Exposition Committee, 218; Report on Sabbath Closing, 315.
- Daily Programme, xxxii.
- DANCY, J. C.:**
Member of Wesley Statue Committee, 314; Address on Secondary Education, 346.
- DAVISON, J. C.:**
Discussion on Christian Co-operation, 162.
- DAVISON, W. T.:**
Address on Bible and Modern Criticism, 175.
- DAWSON, W. J.:**
Address on the Church of the Future, 656.
- DAY, W. H.:**
Address on Responsibility and Qualifications of the Preacher, 217.
- Deaconess Movement, The, 276.
- Degrees, University, 57.
- Delegates, Official List, xiii.
- DEWART, E. H.:**
Discussion on the Church and Scientific Thought, 180; Address on the Religious Press, etc., 232; on Education, 382; on Federation, 391; on Methodist Statistics, 546.

DONNELLY, JAMES:

Presiding Officer, Eighth Day, First Session, 268, 385; Address on Present Status of Methodism in Eastern Section, 68.

DOUGLAS, GEORGE:

Address of Welcome, 37; Discussion on the Religious Press, etc., 247; on the Opium Traffic, 435.

DUCKWORTH, J.:

Discussion on the Church and Her Agencies, 287; Ecumenical Methodist Missionary Council, 165.

DUNCAN, W. W.:

Presiding Officer, Ninth Day, Second Session, 459.

Eastern Delegates, Literature of, 688.

Eastern Section, Present Status of Methodism in, 58.

Ecumenical Hymn Book, 209.

Ecumenical Methodism, 57.

Ecumenical Missionary Council, 165.

Education:

General Topic, 315; Elementary, etc., 336; Ethics of Elementary, 341; Sectarianism and State, 345; Secondary, 346; Broadest Facilities for Higher, 360; University, 367, 371.

EMERY, J. C.:

Discussion on Christian Co-operation, 156; Remarks on Co-operation and Union, 164; Member of Committee on Special Missionary Session, 521; Discussion on Permanent Executive Committee, 553.

EMERY, M. G.:

Member of Committee on Wesley Statue, 314.

Essays, Finishing of, 165.

Evangelical Association, Communications from, 109.

Evangelical Synod of Maryland, Greetings from, 109.

EVANS, JOHN:

Absent through Sickness, 327.

Excursions:

To Mount Vernon, 690.
To Grounds of American University, 691.

Executive Committee:

Memorial to Make Permanent, 209; Report of Sub-Committee on, 552, 620.

Family, The, 325.

FARMER-ATKINSON, H. J.:

Discussion on Religious Press, etc., 246; on the Church and Her Agencies, 288; on Woman's Work in the Church, 309; on Federation, 389; on Temperance, 428; Personal Explanation, 440; Discussion on International Arbitration, 536; on Permanent Executive Committee, 553; Address on Resolution of Thanks, 675.

Federation, Methodist:

Resolution Referred to Business Committee, 109; Report on, 316; Discussion of Report, Seventh Day—T. Snape, T. Morgan Harvey, H. L. Sibley, C. R. Harris, T. B. Stephenson, Hugh Price Hughes, 317; Discussion of Report, Eighth Day—T. B. Stephenson, Thomas Snape, J. J. Maclaren, Warring Kennedy, James Travis, N. Curdock, A. B. Leonard, H. J. Farmer-Atkinson, D. J. Waller, Ralph Abercrombie, E.

H. Dewart, 386; Discussion of Report, Ninth Day—J. M. Buckley, Hugh Price Hughes, William Arthur, T. Morgan Harvey, T. B. Stephenson, 431; Report as Adopted, 434.

FELLOWS, S. N.:

Discussion on Education, 378.

FERGUSON, JOSEPH:

Remarks on Union, 163; To Convey Greetings to Samuel Antliff, 166; Presiding Officer, Seventh Day, Second Session, 268, 336; Address on the Religious Press, etc., 235.

FISKE, L. R.:

Discussion on Education, 357; Address on Romanism as a Political Power, 399.

FITCHETT, W. H.:

Essay on Religious Training and Culture of the Young, 320.

FITZGERALD, J. N.:

Member of Committee on Missionary Societies in Same Fields, 269.

FITZGERALD, O. P.:

Discussion on Christian Co-operation, 152; Member of Committee on Sunday Closing of Columbian Exposition, 248.

Foreign Missionary Council, General, 165.

FOSS, C. D.:

Discussion on Responsibility and Qualifications of the Preacher, 220; Address on Attitude of the Church toward Amusements, 584.

FOSTER, R. S.:

Discussion on Christian Co-operation, 161; Essay on Responsibility and Qualifications of the Preacher, 210.

FOSTER, THE HON. CHARLES:

Introduced, 522; Address, 522.

FOWLER, ANDERSON:

Member of Committee on Wesley Statue, 314.

FOWLER, C. H.:

Essay on Present Status of Methodism in the Western Section, 78; Discussion on the Church and Scientific Thought, 187; Member of Committee on Sunday Closing of Columbian Exposition, 248; Member of Committee on Wesley Statue, 314.

Fraternal Action, Methodist, Resolution on, 109.

Fraternal Delegates:

Reception of, 57; Credentials Read, 249.

FRY, B. ST. JAMES:

Essay on Woman's Work in the Church, 290.

GAINES, W. J.:

Member of Committee on Sunday Closing of Columbian Exposition, 248; Discussion on Temperance, 420.

GALLOWAY, C. B.:

Address on Present Status of Methodism in Western Section, 89.

GIBSON, WILLIAM:

Discussion on Christian Unity, 128; on Education, 335; on University Education, 383; Address on Missions in Christian Lands, 504.

GOODALL, CHARLES:

Member of Committee on Wesley Statue, 314.

GORMAN, WILLIAM:

Address on Woman's Work in Church, 296.

- GRANBERY, J. C. :
Member of Committee on Methodist Membership, 248.
- GRANDISON, C. N. :
Unavoidable Absence, 513.
- GREEN, A. M. :
Discussion on Education, 353.
- GREEN, GEORGE :
Response to Addresses of Welcome, 49.
- GREEN, S. H. :
Fraternal Address, 256.
- GREENHILL, WILLIAM :
Member of Statistical Committee, 191.
- GRIFFIN, W. S. :
Member of Committee on Missionary Societies in Same Fields, 269.
- GRIFFITH, S. N. :
Discussion on Temperance, 426.
- HALL, JOHN :
Fraternal Address, 251.
- HAMILTON, J. W. :
Reception of Fraternal Delegates, 249, 256; Discussion on Woman's Work in the Church, 308; Member of Committee on Special Missionary Session, 521; Presented Report on Permanent Executive Commission, 552, 554, 620.
- HAMMOND, E. W. S. :
Address on Missions in Christian Lands, 513.
- HAMMOND, J. D. :
Address on Ethics of Elementary Education, 341.
- HANEY, J. W. :
Discussion on Temperance, 422; on the Church and Public Morality, 590.
- HARGROVE, R. K. :
Presiding Officer, Sixth Day, First Session, 268.
- HARRIS, C. R. :
Discussion on Federation, 319.
- HARRISON, PRESIDENT BENJAMIN :
Reception at the White House, 209, 224; Presented to the Conference, 528; Address, 528; Memorial on His Visit, 541.
- HARRISON, W. P. :
Member of Statistical Committee, 191.
- HARTZELL, J. C. :
Discussion on Christian Co-operation, 152; Address on Christian Work in Agricultural Districts, 475.
- HARVEY, T. MORGAN :
Member of Committee on Sunday Closing of Columbian Exposition, 248; of Committee on Missionary Societies in Same Fields, 269; Discussion on Federation, 318, 432; on Missions, 519.
- HELME, N. W. :
Discussion on Education, 335.
- HENDRIX, E. R. :
Member of Committee on Special Missionary Session, 521; Presiding Officer, Eleventh Day, Second Session, 542, 573; Address on the Church of the Future, 660.
- HEPWORTH, J. W. :
Member of Committee on Missionary Societies in Same Fields, 269.
- HILL, DAVID :
Member of Committee on Missionary Societies in Same Fields, 269; Discussion on Opium, 438; on Missions, 518; Missionary Address, 617.
- HILL, W. B. :
Essay on Legal Restraint on the Vices of Society, 555.
- HOBBS, J. B. :
Member of Committee on Wesley Statue, 314.
- HOLLIDAY, ANTHONY :
Absent through Sickness, 345.
- HOOD, J. W. :
Presiding Officer, Fifth Day, First Session, 109, 209; Discussion on Woman's Work in the Church, 313.
- HOUSE, STEWART :
Discussion on Woman's Work in the Church, 311.
- HORWILL, H. W. :
Discussion on Higher Education, 376.
- HOSS, E. E. :
Discussion on Christian Unity, 128; Address on the Religious Press, etc., 239; Discussion on Woman's Work in the Church, 308; on Temperance, 424.
- HUBBARD, P. A. :
Discussion on Temperance, 426; on Amusements, 592.
- HUDSON, JOSIAH :
Missionary Address, 609.
- HUGHES, HUGH PRICE :
Discussion on Present Status of Methodism in the Eastern Section, 74; on Christian Co-operation, 150; Essay on the Religious Press, etc., 225; Discussion on Woman's Work in the Church, 312; on Federation, 320, 431; on Education, 354; on Social Purity, 434.
- HUNT, A. S. :
Address on Christian Unity, 116.
- HUNT, T. H. :
Member of Statistical Committee, 191; Address on Woman's Work in the Church, 302.
- HURST, J. F. :
Permanent Chairman of Business Committee, 26; Address of Welcome, 27; Presidential Reception, 209; Presiding Officer, Twelfth Day, Second Session, 542, 649; Address on Resolution of Thanks, 675.
- Hymn Book, Ecumenical, 209.
- INCH, J. R. :
Address on Moral Aspects of Combinations of Capital, 450.
- Influence of Modern Scientific Progress on Religious Thought, 166.
- International Arbitration, 523, 530, 533.
- Introduction, vii.
- JOHNSON, J. H. A. :
Discussion on the Church and Public Morality, 571; Read T. G. Steward's Essay on the Lord's Day, 573.
- JONES, E. LEYD :
Discussion on Present Status of Methodism in Western Section, 107; on Church and Scientific Thought, 186; on the Religious Press, etc., 246; on Social Problems, 482.
- JONES, J. H. :
Discussion on Present Status of Methodism in Western Section, 105.
- JUNKER, P. G. :
Discussion on Missions, 517.

- KEENER, J. C. :**
Presiding Officer, First Day, Second Session, 26; Discussion on the Church and Scientific Thought, 185; on the Outlook, 647.
- KENNEDY, WARRING :**
Discussion on Federation, 388, 389.
- KING, J. M. :**
Elected Secretary Business Committee, 26; Secretary of Conference, 26; Discussion on Christian Co-operation, 158; on the Church and Scientific Thought, 184; Introduction of President, 528; Discussion on Methodist Statistics, 546; Member of Publication Committee, 542.
- KIRACOFFE, C. H. :**
Address on New Fields Entered Since 1881, 490.
- Labor and Capital :**
The Church in Her Relation to, 441; Memorial on Combinations of, 541.
- Labor Combinations and Strikes, Moral Aspects of, 446.**
- LAMAR, L. Q. C. :**
Member of Committee on Wesley Statue, 314.
- LAMBLY, W. H. :**
Member of Committee on Missionary Societies in Same Fields, 269; Discussion on Temperance, 423.
- LAMBUTH, W. R. :**
Member of Committee on Missionary Societies in Same Fields, 269; Missionary Address, 542, 603; Discussion on the Outlook, 646.
- LANDIS, J. P. :**
Address on Woman's Work in the Church, 300.
- LARK, W. B. :**
Discussion on Christian Unity, 126; on Temperance, 422.
- Last Half Hour of Conference, 542.**
- LAWRENCE, THOMAS :**
Discussion on Christian Unity, 129; Member of Committee on Sunday Closing of Columbian Exposition, 248; Discussion on the Church and Her Agencies, 283; Absent, 494.
- Lay Agency in the Church, Place and Power of, 269.**
- LEATON, JAMES :**
Death of, 209.
- LE HURAY, JAMES :**
Address on Christian Co-operation, 145.
- Legal Prohibition of the Saloon, 416, 418.**
- Legal Restraint on the Vices of Society, 555.**
- LEONARD, A. B. :**
Discussion on Present Status of Methodism in the Western Section, 102; on Christian Co-operation, 154; Member Statistical Committee, 191; Discussion on Responsibility and Qualifications of the Preacher, 224; on Church and Her Agencies, 224. Member of Committee on Missionary Societies in Same Fields, 269; Discussion on the Church and Her Agencies, 286; on Education, 332; on Federation, 389, 392; Essay on Missions in Christian Lands, 496.
- LEWIS, J. W. :**
Discussion on Woman's Work in the Church, 305.
- LILE, J. H. :**
Discussion on the Religious Press, etc., 245; on the Church and Her Agencies, 285; on Temperance, 428.
- Liquor Traffic, Suppression of, 209; Memorial on, 541.**
- Literature of Eastern Delegates, 688.**
- Local Preachers' Association, Memorial from, 110.**
- LOCKWOOD, J. H. :**
Discussion on Temperance, 425.
- LONG, JAMES :**
Member of Committee on Wesley Statue, 314.
- Lord's Day, The, 573.**
- Lotteries, Betting, Gambling, and Kindred Vices, 562.**
- Love-feast and Fellowship Meeting, 110, 315.**
- LUKE, W. B. :**
Discussion on Education, 355.
- MACLAREN, J. J. :**
Discussion on Present Status of Methodism in the Western Section, 104; on the Church and Scientific Thought, 190; Member of Statistical Committee, 191; Discussion on Federation, 388; on International Arbitration, 538; on Methodist Statistics, 543.
- MAHON, R. H. :**
Essay on the Church and the Temperance Reform, 408.
- Marriage and Divorce Laws, 567.**
- MARSDEN, WILLIAM :**
Presiding Officer, Eleventh Day, First Session, 541.
- MARSHALL, H. T. :**
Presiding Officer, Third Day, First Session, 109; Remarks on Union, 163.
- MAYES, EDWARD :**
Essay on Christian Resources of the New World, 632.
- MCCOMAS, S. :**
Discussion on Temperance, 427.
- McKEE, WILLIAM :**
Address on Christian Work Among the Poor, 468.
- McKINLEY, D. :**
Discussion on Christian Co-operation, 160; on University Education, 383.
- MCNEIL, WILLIAM :**
Member of Committee on Missionary Societies in Same Fields, 269.
- MEDICRAFT, JOHN :**
Address on Present Status of Methodism in Eastern Section, 66.
- Members of Methodist Churches, Address to, 165.**
- Memorial Sermon on Wesley, 192.**
- Memorials, No More to be Received, 541.**
- MESSICK, B. M. :**
Discussion on the Church and Public Morality, 588.
- Methodism, Committee on Statistics of, 110; Report, 542; Adopted, 546.**
- Methodism, Present Status in Eastern Section, 58, 66, 68, 71.**

- Methodism, Present Status in Western Section, 78, 89, 94, 99.
- Methodist Brotherhoods and Sisterhoods, 278.
- Methodist Churches Through the World, Address to, 163.
- Methodist Episcopal Church, West, Communication from, 268.
- Methodist Federation. (See Federation.)
- Methodists, Competition in Small Places, 209.
- MILLSAPS, R. W. :
Member of Committee on Wesley Statue, 314.
- Missionary Council, Ecumenical, 165; Powers of Committee, 385.
- Missionary Session :
Special Committee on, 521; President and Speakers Appointed, 542; Meeting Held, 590.
- Missionary Societies in Same Fields, Committee on, 269.
- Missions in Christian Lands, 496, 504, 513.
- Missions in Heathen Lands, 485.
- MITCHELL, THOMAS :
Address on Christian Unity, 119; Address on New Fields Entered Since 1881, 494; Question of Privilege, 540.
- MONROE, D. S. :
Member Statistical Committee, 191.
- MOORE, L. R. :
Member of Committee on Wesley Statue, 314.
- MORGAN, J. H. :
Discussion on the Church and Her Agencies, 281.
- MORLEY, WILLIAM :
Discussion on Present Status of Methodism in Eastern Section, 75; Member of Statistical Committee, 191; of Committee on Methodist Membership, 248. Read Essay of W. H. Fitchett, 320; Presiding Officer, Ninth Day, Third Session, 485; Discussion on Methodist Statistics, 543, 544, 545.
- Motion, Notices of, 108.
- Mount Vernon, Excursion to, 690.
- MURKLAND, W. U. :
Fraternal Address, 253.
- MURRAY, J. T. :
Presiding Officer, Seventh Day, First Session, 268, 315.
- MYERS, M. T. :
Presiding Officer, Fifth Day, Second Session, 109, 225; Remarks on Union, 163; Essay on Present Position of Romanism, 392.
- Nashville College for Young Ladies, Greeting from, 57.
- National Local Preachers' Association, Memorial from, 110.
- NETTLETON, JOSEPH :
Discussion on Temperance, 424; on Missions, 516; on Amusements, 587.
- New Fields Entered Since 1881, 490, 494.
- NEWMAN, J. P. :
Memorial Sermon on Wesley, 192; Remarks on International Arbitration, 536; Closing Benediction, 677.
- New World, Christian Resources of, 632, 640.
- NICHOLAS, WILLIAM :
Discussion on Christian Unity, 123; on Education, 332; Address on Romanism as a Religious Power, 404.
- NINDE, W. X. :
Address on the Deaconess Movement, 276.
- NOBLE, HON. JOHN W. :
Introduction of, 522; Address, 522.
- Notices of Motion, 108.
- Obligation of the Church in Relation to Social Condition of the People, 459.
- Officers of the Conference, xxvi.
- Official Papers Relating to Call of Conference, 679.
- OGBURN, T. J. :
Address on Christian Co-operation, 141; Member of Committee on Missionary Societies in Same Fields, 269.
- OLDHAM, W. F. :
Discussion on Woman's Work in the Church, 311; on Missions, 520.
- Old World, Christian Resources of, 622, 630.
- Opium Traffic :
Resolution on, 109; Presented, 435; Discussed by George Douglas, David Hill, and C. F. Reid, 435; Adopted, 440.
- Organic Union, etc. :
Remarks of Representatives of English Bodies, 163.
- PAGE, J. B. :
Member of Committee on Wesley Statue, 314.
- Pan-Presbyterian Council at Toronto, 268, 315, 620.
- Pastoral Address, 593.
- PATTERSON, GEORGE :
Missionary Address, 542.
- PAUNCEFOTE, SIR JULIAN :
Introduction of, 522.
- PAYNE, D. A. :
Resolution of Sympathy with, 430.
- Personal Explanation, H. J. Farmer-Atkinson, 440.
- Personal Explanation, D. J. Waller, 430.
- PETERS, W. R. :
Member of Committee on Missionary Societies in Same Fields, 269.
- PHILLIPS, C. H. :
Address on Legal Prohibition of the Saloon, 416.
- PICKETT, JAMES :
Address on Legal Prohibition of the Saloon, 418.
- Place and Power of Lay Agency in Church, 269.
- Poor, Christian Work Among, 468.
- POSNETT, JOSEPH :
Address on Lotteries, etc., 562; Final Prayer, 677.
- Prayer and Final Adjournment, 677.
- Prayer, Call to, 541.
- Prayer From the Platform, 165.
- Preacher, Responsibility and Qualifications of, 210, 214, 217.
- Presbyterian Church :
Overture from General Assembly, 58; Synod of Virginia, 430.
- Present Position of Romanism, 392.
- Present Status of Methodism in Eastern Section, 58, 66, 68, 71.
- Present Status of Methodism in Western Section, 78, 89, 94, 99.
- PRESIDENT HARRISON :
Reception at White House, 209, 224, 690; Visit to Conference, 528; Memorial on, 541.

- Presiding Officers Appointed**, 27, 109, 268, 542.
Press, The Religious, and the Religious Uses of the Secular Press, 225, 232, 235, 239.
- PRICE, J. C.:**
 Discussion on the Outlook, 645.
 Programme, Daily, xxxii.
 Publication, Accuracy of, 129.
 Publication Committee, J. M. King, J. M. Van Vleck, 542.
 Public Houses, Sunday Closing of, 268.
 Reception by President Harrison, 209, 224, 690.
 Reception of Fraternal Delegates, 27, 57.
Receptions:
 American University, 57, 691; African Methodist Episcopal Churches, 57, 690; Hon. M. G. Emery, 690; New York, 690; Philadelphia, 691; President Harrison, 209, 224, 690.
- REDFERN, W.:**
 Address on Christian Co-operation, 138.
- REID, C. F.:**
 Discussion on Christian Unity, 122; on Woman's Work in the Church, 310; on Opium, 439.
- Religious Press and Religious Uses of Secular Press**, 225, 232, 235, 239.
- Reports.** (See Business Committee.)
- Responsibility and Qualifications of the Preacher**, 210, 214, 217.
- Responsibility of Writers and Speakers**, 642.
- Rich, Christian Work Among**, 471.
- ROGERS, H. W.:**
 Discussion on University Education, 379.
- ROGERSON, J. J.:**
 Discussion on Temperance, 427.
- Roman Hierarchy, Aggressions of, etc.**, 649.
- Romanism:**
 General Topic, 385; Present Position of, 392; as a Political Power, 399; as a Religious Power, 404.
- RUDDLE, T.:**
 Discussion on International Arbitration, 537; Essay on the Attitude of the Church toward Amusements, 579.
- Rule, New**, 408; **Rule VIII, Alteration of**, 385, 408.
- Rules and Regulations**, xxx.
- RYCKMAN, E. B.:**
 Secretary from Second Division, 26.
- Sacrament Administered**, 26.
- Saloon, Legal Prohibition of**, 416, 418.
- SALT, ENOCH:**
 Address on International Arbitration, 533.
- SARGEANT, GEORGE:**
 Presiding Officer, Eleventh Day, Third Session, 542, 599.
- Scientific Progress, Influence of Modern, on Religious Thought**, 166.
- Secondary Education**, 346.
- Secretaries Appointed**, J. M. King, E. B. Ryckman, John Bond, Thomas Snape, 27.
- Sectarianism and State Education**, 345.
- SELBY, T. G.:**
 Essay on Christian Unity, 110.
- Sermon, Opening**, William Arthur, 3.
- Sermon, Memorial, on Wesley**, J. P. Newman, 192.
- SHAW, H. H.:**
 Discussion on Education, 356.
- SIBLEY, H. L.:**
 Discussion on Federation, 318; on Social Problems, 480; Address on Marriage and Divorce Laws, 567.
- SIMMONS, J. C.:**
 Discussion on Present Status of Methodism in the Western Section, 103; on Temperance, 421.
- SIMON, J. S.:**
 Discussion on the Church and Her Agencies, 285; on Higher Education, 380; on the Church and Public Morality, 572; Essay on Christian Resources of the Old World, 622.
- SLACK, J. BAMFORD:**
 Read Percy W. Bunting's Essay, 166; Discussion on Woman's Work in the Church, 307.
- SLATER, W. F.:**
 Address on University Education, 367.
- Small Places, Methodist Competition in**, 209.
- SMITH, A. COKE:**
 Essay on Christian Co-operation, 130.
- SMITH, JOHN:**
 Member of Committee on Missionary Societies in Same Fields, 269; Essay on Elementary Education, etc., 336.
- SNAPE, THOMAS:**
 Secretary from Fourth Division, 27; Discussion on the Religious Press, etc., 245; Member of Committee on Sunday Closing of Columbian Exposition, 248; Discussion on Federation, 317, 387; on Higher Education, 381; Essay on International Arbitration, 523.
- Social Problems**, 430.
- Social Purity, Resolution on**, 434; **Adopted**, 435.
- Social Question, Memorial on**, 110.
- SOUTHGATE, E. L.:**
 Discussion on Christian Co-operation, 153.
- Speakers to Sit Near Platform**, 109.
- SPEARE, ALDEN:**
 Essay on the Church in Her Relation to Labor and Capital, 441.
- SPENCER, J. SMITH:**
 Member of Statistical Committee, 191; Missionary Address, 542, 599.
- Spurgeon, Rev. C. H., Sympathy with**, 335.
- STANNARD, D. A.:**
 Member of Committee on Wesley Statue, 314.
- Statistics of Methodism:**
 Special Committee, Motion to Appoint, 110; Appointed, 191; Report, 542; Report Adopted, 546.
- STEPHENSON, T. B.:**
 Read Sermon of William Arthur, 3; Response to Addresses of Welcome, 41; Presiding Officer, Second Day, First Session, 57; Discussion on Christian Co-operation, 159; Member of Committee on Sunday Closing of Columbian Exposition, 248; of Committee on Methodist Membership, 248; Presiding Officer, Fifth Day Third Session, 249; Fraternal Address, 258; Discussion on Federation, 320, 386, 387, 388, 431, 433; Member of Committee on Special Missionary Session, 521; Discussion on Methodist Statistics, 545, 546; Address on Resolutions of Thanks, 670.

- STEWART, T. G. :
 Essay on the Lord's Day, 573.
- Sunday Closing :
 Columbian Exposition, 165, 315; Public Houses, 268.
- Sunday-school, The, 328.
- TAYLOR, J. D. :
 Discussion on Higher Education, 381; on Social Problems, 456; Address on International Arbitration, 530.
- Temperance, 408.
- TERRY, M. S. :
 Address on Attitude of the Church Toward the Various Phases of Unbelief, 172.
- Thanks :
 Resolution of, 165; Presented, 670.
- THOMPSON, J. P. :
 Letter from, 268.
- THOMPSON, PETER :
 Essay on Obligations of the Church in Relation to Social Condition of the People, 459.
- Time for Closing Conference, Change, 541.
- TOWNSEND, W. J. :
 Member of Committee on Missionary Societies in Same Fields, 269; Essay on Missions in Heathen Lands, 485.
- TRAVIS, JAMES :
 Discussion on Present Status of Methodism in Eastern Section, 76; Essay on Place and Power of Lay Agency in the Church, 269; Discussion on Education, 357; on Federation, 389.
- TRIBOU, D. H. :
 Discussion on Social Problems, 483.
- TUDOR, W. V. :
 Read Essay of W. B. Hill, 555; Discussion on the Outlook, 614.
- TURNER, GEORGE :
 Discussion on Missions, 520.
- Unbelief, Attitude of Church toward, etc., 172.
- Unity, Christian, 110, 116, 119.
- University Education, 367, 371.
- WALLER, D. J. :
 Essay on Present Status of Methodism in Eastern Section, 58; Presiding Officer, Sixth Day, Second Session, 109, 290; Member of Statistical Committee, 191; Discussion on Education, 333, 358; on Federation, 390; Personal Explanation, 430; Discussion on Methodist Statistics, 543, 545, 546; on Amusements, 592.
- WALTERS, W. D. :
 Address on Methodist Brotherhoods and Sisterhoods, 278.
- War and Peace, 521.
- WARREN, H. W. :
 Presiding Officer, Third Day, Second Session, 109, 130.
- WARREN, W. F. :
 Address on University Education, 371.
- WATTS, J. C. :
 Address on Christian Resources of the Old World, 630.
- WAY, S. J. :
 Fraternal Address, 264; Address on Resolution of Thanks, 674.
- WAYMAN, A. W. :
 Presiding Officer, Eighth Day, Second Session, 268, 408; Privileged Statement, 521.
- Wesley, Memorial Sermon on, J. P. Newman, 192.
- Wesley Statue in Washington, Resolutions on, 165; Committee on, 314.
- Wesley's Bible, Samuel, 58.
- WILLIAMS, T. G. :
 Discussion on Christian Co-operation, 151; Presiding Officer, Tenth Day, 251.
- WILSON, A. W. :
 Fraternal Address, 262; Member of Committee on Missionary Societies in Same Fields, 269.
- WILSON, WILLIAM :
 Discussion on Missions, 616.
- WITHINGTON, J. SWANN :
 Discussion on Christian Unity, 127; Member of Statistical Committee, 191; Discussion on Education, 352.
- Woman's Work in the Church, 290, 296, 300, 302.
- WORTHINGTON, THOMAS :
 Remarks on Union, 164; Address on the Church and the Temperance Reform, 408; Discussion on Social Problems, 455.
- Writers and Speakers, Responsibility of, 642.

